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CHRISTIAN MONITOR

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QUADRICENTENNIAL ISSUE



Winter's "Silence Deep and White"

Wishing You a God-Blessed Year

SELECT READING

MALTA

J. A. Ressler

One Sunday afternoon we were very much interested in watching two patches of land. We were passing thru the channel between Malta on the south and Sicily on the north. The distance between these two islands is just about sixty miles and we were halfway between the two. The air was remarkably clear and both were plainly visible.

We would have been glad to stop at Malta and see the land where Paul and his companions were shipwrecked, but our ship was destined to go on to Port Said without stop, so we were content with the distant view. Some of us had seen Sicily before, and it was, and is, a very interesting land, with its Aetna mountain that sometimes emits fire and lava; its beautiful Messina which was once destroyed by an earthquake (just a short time after we had seen it last time in 1908), and its Syracuse where Paul's ship stopped on its way to Puteoli; but for me, at least, this was the first sight of Malta.

Malta belongs to the British now. It had belonged to the French at one time and they left a sprinkling of French settlers and a trace of the French language. The Italians had it later and they left a larger sprinkling of Italian blood and a larger admixture of Italian language. And there are a large number of genuine Maltese. Taken all together the people make rather a troublesome colony for the British to control.

But I would not bother writing about the little island nor bother you to read what I have to say about it but for the fact that Paul landed there from one of the most dangerous perils of his life. You will read Paul's unintentional visit to Malta as given in the twenty-seventh chapter of Acts and the beginning of the twenty-eighth. The name of the isle as given there is Melita, but the margin says "or Malta," so we believe that the island we saw on Sunday is the very one on which they had this remarkable experience.

I have often puzzled over some of the sailor's terms used by the writer of Acts in this description of the shipwreck. Coming in contact with seamen of various lands and of varied experience has made some of these terms plain to me.

This morning when the Steward was telling us about a terrible storm he had

once been in on the banks of Newfoundland, he said in the midst of his story, "We shipped a tremendous sea," and went on to tell what had happened then. Perhaps some of you will need to be told that we would say, "A tremendous wave dashed over the ship." "Sea" is used in the sense of "wave."

And I have been wondering whether the expression in Acts 27:41 is not to be understood in this way. One great wave coming in from the southwest and another turned out of its course by the little island that is just south of Malta would meet and produce a wave of extraordinary

Time

Marguerite Wilkinson

**Time is God's tenderness
Told in hours and ages,
The sinner's cleansing fear,
The sure proof of sages.
Time's work is powerful,
Ingenious and true,
Making snow out of rain
And rain out of dew;
Making cities out of towns
And deserts out of cities,
Teaching by many wars
Millions of pities.**

**Time can lift a forest up
Where lies a bare field,
Or show the naked lie
That truth has concealed.
Goals of my long desire
Time alone can reach,
And time can cure the sorrow
That finds no ease in speech.**

—Ladies Home Journal.

height and "two seas (waves)" thus meeting caught Paul's ship and carried it far in-shore on the shelving beach. Such a wave would not be likely to occur again in just that spot for a long time, and this would leave the ship in exactly the position described in the remainder of the verse—the fore part fast upon the beach and the hinder part at the mercy of the waves.

The story of Paul's stay on the island is full of instruction and interest. He had started out as a prisoner, but before the journey ended he was in virtual charge of the expedition. God Himself had committed to his keeping all the two hundred seventy-six people in the ship. Men can-

not put down a man whom God wants to use in a place of influence or power. It was so with Joseph, so with Moses, so with David, with Daniel, with Paul, and it is so to this very day.

Don't worry if people do not understand you and your worth. God knows all about you and your "abilities," and He will have a place where you can use them in His own time and way. The important thing for us is to be willing to be used in any place and in any way He sees best. We can even trust our preparation for this to Him. He knows best.

TOBACCO AND DEGENERACY

Will H. Brown

Nathan Leopold, Jr., and Richard Loeb, the nineteen-year-old sons of Chicago multi-millionaires, and described as youths of exceptional mental ability, one of them speaking fifteen languages, committed one of the most heartless, unprovoked murders in all the annals of crime, by brutally killing Robert Franks, the thirteen-year-old son of another Chicago millionaire, simply to get a "kick" out of it, according to their own confession.

Reporters, in writing up the crime, stated among other things that both of the murderers were "cigarette fiends." This statement will surprise no one who has studied the tobacco subject. Had the statement been made that neither of them used tobacco, it would have been reason for genuine surprise. The skin on a person's body is not more closely attached to the flesh than is the tobacco habit to murderers, thugs, bums, prostitutes—both male and female—gamblers and degenerates of every kind. This should cause sensible people to think seriously of the place tobacco occupies in a civilized country.

Margaret Eliot, daughter of the governor of the Federal Reserve Bank of Boston, who committed suicide by shooting, left a note saying she "couldn't stand life any longer." Her father said her act was due to her "love of social life, dancing every night and smoking cigarettes."

The statement that degenerate boys and girls, who commit some awful crime, smoke cigarettes, or use tobacco in some other form, occurs with such unfailing regularity as to cause a sane person to conclude that there is a very direct connection between tobacco and degeneracy, in many cases.

"Your salvation is a trust as well as a privilege."

CHRISTIAN MONITOR

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No. 1

MENNONISM

An Historical Survey

John Horsch

I. State Church Protestantism

The people had formerly been compelled by the civil rulers to be loyal to the pope in matters of religion, but the rulers could not think of dictating to the pope (and hence to the people) in such matters. The rulers simply enforced the decrees of the pope. The state had been the servant of the church. Now this order was reversed. The civil rulers became the heads of the church. Since they were preeminently concerned about political matters, the church was made to serve the state. While formerly the church had been the proud mistress of the state, she now was made to take the humble place of the state's hand maiden. The clergy became officers of the state. In recent years there have been complaints from Germany that the Protestant state church is a "pastors' church," since the rank and file of the membership are religiously indifferent, or nearly so. The fact is that this church always was a "pastors' church." The population became largely indifferent when the right of religious self-determination which the reformers had promised them, was denied them and when the state usurped the place of the Scriptures as the highest authority in matters of faith. Although the teachings of Luther were more scriptural than Romanism, the union of the church with the state and the consequent position which the church was made to take relative to the state, proved insurmountable obstacles to a reformation of the people.

Persecution of the Anabaptists

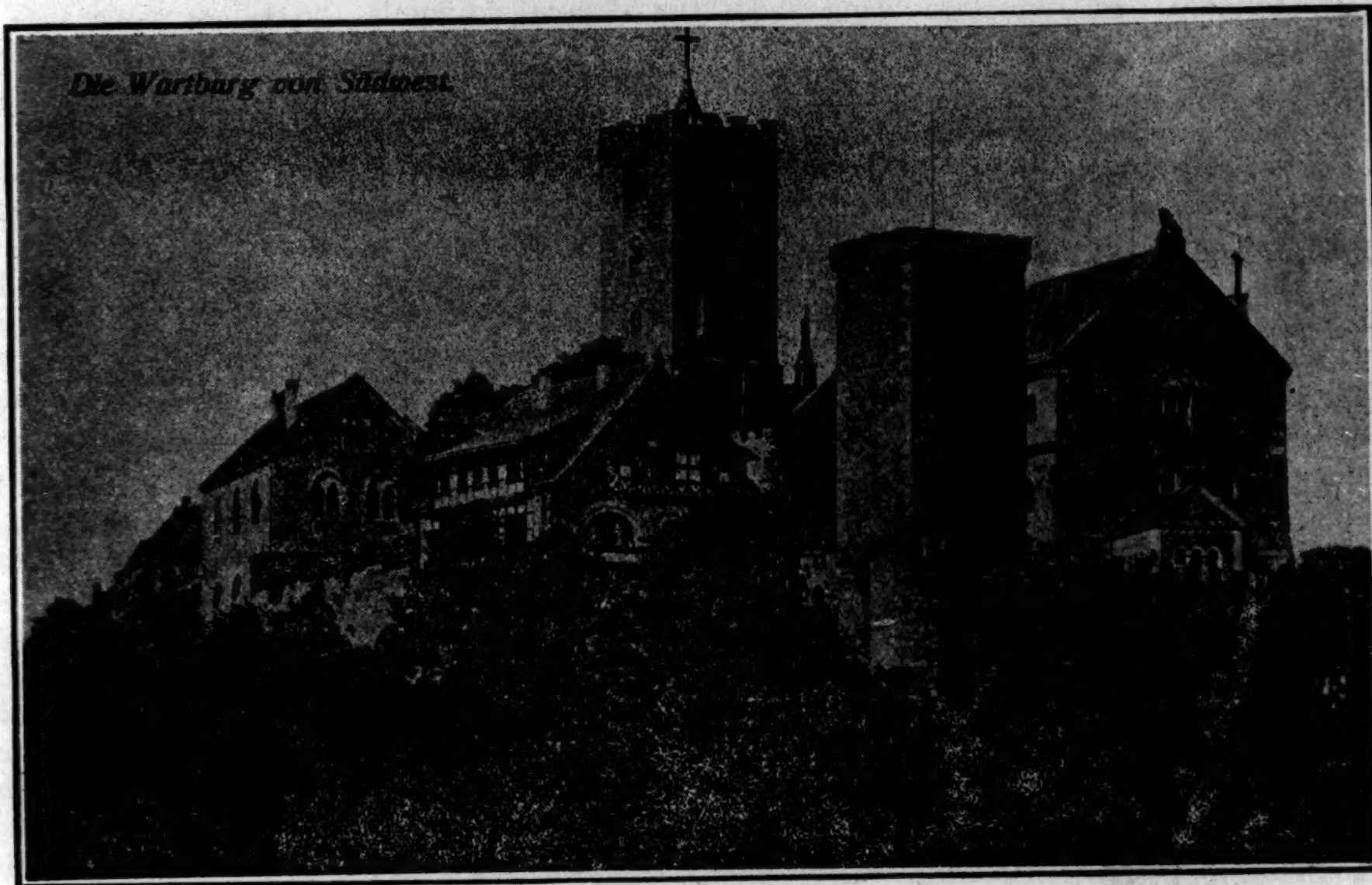
The civil authorities in the Protestant states, like those in Catholic countries, considered it their duty to bring about and maintain a unity of faith and practice. Those who refused to accept the creed prescribed by the state were severely persecuted not only in Roman Catholic but

exclusive state church and the suppression of all dissent. Laws were passed demanding the execution of persistent Anabaptists (Swiss Brethren, later called Mennonites). But there was in the Council of Zurich a powerful minority which stood for the opinion that no one should be compelled to unite with the Zwinglian Church, but that both Roman Catholics and Anabaptists should be permitted to worship unmolestedly. While this minority in the legislative and executive body could not prevent the passing of the severe laws against the Anabaptists, they were strong enough to frustrate the enforcement of such laws. Conrad Grebel, Felix Manz, George Blaurock, and other Anabaptists were repeatedly arrested and the majority party hoped to enforce the decree demanding their execution. Yet the said minority in the senate was sufficiently strong not only to prevent the death sentence but to bring about the release of the imprisoned Anabaptists.

Jacob Grebel Opposes Persecution

Zwingli, by the way, was a politician and a patriot as well as a church leader. His monument in Zurich represents him standing with the Bible in one hand and the sword in the other. Zwingli finally realized that unless the power of the minority party in the senate could be broken, the attempt to establish a state church comprising all inhabitants of the realm would end in failure. Now the leader and backbone of this party was the patrician Jacob Grebel, a prominent and influential senator. Before Zwingli decided in favor of an exclusive state church (involving the persecution of dissenters) Jacob Grebel had been one of his strongest and most trusted supporters in the senate.

As already said, Zwingli realized that his plans for an all-inclusive state church comprising the whole population of the state were frustrated by the opposition of



Wartburg Castle near Eisenach in Saxony

in Protestant states as well. Dissenters—principally Anabaptists—were condemned to death and executed in Lutheran Saxony as well as in Zwinglian Switzerland. It should be borne in mind, however, that while Luther's sovereigns, the Electors John and John Frederick of Saxony, were consistent believers in an exclusive union of church and state and would never have listened to any suggestion for tolerating Anabaptists in their realm, the attitude of the government of Zurich, the city of Ulrich Zwingli, on this question was for a time more tolerant.

The canton of Zurich, with the city of Zurich as its capital, was governed by a "council" or senate. The majority of the senators favored Zwingli's plan for an

* The dungeon in which Fritz Erbe was incarcerated is under the tower in the foreground.

Grebel and his friends. He finally decided to stake everything on the elimination of Jacob Grebel. He had him arrested and tried on the flimsy charge of accepting "pensions" from foreign potentates. The fact that Zwingli himself and many others had received such "pensions" and that Jacob Grebel's transgression was supposed to have taken place a number of years previously was not taken into consideration. Zwingli had been taken to account by the council in the year 1521, for having received such "pensions." He did not deny the charge but was dismissed. And only a few years after Grebel's trial Zwingli expressed himself as being decidedly in favor of the acceptance of "pensions." In a letter to Capito in Strasburg he admitted that the real reason for Grebel's arrest and trial was his opposition to measures which Zwingli deemed necessary for the prosperity of the church. Jacob Grebel was the father of Conrad but was never accused of Anabaptist leanings.

Execution of Jacob Grebel

The struggle was a close one for Zwingli but ended in victory for him. Jacob Grebel, though he protested his innocence to the last, was tortured, sentenced to death and immediately executed (October 30, 1526) to the great surprise of the people, as the Zwinglian historian Heinrich Bullinger, the friend and later the successor of Zwingli at Zurich, expressly states. Thus ended the life of one who, considered from the viewpoint of general history, was one of the great men of that period. Bullinger adds that to the hour of his execution Jacob Grebel knew nothing of the sentence that was pronounced over him, and the general opinion was "that his life would have been spared if he had not been executed so suddenly," for, this author says further, "he was an old, honorable, wise, and, in the city of Zurich, very reputable and highly esteemed man; therefore many persons were very much grieved over his death." Bullinger overlooks the fact that this was only too well known to Grebel's opponents and for this very reason they hastened his execution. When shortly afterward Manz and Blaurock were again apprehended by the authorities, Zwingli wrote to a friend: "I believe the sword will be put to their necks." He was right. Felix Manz was executed at Zurich by drowning on January 5, 1527. Other executions followed. Religious tyranny had won the day.

The story of the death of Jacob Grebel is one of the dark chapters in church history, the greatest blot in the history of the Reformation. It is often said that the persecution of the dissenters at the hands of Protestants in the Reformation era must be considered in the light of the supposed fact that the times were not ripe for the toleration of various creeds within the bounds of a given province or state. Yet it must be borne in mind that Luther and Zwingli had originally defended the principle of liberty of conscience. And, had it not been for the opposition of Zwingli, the

government of Zurich would to all appearance, have recognized the claim of the early Mennonite leaders: that there is no reason why adherents of various creeds can not dwell together in peace under the same civil government. Besides it is worth noticing that the same writers who would condone the persecution of the Anabaptists by Protestants on the ground that the times were not ripe for political toleration, have only words of the severest condemnation for the measures taken by the Roman Catholic Church toward the suppression of Protestantism through the civil powers.

Failure of Zwingli's Policy

Zwingli's victory over the party headed by Jacob Grebel secured for him autocratic power in church and state. He now undertook things in the political field that led to disaster for him and his cause. He began to urge the need of making war on the Catholic cantons of Switzerland to compel them to tolerate Zwinglianism within their borders.

So completely was he possessed of the idea of a necessary union of church and state that he undertook, by political measures, to bring about the ultimate triumph of Zwinglianism in the whole Swiss confederacy. The radical measures which he urged to this end cost him the support of many of his friends in Zurich. His influence began to wane. Moreover, the large Zwinglian canton of Bern, being jealous of the increasing power of Zurich, failed to give their whole-hearted support in the war that ensued. The consequence was that the army of the Protestant cantons was totally beaten in the bloody battle of Kappel in which Zwingli himself lost his life (1531). His hope to do for the Swiss confederacy what he had successfully done for Zurich and certain other cantons proved futile.

The First Martyr Executed by Protestants

The execution of Felix Manz attracted much attention and caused great offence. Both Roman Catholics and Reformed were surprised at this first act of gross intolerance and religious tyranny by those who professed the Reformed faith and who demanded for themselves toleration from the Roman Catholics and who had formerly expressed themselves in no uncertain terms against all persecution, and had defended the principle of liberty of conscience. Capito, the Zwinglian reformer of Strasburg, in a letter to Zwingli, expressed his fears that great loss would result from such unheard-of measures. Zwingli, in his reply, attempted to justify himself and the Zurich Council for the steps taken toward the suppression of Anabaptism. In one of his books Zwingli says regarding the execution of Manz: "Many of the brethren who had not discovered the real character of these people, thought what had been done was too monstrous." Monstrous is the right word for the bloody persecution of the Anabaptists.

Luther's Attitude to Anabaptists

Though in Luther's later writings there are found many statements concerning the moral and spiritual failure of the Reformation (as represented by state church Protestantism), he never changed his attitude toward those who refused to identify themselves with the new state church. Some of his expressions concerning the Anabaptists are almost unbelievably radical. He says, for example: "Whoever tolerates and hears them should know that he hears the devil himself, as he is speaking out of a possessed person." And those who, like Schwenkfeld, differed on certain points from Lutheran teaching though they were willing to remain within the fold of the state church, did not fare any better than the Anabaptists at Luther's hands. That he repeatedly speaks of Schwenkfeld as "Stenkfeld" is by no means the most offensive expression used by the Wittenberg reformer concerning those who were in his eyes unsound enthusiasts and fanatics.

In Wartburg castle Luther wrote a booklet entitled, *A Faithful Admonition*, in which he committed the practical reformation of the church to the civil authorities. In this pamphlet he makes a remarkable statement. He says that all Evangelicals should "stand still with hands, mouth, and heart" and should not undertake to make any changes from Roman Catholic worship and practice. They should "stand still" until such a point of time when the civil authorities would see best to abolish Roman Catholic practices. Then he adds: If you are not willing to wait for orders from the government as concerns these things, "you are in the wrong and are far worse than the other party (the Romanists)."

In other words, Luther here for the first time expressed the opinion that those who would not be minded to follow him, in the acceptance of the union of church and state, were in greater error than the Roman Catholics. This opinion he always retained. While he denounced the pope as anti-Christ, he had on the whole a good opinion of the Roman Catholic Church—a far better opinion, at any rate, than he entertained concerning the Anabaptists. Melancthon, in the Augsburg Confession (the standard confession of the early Lutherans), undertook to show that the Lutheran creed is orthodox according to Roman Catholic standards and authorities. In this confession Melancthon treats the Roman Catholic Church with appreciative regard while of the Anabaptists he speaks in the most fiercely denunciatory terms. And yet this confession was written a few years before the rise of the enthusiastic Anabaptist sects. State Church Protestantism has followed the example of Luther and Zwingli in their attitude toward the Anabaptists. To this day the names of Conrad Grebel and Menno Simons are excluded from Protestant Almanacs, though they contain the names of prominent Catholics, and it is now generally admitted that the Anabaptist movement was one of the great religious movements in history.

Persecution by Protestants

Neither did the Lutheran government of Saxony become more lenient in later years in their treatment of the Anabaptists. It will be recalled that the castle of Wartburg has become famous largely because, through the kindness of Elector Frederick the Wise, it served as a place of refuge for Luther (whom however the Elector would also have protected in Wittenberg to the extent of his power). This very castle has a dungeon which served as a prison for dissenters. The most notable case is that of the Anabaptist Fritz Erbe who died in this dungeon. Erbe's home was in a district governed conjointly by the rulers of Saxony and Hesse. Elector John Frederick of Saxony repeatedly asked the consent of Landgrave Philip, the ruler of Hesse, to execute Fritz Erbe with the sword. This request was persistently refused. Philip declared that he did not find it in his conscience to put to death a person for his religious faith.

Fritz Erbe was kept a prisoner for sixteen years, namely from January, 1533 to the year 1549 when death released him of his sufferings. His first prison was a remote tower in the city wall of Eisenach. Here some of his brethren gathered at times in the quiet of night to converse with him and be admonished by him. Two of them were seized and executed in November, 1535. Erbe constantly refused to buy his release by a denial of his convictions regarding the clear teaching of God's Word. He died the death of an outcast in the dungeon of the rear tower of Wartburg castle. The writer frankly confesses that, when he visited the Wartburg, he was more interested in this dungeon than in any other part of that famous place. The Wartburg is one of the important places in Europe from the viewpoint of Mennonite history.

"Sparing the Weak"

Untold offence was caused by the time-serving attitude of the reformers along various lines. They denounced the Catholic mass as blasphemy and idolatry, but after they had decided for the establishment of a Protestant state church, they demanded of their friends to be satisfied with Roman Catholic worship until the civil authorities were ready to order the abolishment of the mass. The people found themselves robbed of their right to decide these questions for themselves.

During the time of Luther's sojourn at Wartburg castle Roman Catholic worship was discarded by Professor Carlstadt in one of the churches in Luther's home town, Wittenberg (about New Year of 1522). This was done upon the demand of a large part of the population and with the consent of the magistrates of the town, but against the advice of Elector Frederick the Wise. Now Luther, upon his return from Wartburg to Wittenberg amazed his friends by demanding that Roman Catholic worship must be restored. The reason for this glaring inconsistency was, because the civil authorities were not yet ready to or-

der the general introduction of Lutheran worship in Saxony. This was of course not given as the reason for the restoration of mass by the reformer. In his sermons and writings he advanced the excuse that the introduction of evangelical worship was untimely for the reason that the weaker brethren had been offended by the change in worship and practice; therefore the abolishment of mass was contrary to Christian love, for love will bear with the weak brother.

Luther overlooked the fact that "the weak" were those of Roman Catholic inclinations. Indeed no one had been compelled to attend Evangelical worship. Mass had been abolished in only one of the churches of the town. And no one had a right to be offended because of the abolishment of a blasphemous practice. On the

Word of God. Luther had a great deal to say about "sparing the weak." Conrad Grebel in Zurich wrote that the reformer of Wittenberg himself had joined the ranks of the weak. He showed himself weak and attempted to defend his new attitude of compromise. Considered from the viewpoint of the state the abolishment of Evangelical worship in Wittenberg was the proper thing; from the viewpoint of the church and of the Christian conscience it was a glaring offence.

Excuse Advanced for Failure to Organize a New Testament Church

It has been stated above that in the year 1525 the government of Saxony and of some other states renounced Romanism and established the Lutheran state church. Yet Luther always recognized the church government in the state church as unscriptural. He consecrated his friend Nicolaus Amsdorf a bishop but the Lutheran state authorities never recognized him as such though they had no objection to the use of the title by Amsdorf. Luther speaks of the Lutheran rulers as "emergency bishops."

The reformer of Wittenberg never made so much as an attempt to organize a church in agreement with New Testament teaching. His excuse was that he had not the material for establishing such a church. On the occasion of Schwenkfeld's visit in Wittenberg, in 1525, Luther said that the true believers who would be willing to endure persecution were very few in number. In his opinion the number of those who were in earnest in their Christian profession (*"die mit Ernst Christen sein wollen,"* to use his own language) was too small to warrant an attempt to organize a church in accordance with New Testament teaching. Clearly the reformer's pathway was set with thorns unless he committed the cause of church reformation to the civil authorities. Otherwise success, as the world counts success, seemed impossible. Not only would a true Christian church be weak numerically but the members of such a church would be oppressed and persecuted. Unless the church ignored to a certain extent the teaching of Scripture and consented to obey the dictates of the world, the world was bent upon the destruction of the church.

Though Luther admitted that the form of the Protestant state church was not in accordance with Scripture teaching, both he and Zwingli insisted strenuously that the new state church was the true church of Christ and that those whose conscience did not permit them to recognize it as such were fanatics and enthusiasts. The Anabaptists, to the contrary, saw clearly that the new state church was a mere department of the state. They shared the view of Schwenkfeld who once made the remark that "Luther has led us out of Egypt into the wilderness, but would have us believe we are now dwelling in the promised land."

(To be continued)

*A People "Under the Cross"

Thine holy Place they have destroyed,
Thine Altar overthrown
And, reaching forth their bloody
hands

Have foully slain Thine own.
And we alone, a little flock,
The few who still remain,
Are exiles wandering through the
land
In sorrow and in pain.

We are, alas, like scattered sheep,
The shepherd not in sight,
Each far away from home and
hearth

And, like the birds of night
That hide away; in rocky clefts
We have our rocky hold,
Yet near at hand, as for the birds,
There waits the hunter bold.

We wander in the forests dark
With dogs upon our track
And, like the captive, silent lamb,
Men bring us, prisoners, back.
They point to us amid the throng
And with their taunts offend,
And long to let the sharpened ax
On "heretics" descend.

other hand, Luther's convinced followers had cause to be gravely offended at the restoration of what according to his own teaching was idolatry. The demand to perform and attend Roman Catholic worship must have filled thinking people with disgust. Many lost their admiration for Luther. They saw that the church was asked to take her orders from the state and from worldly minded rulers instead of from the

*The above verses are taken from Hymn No. 31 of the old Mennonite hymn book *Ausbund*. The hymn was composed by Leonhard Schiemer, an Anabaptist minister of Austria who died a martyr, being beheaded January 14, 1528. The *Ausbund* is one of the earliest collections of Mennonite hymns, and is still in use in the Old Order Amish Mennonite congregations, being known, in colloquial Pennsylvania German as "das dicke Liederbuch." The English rendering is by Dr. Henry S. Burrage.

CHRISTIAN MONITOR PULPIT

"GO FORWARD"

L. C. Miller

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:13, 14.

In our text the Apostle Paul makes some very commendable assertions by which we may well profit. Forgetting the things of the past, reaching forth for the things which are before, pressing forward toward a mark, for a prize—attaining that prize through the high calling of God in Christ Jesus. The mark—the Resurrection from the dead. The prize—Eternal Life through Jesus Christ our Lord.

Time is passing swiftly, moments flit by, one by one. The hours come and go; each day is followed by its tomorrow; and the old year gives place to the new. So our days and our years are spent amid joys and sorrows, hopes and temptations, loves and hatreds, friendships and enmities and too many permit the cares of this life to deaden their future prospect. They have made failures in the past, hence they make no future attempt to grow toward perfection, no future effort to do their best; but instead they drift with the tide, they care not whither. Not so the Great Apostle Paul.—Forgetting those things which are behind, and reaching forth unto those things which are before—you and I, if we expect our life to count for God, if we are in Christ Jesus, and have given ear to the high calling of God, if we wish to conquer the mistakes of the past and be of service to our fellow man—here and now!—we must do likewise. Remembering only the lessons we have learned from our past experiences, we must go forward with renewed confidence and determination knowing that we can do all things through Christ who is our strength.

'Tis no unusual sight to see men, women or children going forward. The other day while in our home town I saw a large group of boys assembled on a vacant lot, with but one center of attraction. The spectators were grouped about two comrades at a game of marbles. Going up the street I came to a door where men were eagerly pressing forward to enter. I, too, followed the curious throng into our local plumber's place of business. There I found the room crowded by earnest men listening to a radio report of the world

series base ball game. In a large city it is a very common sight, to witness a thread of humanity winding through the door of the ever open theater. People to day are pressing forward—toward a mark—for what? We are all more or less active. We all have our aspirations and ideals. Where will ours lead us through the coming days of the year we are about to enter?

Our thoughts are the source, the first cause, of our actions. How swiftly they accumulate! A certain man, on stormy,

itions our life will be a continual growth. Our life will be a continual promotion upward and onward.

"Go Forward with Christ"

Moses the great, but meek, leader of Israel, as he listened to the complaining fears of his followers, although, seemingly impassible barriers were before and on either side of him and a dreaded enemy behind, yet with confidence he replied, "Stand still and see the salvation of the Lord!" But what was the reply of Jehovah?—"Go forward!" And so the word of the Lord comes to you and I, in the language of our text bringing the same message—"Go forward—Forget the past—Reach forth for the things which are before—and press toward the mark." Too many people today have already arrived.

No pressing forward for them! They are still encased, 'tis true, in this poor mortal frame. Yet they have arrived! Their own achievements have placed them on the top rung of the ladder of human endeavor; and they are on a pinnacle, wholly, of their own construction far above their fellows—a Super-human! Our message for you all is:—"Go forward with Christ." Our every effort toward progress without Him is but excretion. Certainly if any one had license to glory, Paul did. Yet he counted it all but filth that he might win Christ. If then, there is any one point that I wish to emphasize it is this: "If we wish our future life to be a forward march; if we wish it to be a life of achievement, we must allow Jesus Christ to be the prevailing power of that life. We must be in Christ."

The Year 1925

We will all reach the mark. Christ's life here and His triumphant victory over death and the grave has assured us all of

attaining that mark;—The resurrection from the dead. But only as we pass the mark in Christ shall we obtain the prize;—Eternal Life. Eternal life is won alone, through Jesus Christ our Lord. Beloved is it not worth striving for? Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal. For where your treasure is there will your heart be also. As we enter the year 1925 let us not enter it with many resolutions made today, to be broken to-

Principle

TWAS a sheep, not a lamb, that strayed away,
In the parable Jesus told;
A grown-up sheep, that had gone astray,
From ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the Good Shepherd sought;
And back to the flock, safe into the fold,
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long,
And as earnestly hope and pray?
Because there is danger. If they go wrong,
They will lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
When the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs, to-day;
If the lambs are lost, what terrible cost
Some sheep will have to pay!

—Unknown.

wintery days, often reads audibly to his family. In a half day he sometimes reads a three hundred page book. Our thoughts come and go more swiftly than our speech. What does God read from the many pages of our "Thought Volume?" What will be recorded on the future pages of that volume, which accumulate so rapidly? "Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." Since our thoughts are the embryos of our action, if we follow these admon-

morrow, because we attempt to accomplish them in our own weakness; but let us prayerfully, firmly, humbly re-consecrate our all to Jehovah and in His unconquerable strength go forward serving our fellow men in His Name.

Eternity Hastens Apace

Eternity! what a flood of responsibility that one word brings to our minds. If we could only realize more fully, that in our labors here, we are building for eternity.—Not for a few days; or for the coming year, but for Eternity! That one word causes us to pause over-awed! Make your own comparisons, beloved. But as you pause to consider—make them. The present, with that great veiled future; which we must all enter at the end of our journey here. And after you have made your comparisons, answer this question for yourself—"Is eternal life a prize worth striving for?" May Our Great God who alone bestows this gift—through Jesus Christ our Lord—be with us and bless us all—fitting us for every duty of life—Is my prayer—Amen.

Limon, Col.

The Many-Sidedness of Christ

Jesus challenges the attention of the world by His many-sidedness. He meets the needs of all classes and conditions of men. As deep answereth unto deep, so does He respond to the movings of each soul of man.

Call the roll of the world's workers and ask, "What think ye of Christ?" Their answers amaze us by their revelation of the universal appeal of Christ. Some one whose name has been lost has collected the following examples of this universality:

To the artist He is the One Altogether Lovely.

To the architect He is the Chief Corner Stone.

To the astronomer He is the Sun of Righteousness.

To the baker He is the living Bread.

To the banker He is the Hid Treasure.

To the builder He is the Sure Foundation.

To the carpenter He is the Door.

To the doctor He is the Great Physician.

To the educator He is the Great Teacher.

To the farmer He is the Sower, and the Lord of the Harvest.

To the florist He is the Rose of Sharon and the Lily of the Valley.

To the geologist He is the Rock of Ages.

To the horticulturist He is the True Vine.

To the judge He is the Righteous Judge, the Judge of all men.

To the jeweler He is the Pearl of Great Price.

To the lawyer He is the Counselor, the Lawgiver, the Advocate.

To the newspaper man He is the Good Tidings of Great Joy.

To the philanthropist He is the Unspeakable Gift.

To the philosopher He is the Wisdom of God.

To the preacher He is the Word of God.

To the railroad man He is the New and Living Way.

To the sculptor He is the Living Stone.

To the servant He is the Good Master.

To the statesman He is the Desire of all Nations.

To the student He is the incarnate Truth.

To the theologian He is the Author and Finisher of our Faith.

To the toiler He is the Giver of Rest.

To the sinner He is the Lamb of God who taketh away the sin of the world.

To the Christian He is the Son of the Living God, Savior, Redeemer and Lord.

What is He to you?—Selected.

"Cursed Oratory"

"My brethren, the preaching of the Gospel minister should always have soul-winning as its object. Never should we seek that the audience admire our excellence of speech. I have in my soul a thousand times cursed oratory, and wished the arts of elocution had never been devised, or at least, had never profaned the sanctuary of God; for often as I listened with wonder to speech right well conceived, and sentences aptly arranged, I have felt as though I could weep tears of blood that the time of the congregation should be wasted listening to worldly rhetoric, when what was needed was plain earnest pleading with men's hearts and consciences. It is never worth a minister's while to go up to the pulpit to show his auditors that he is an adept at elocution. High sounding words and flowery periods are a mockery of man's spiritual needs. If a man desireth to display his oratory, let him study for the bar, or enter Parliament; but let him not degrade the Cross of Christ into a peg to hang his tawdry rags of speech upon.—Chas. H. Spurgeon.

THE FATE OF THE APOSTLES

St. Matthew was martyred in a city in Ethiopia.

St. Mark was dragged through the streets of Alexandria, in Egypt, till he expired.

St. Luke was hanged upon an olive tree in Greece.

St. John, after having been put into a caldron of boiling oil at Rome, and receiving no hurt, died a natural death at Ephesus, in Asia.

St. Peter was crucified at Rome, and, according to his request, with his head downward, thinking himself unworthy to die in the posture which his Lord had died.

St. James the Great was beheaded at Jerusalem.

St. James the Less was thrown from a pinnacle of the temple and beaten with a fuller's club.

St. Philip was hanged against a pillar at Hierapolis, a city in Phrygia, till he expired.

St. Thomas was pierced through the body with a lance, at Corarandel, in the East Indies.

St. Bartholomew met his death by being flayed alive.

St. Jude was shot to death with arrows.

St. Simeon, the zealot, was crucified in Persia.

St. Andrew was bound to a cross, from which he preached till he expired.

St. Matthias was first stoned and afterward beheaded.

St. Barnabas was stoned to death by the Jews at Salamais.

St. Paul the great Apostle to the Gentiles, was beheaded at Rome by the tyrant Nero.

Such was the fate of the first preachers of the gospel of peace, according to tradition and the best accounts we have of their end, and truly they were "sent forth as sheep among wolves."

STONE THE WOMAN; LET THE MAN GO FREE

Yes, stone the woman; let the man go free! Draw back your skirts, lest they perchance may touch.

Her garment as she passes; but to him Put forth a willing hand to clasp with his That led her to destruction and disgrace. Shut up from her the sacred ways of toil. That she no more may win an honest meal; But open to him all honorable paths Where he may win distinction; give to him Fair, pressed-down measures of life's sweetest joys.

Pass her, O maiden with a pure, proud face,

If she puts out a poor, polluted palm; But lay thy hand in his on bridal day. And swear to cling to him with wifely love And tender reverence. Trust him who led A sister woman to a fearful fate.

Yes, stone the woman; let the man go free! Let one soul suffer for the guilt of two— It is the doctrine of a hurried world. Too out of breath for holding balances Where nice distinctions and injustices Are calmly weighed. But, ah! how will it be

On that strange day of fire and flame, When men shall wither with a mystic fear, And all shall stand before the one true Judge?

Shall sex make then a difference in sin? Shall He, the Searcher of the hidden heart. In His eternal and divine degree, Condemn the woman and forgive the man?

—Anonymous.

"If you can't be a pine on the top of the hill,

Be a scrub in the valley—but be The best little scrub on the side of the hill;

Be a bush if you can't be a tree.

"We can't all be captains; some have to be crew;

There's something for all of us here; There's big work to do, and there's lesser to do,

And the task we must do is the near.

"If you can't be a highway, then just be a trail;

If you can't be a sun, be a star. It isn't by size that you win or you fail— Be the BEST of whatever you are."



EDITORIALS



1492—The Marvelous Change—1924

The accompanying dates are familiar to all students of history, the first as the date of the discovery of America by Columbus. It is rather strange that the same figures make 1924 with a slight variation of the numbers. How easy that seems, yet what a marvelous interval of time between those dates! It seems without the shadow of a doubt that God planned the history of the American continent. This land of the free, with its liberty-loving people was certainly a divine forethought. As the year dies out may our Thanksgiving rise to the Author of every good. We have been blessed beyond our deserts, many of these blessings have come our way through the faithfulness of those who have gone the road to the Marble City; they labored and toiled, breaking for us the virgin soil. They endured the privations of the pioneer. They left homeland, kin, and friends for a foreign land. They held with a strong hand the torch of faith. When Columbus arrived the Indians thought that "men from Heaven had arrived." How one wonders how long they held this view of the white man. Thank God some of them were heavenly men, true to the light from the upper world. May their posterity live to the glory and intent of Him who planned our Continent and blesses our land. Farewell 1492 and 1924; welcome 1925!

The Approaching Year, 1925

Years are somewhat like the rivers which go on while men come and pass on. The new year is standing at the threshold of time awaiting entrance. Many of us will not be here when at midnight of the 31st we step into the new year. We are heartily in accord with the idea of millions who in churches greet the new year on their knees. One of the most useful and interesting men I know likes to say that he never gets up in the morning, without getting down on his knees before his Creator. Midnight carousals, noisy demonstrations, drinking, banqueting, and playing, may suit the non-Christian, but let us greet the new year as becomes those who profess new life.

"A stroke of the clock, a boom of the bell,
The lingering year has sounded its knell;
A clasp of the hand, a smile of good cheer,
A wish for success, and a HAPPY NEW YEAR."

The Cardinal Characteristic

Whatever virtues constitute the character of a human being, there is a Cardinal Characteristic which if not found in the life of the person leaves him stranded, a

veritable shipwreck. That characteristic is Perseverance, the art of hanging on, staying by, and continuing in. How often we see men who run well, then stop. Some worked well for a time, then they quit. Some are honorable for a decade, then there is a change. Stability of character and perseverance are worthy of our greatest endeavors to obtain. Better, like the turtle, go slow and keep on going than rabbit-like to run, then fall asleep by the wayside in the race. The Bible urges us to have this Cardinal Characteristic when Paul writes, "Continue in them."

Our Four Hundredth Birthday

We are at the close of our fourth century of existence as a body of Christians holding to a New Testament form of belief in doctrine and practice. Our forefathers called themselves believers in Christ, but others named them Anabaptists, and later on Mennonites. It may not be true that all that lies in the background of our history is good and worthy of telling from the house-top; some is a matter that should rather humble us and cause us to make confession for our people as did Daniel the prophet for Israel. Nevertheless we have much to thank God for, to honor those of our forbears who have blazed the pathway in the darker ages, when the light of God had well-nigh gone out in the hearts of men. They gave us the best heritage possible when they cried out in every country that Christ and the New Testament are the revelation of God sufficient for His people in all ages. We do well if we never obscure that sublime attitude of soul.

We are glad to report that many are interested in getting our young people at large to see their noble heritage. Historians in the Church and students of our past in this issue and throughout the year will write for us. This will be a great year for us if we will wisely learn of the past, hold fast to the good, dropping only that which is not vital. May God make this QUADRICENTENNIAL YEAR of our existence a year of worthwhile celebration. About ten brethren will write throughout the year on some phase of Mennonite history. May every member of the Church become an informed member. Let us seek to get the paper in the hands of those who do not have access to these things. To hold future generations we must convince them that past generations have lived valiantly, righteously and devotedly, to the glory of God.

American Child Brides

Missionaries from China and Japan will soon be needed on the shores of this country to help us unlearn

some heathenish practices. At present there is a law in Florida allowing the unnatural and unreasonable marriage of girls at the age of eleven years. This hardly seems credible, but at present a hard fight is on to abolish this law. Girls in that state may be married as young as that, and even younger if the parents or guardians consent. This premature desire to be married is the result of the sex appeal found in the modern theatre, movie, newspaper, magazine, and novel. It seems, when one sees some type of papers these days, as though the only topic worth consideration was the sex question with its various perversions. This is an indication that we are in the days of Christ's appearing for "as the days of Noah were, so shall the days of the Son of Man be." May we make this appeal to the readers of the Christian Monitor: That we may, by the help of God, stand in the breach as one man stemming this fearful tide of ungodliness. "Dare to be a Daniel, dare to stand alone. Dare to have a purpose firm, and dare to make it known."

Special Bible Terms and Bible Conferences

We are glad to see announcements of many Bible Normals and Short Bible Schools. Long may they continue! By the way, it seems that all who possibly can should attend one somewhere. Usually we have noticed in the past a long string of Bible Conference announcements in the Gospel Herald in all quarters of the Church. These should not die out. Brethren of the ministry, we should see that our rising generation gets the same stimulus that we received. One of the greatest helps spiritually we have received in the past were times when we had the opportunity of getting Bible Doctrine and Teaching expounded from the Bible during Conferences. Sermons and revivals are all right, but Bible exposition is

The Memory of the Faces in Heathen Lands

By placing two opposites alongside each other we are often able to make lasting impressions. We can hardly refrain from passing on these two types of persons and their attitude toward the work of winning the lost in heathen lands. The saddest index of the times is the way that the materialism of the age hardens hearts so that they are hardly conscious of their gross negligence in rescuing the lost. Wherever the name of another denomination is found in this article the name Mennonite can be substituted in its place without spoiling the lessons taught.

"Methodist, Baptist and other denominations lament probable deficits in the receipts of their benevolent societies, and urge greater liberality. The church papers take the matter up, some with lamentations, some with exhortation, some with criticism and some in a jocular way."

"Another says there are three kinds of givers—the flint, the sponge, and the honeycomb. To get anything out of flint you must hammer it. Even then you get only chips and sparks. To get water out of a sponge you must squeeze it and the more you squeeze it the more you will get. When you quit squeezing it, how dry it is! But the honeycomb—it just overflows with its own sweetness. Some people are stingy and hard; some are good natured and forgetful; a few delight in giving. Some give nothing,

if they can get out of it. Some quickly yield to pressure, but are glad to forget it. A few belong to the class of whom the Bible says: "The Lord loveth a cheerful giver." Are you a sponge, a flint or a honeycomb?"

What a marked contrast the following missionary is to the foregoing type of Christians:

"Why are you going back?" asked a friend of a missionary who was at home resting, in order to gain strength to go on with her work in a difficult and unattractive field. The missionary was silent a moment. Then with a deep bright light in her eye she replied: "I am going back because I can not forget their faces." Her memory was a great picture gallery. Hanging there she could see faces hard and brutal and cruel, faces dull and heavy and weary, faces drawn and piteous with pain; faces full of longing and the hope which never becomes fruition. These faces called her. She felt that she must return"

Four Hours—Forty Days—Forty Years

The region of the Sinai Desert was recently crossed by an automobile in the short space of four hours. This is the wild and barren region between the Gulf of Suez and the Gulf of Akabah. The distance across is about 131 miles. This is the same stretch that took the Israelites the long span of forty years. This comparison is not without its lessons; it speaks a sermon. Somebody blundered; surely not the Lord. Somebody was too slow; it must have been Israel. They were in school, they were learning to be a nation of God-fearing people. They were in the Lord's Preparatory School of Good Living. They were being trained in the lessons of being a good example to the other nations. They were given private tuition in the School of Faith. This School is still open, and the Lord is still the Head Instructor. What we were wondering was why that course was so long and prolonged. We do not assume that they could have crossed it in four hours. It seemed diplomas were handed out rather slowly; graduation exercises seemed delayed. (Jesus went through the Wilderness School in forty days.) Moses himself was dismissed from school a little ahead of schedule, yet the Lord tempered the sentence with grace, for before he left school he was given the remarkable privilege of seeing the coveted land of Canaan; besides the Lord conducted a private funeral for him; that was an honor indeed. A little later an angel was despatched from heaven to raise his body. This is just like the Lord. He will punish, but with pity; He will not always promote, but He will always love.

Finally, the Wilderness School closed, the last day of school was held at the edge of the Jordan river, the Lord's spokesman being Joshua. He gave the Commencement Address, largely quoting Moses. Graduation Day at last arrived, and did it ever occur to your mind that on this day the Lord revealed the reason why it took forty years instead of forty days. It was because Caleb and Joshua followed the Lord WHOLLY, and the rest did not. May the Holy Spirit help us to ponder long on that word. They shortened the hand of God because of their unbelief. They had to stay in late after school for their mischief and folly. May we learn from their experience. LORD INCREASE OUR FAITH AND OUR CONSECRATION TO-DAY.

CHRISTIAN LIFE

THE COMING REVIVAL

The sixth Annual Convention of the World's Christian Fundamentals Association assembled in Minneapolis June 1924, desires to give the world its deepest conviction that if Christ longer tarries, we are on the eve of a great spiritual awakening. We feel that we voice the sentiment of millions of devout believers everywhere when we declare that we are at the present moment in the spirit of great expectation. There is "the sound of goings in the tops of the mulberry trees" and of "abundance of rain" on the way. We believe the world's greatest revival may be imminent.

First of all, we desire to reaffirm in most unequivocal language our abiding and unshaken faith in great periodical revivals as God's usual method of calling a sinning and sorrowing world to righteousness and peace.

In both the Old and New Testaments we find again and again the record of mighty spiritual awakenings which came down from above. In times of idolatry, distress, confusion, war and wickedness, the voice of Prophet in the Old Testament and Apostle in the New, was always present to summon the people back to the God of their fathers. In subsequent history we know that periodical revivals have been God's plan through the generations. In the Sixteenth Century there was a great spiritual awakening led by the Reformers. In the Seventeenth Century there was another awakening known as the Puritan movement. In the Eighteenth Century, in the days of darkness and Deism, there was another great spiritual awakening led by the Wesleys. In the Nineteenth Century there was a mighty turning to God in the Oxford and missionary movements, and the revivals in the days of Finney and Moody, characterized by deep conviction of sin and the turning of multitudes to Christ. The Twentieth Century is far on the way, and we inquire in the language of Isaiah, "Watchman, what of the night?" And the times were characterized by political chaos, corruption in priestcraft, lawlessness on every hand, broken down home life, worldliness in the church, grossest immorality and skepticism.

In the second place, in this day of multiplied voices, each proclaiming a new gospel which is not the true Gospel, we feel the necessity of restating and declaring the character of revival that comes from above rather than from below; a revival that comes in the name and authority of Him

who "cometh from above and who is above all"; a revival that holds forth the Word of light to shine in the midst of a "crooked and perverse generation" and, as David prayed, "according to Thy Word," the whole Bible as supernaturally inspired, the final and complete revelation of God's will to man concerning man's redemption: A revival that again in New Testament fashion, relies absolutely on the Holy Spirit to "convict men of sin and righteousness and of judgment," to quicken the souls that are

My Substitute

By Maud E. Cramer

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye are healed."—I Peter 2:24.

WITHOUT the gates, outside the city wall,

As one accurst, He died upon a tree,

A thief on either side—they counted Him

The greater thief; they said He claimed

That which belonged to God alone.

And they were right—the tragedy:

So near the truth, and yet so far

From owning Him whom now we know

Indeed is very God!

Within the gates, inside the city wall,

Safe I abide; not all mine enemies,

Nor death himself, can ever trouble me;

Or make afraid. He bore the curse for me;

And was made sin for all my sins;

He took my place—He loves me so—

And I am free. The robe I wear,

Of righteousness, is His—not mine.

Because He died, I live.

dead in trespasses and sins, and to make men new creatures in Christ Jesus; a revival that uses heaven-anointed men rather than human-appointed machines; a revival that proclaims Jesus the Christ as "the only name given under heaven whereby we must be saved"; a revival that sets forth His atonement on the cross for our sins and His resurrection from the grave for our justification; a revival that calls men to repentance for their sins and confession of Christ, the Lord, as their Savior; and a revival that will quicken the conscience and

cause and compel men to "bring forth fruits meet for repentance."

Third. It is our conviction that the revival that is needed is one that will magnify the local church as Christ's one institution, which is the pillar and ground of the truth, and that gives the called and anointed ministry of God its rightful place and leadership as ambassadors of Christ, who stand between the living and the dead.

Fourth. The necessity for revival is self-evident. Men of all classes, sects and races fully realize there must come a great spiritual awakening or civilization is utterly broken down. As stated by an editor of one of the leading New York dailies, "There must come a great spiritual awakening or civilization is doomed. The only religion that has ever been known in human history that produces such an awakening is orthodox Christianity." On the invitation of David Lloyd George a number of non-conformist ministers met at Downing Street and he stated that "the material conditions of this country will not improve until there comes a spiritual awakening, and I charge you ministers with the responsibility of promoting and fostering such a revival."

Fifth. There are many happy results of heaven-sent revival. First of all, the lost are saved. This was the one mission of Christ the Lord to the earth who said, "For the Son of Man is come to seek and to save that which was lost." We believe and declare most emphatically that if men are made over inside that they will change their environment on the outside; that if men are born from above, regenerated within by the Holy Spirit, the old things of dishonesty, impurity and wickedness are passed away and all things are made new.

Sixth. A revival is needed also to quicken and strengthen the faith of the ministry. We believe that God has ordained that the world shall be saved by "the foolishness of preaching," that it is His plan to call, separate, anoint and send forth ministers to a lost world.

Seventh. Who is there among us whose heart does not break and bleed over the flood-tide of worldliness that is sweeping through our churches? Iniquity abounds and only the blindest can deny that we are in perilous times when men are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God."

Eighth. A revival is the only hope of saving the youth of the land to faith in a personal God and His Holy Word. It is with the deepest sorrow that we are compelled to admit that too often we find skepticism dethroning sincere and personal faith in the things of Christ, heaven and immortality. On every hand parents have been made to weep bitter tears over the fearful departure from the truth of their sons and daughters who have been swept into the maelstrom of modern infidelity.

Ninth. All loyal citizens, as well as all true Christians, regardless of racial, political or religious differences, are alarmed at the rapid increase of divorce. A noted authority on sociology in one of our leading American Universities said recently, "At the present rate of increase of divorce the next generation will witness the disappearance almost entirely of the sanctity of marriage." Of all institutions, none is more sacred than the home, and it is the first of all institutions, for He has declared in His Holy Word, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they twain shall be one flesh."

Tenth. That we are in a time of lawlessness and increase in crime none can deny. Confidence in authority and law has been undermined. The public conscience needs to be quickened. Men in high, as well as low estate, are guilty of the most shocking acts of dishonesty, graft and crime. The whole nation, regardless of political parties, has been compelled to bow its head in shame and humiliation over these startling revelations. The only effective cure for dishonesty, for graft, for crime, for lawlessness, is not any particular theory of government, not any particular thought or school or philosophy, but his-

tory shows the only effective cure has come from above by the operation of the Holy Spirit on the consciences of men. In times of great spiritual awakening. God, in fulfillment of His purpose and according to the multitude of His tender mercies, sends "the times of refreshment from the presence of the Lord."

Eleventh. On the question of preventing war, parliaments, congresses, cabinets, chancellories, the world around are still meeting; debating and burdened statesmen of all schools and classes are searching by what manner of means they may avert another and more terrible war than that just passed. If America should be visited by a great spiritual awakening from God Himself, this nation, by its position and influence, would profoundly influence the world of the King whose presence will compel the nations to "beat their swords into plowshares and their spears into pruning hooks."

Twelfth. There is nothing new that we can add to the Scriptural requirements for a revival. In the old days the Word of God said, "If my people, which are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

Therefore: We call upon God's people everywhere, ministers and laymen, in city and in country, of all denominations to join with us in deepest heart contrition, confession and turning to Almighty God, and make the prayer of the prophet of old cry the hour, "O Lord revive Thy work in the midst of the years make known, in wrath remember mercy."—The Christian Conservator.

thoughts and words that they might convey His messages in the precise manner He meant them to be. It is true that we may recognize David, Isaiah, Jeremiah, Solomon, Paul, Peter, John, and the rest in their writings, for altho their personalities are in evidence it but emphasizes for us the fact that God used human vessels that He might convey His Truth to us poor, finite, fallen, human creatures by bringing into play minds which were wholly given up to His direction.

Original Manuscripts

Thus there became what we may term **INSPIRED AUTOGRAPHS** which make up the original manuscripts of the Bible in the languages of the people among whom they should become the Book of the Lord for all peoples of the world for all the following centuries. Those of the Old Testament Canon were written in Hebrew. A few fragments of Chaldee are found as in Dan. 2:14-7:28 and Ezek. 4:8-16; 7:12-26. A few fragments in the Aramaic dialect are also found. The general language of the New Testament is the Hellenistic Greek, the language in common use by the Jews of the dispersion, in fact it was in general use by the common people throughout the eastern part of the Roman Empire. It is thought by some that the Gospel of Matthew was written in Aramaic, the prevailing dialect of the Jews of Palestine at the time of Christ, but it cannot be definitely proved.

Formation of Old Testament Canon

The original autographs are not extant. But numerous copies of them have come down to us and by carefully and prayerfully comparing them consecrated leaders of the Jews before the Christian era compiled the Old Testament Canon, while the early Church fathers soon after the dawn of the Christian era compiled the New. It was with great satisfaction that we visited the British Museum in London and looked upon what is known as the Codex Alexandrinus, a Greek parchment roll, containing nearly all of the Old Testament and all of the New. There are similar rolls kept at St. Petersburg and Rome known as the Codex Sinaiticus and Codex Vaticanus respectively. The three documents date from the fourth and fifth centuries. The Old Testament therein contained is known as the Septuagint which was translated from the Hebrew parchments into the Hellenistic Greek during the 2nd century B. C. by 72 elders of the Jews who gathered in Alexandria and prepared the Greek manuscript under the patronage of Ptolomaeus Philadelphus. Copies were placed in the archives of the great library of Alexandria. The Hebrew content of the Old Testament was known as **The Twenty Four Books** to correspond with the twenty four letters of the Hebrew alphabet as do also the divisions of the 119th Psalm. To reduce the 39 accepted books of the Old Testament Canon to

THE BOOK OF THE LORD

Geo. J. Lapp

I. Origin and Preservation

The prophet Isaiah in Isaiah 34:16 urges the people to "Seek ye out of the book of the Lord and read." There are so many splendid books and articles written relative to our general subject that it might seem sufficient to direct the reader to them and save the space this and following discussions will take. These have been undertaken with the sincere hope that they may contribute toward more firmly establishing the readers in the firm conviction that the Bible as we have it, is just what God meant for us to have and that as a divinely inspired volume, it contains no more or less in word or thought than Its divine Author intended. The personal experience of personal salvation through Christ Jesus, witnesses to the power of the Word of God in the lives of men, and to the light it reveals as Its truths are proclaimed far and wide and forbids the slightest irreverent thought, much less word

regarding It being in its entirety God's revealed will to man.

The Living Word

"The Word was with God and the Word was God" long before He brought into being the heavenly hosts, the world, and man His crowning work. God knew man's necessity for this revelation of divine Truth, consequently according to His direction holy men of old spoke to His were moved by the Holy Ghost. It may have been in a cavern where He covered them with His hand as He did Moses, or in a time of joyful fellowship with God as with David in writing many of the Psalms, or at times of sincere meditation on the needs of the people for wise counsel as with Solomon. It might have been in the prison cell, on the lonely isle, in captivity by a heathen nation, when God spoke through the writers of the books. In whatever condition we find the writers God by His Spirit controlled their

• MISSIONS •

MISSIONARY BRIEFS

The Lord Is Depending on You and the Cows.—"Furnishing milk to the children is indeed a very great help. The parents are very thankful when they can daily give their hungry little children some fresh milk. It would be a source of great concern for the poor people if we would be obliged to cease with this milk distribution during the winter. We pray the Lord and hope that the contributions from America will not cease so that we will not be required to deny the poor children the much needed milk and possibly give an occasional bit of fats to the 3500 poor people in the various towns of our territory."

M. Horsch, Germany.

Another Building Nearly Paid For—Thanks to the Brotherhood.—"I want to report that a brother sent in a check for \$100 for the Church Building Fund here." Gen. Treas. has also received \$9.99 from Spring Valley Cong. Kans. and \$54.40 from the Sycamore Grove and Bethel Congs. Mo. This makes a total of \$164.39 since Nov. 1st. \$17.84 needed to wipe out deficit, and money is badly needed for seats to be place in the Kansas City Church before Christmas Dedication Services.

Levi Weaver.

Virginia Mountaineers Come to the Rescue.—"It is decided by one S. S. to support an orphan boy in India and by the other S. S. to support an orphan girl in India."—Warren Kratz, Whitmer, W. Va.

14 orphan boys, 66 orphan girls and 14 widows have no specified supporters for the year 1924. Has your S. S. a surplus in its Treasury? Do not forget the unfortunates.

The Lord's Personal Property in India Given by the Church.—The extracts from the deeds for 22 properties now owned by the American Mennonite Mission in India give a description as to the amount of acres and price paid.

First building plot bought in names of J. A. Ressler and W. B. Page.

Third Deed shows title to Mango Grove where Mission Cemetery is located. Jacob Burkhart, Mahlon C. Lapp and Pauline Lapp lie buried here.

Fourth Deed cost 8000 Rupees conveying 845 Acres bought in 1906 by M. C. Lapp.

Twenty-second Deed calls for .75 Acre

cost 75 Rs. bought in 1922 for Sankra Church.

Total number of 898 Acres in these twenty-two Deeds were bought at a cost of 15,800 Rupees and the new buildings erected on these properties at a cost of 252,000 Rupees bring the value of this property to the amount of 360,000 Rupees or \$120,000.00. What will the Lord be able to accomplish thru the Church in the next 25 years?—J. N. Kauffman.

The Annual Budget for 1925.—Administration \$54.00; Evangelistic \$426.00; Educational \$626.00; Medical \$194.00 and Emergency items \$100.00. Total \$1400.00 per month. You will note that the total is the same as for 1924. Appreciating the situation in the home land and desiring to do all we can we have decided not to ask for an increase for 1925. The \$1400.00 provides for no expansion in the work but only to maintain. Should like to urge that since there are many open doors, especially in Evangelistic work that the Board be prepared to send us an increased amount for the year 1926. For the same reason we have decided, to ask again for the \$1400.00 per month for Charitable Institutions for 1925.

Managing Committee.

The Service of the Missionaries' Children.—Just recently we had the satisfaction of meeting the two children of P. A. Friesen of India. They are letting their light shine for the Lord in the homeland and rendering their bit of service to the Lord and His Church. Just noticed that Beatrice Hershey who is now in school at Goshen helped in the service at Chicago on Missionary Day. May God bless all these young people who are making a sacrifice for His cause, may He shade them by day and guard them by night, may He be a Father unto them in the absence of their earthly parents. May they receive Divine direction from their Heavenly Father.

Keep your Eye on our City Missions.—

With our eyes across the waters on the fields so far away from home we sometimes unintentionally forget our earnest crew that is manning our City and Rural Mission stations. These workers are pressed hard by the forces of a Christ rejecting civilization and the powers of the rulers of the darkness of this world. In your devotions may they be remembered personally at the throne of Grace.

Missionary Timber Is Growing Silently.

—We had the joy and inspiration of attending and addressing an early Sunday morning missionary service at Hesston College, which has also been our privilege at Goshen College, and the Eastern Mennonite School. While thinking over some of the impressions received we believe that the future will have more available material than the past. When so many are studying the needs of the world, feeling the pulse of a dying world in sin, hearing of the countless unevangelized heathen, hearing our Lord say, "look on the fields," knowing that for them Christ died, we have reason to believe that many will respond to the call of God for service. Those who can not go, will go back to the home congregation to help hold the ropes, and give of their substance. May many such meetings be held thruout the local churches. If we survive the shock of the world's attack on the church it will be because we have been too busy inside to hear the siren call of an alluring world.

Holiday Week in India.—The 25th Anniversary has been postponed in the India Mennonite Missions on account of the late arrival of the American brethren. Consequently it will be held in the Holiday week of the year 1924. May it indeed be a week like the time when the angels in the glory sang to the shepherds, "Glory to God in the Highest, on Earth Peace, Good Will toward Men."

That Package for the Land Across the Deep.—Missionaries in the foreign field are human, they have feelings. They have left good homes and jobs. They have made sacrifices. Surely they will have their reward in the world to come. Thank God also a lot of good things here; but after all wouldn't it be a fine thing to start some present across the ocean? Send some book or a subscription to a helpful Magazine. A check would not be amiss. Their children will be happy to be remembered. Your Christmas morn will be more cheerful if you have made our missionaries happier in their arduous tasks in a strange land.

Ghatula's Christian Doctor.—We are fortunate in having stationed at Sihawa a Christian doctor located there by the government. We are glad to have his Christian influence among the sick and suffering. He comes once a week to give lectures on hygiene and first aid, in our Bible Training School.

FARM LABOR IN AN INDIAN VILLAGE

A. C. Brunk

In America the problem of finding people who may be hired to do farm work is at times a serious one in some communities. This is not so in the average Indian village and especially not so in the villages situated some distance from larger industrial centers, as we are here in Balodgahan. Here farm laborers are plentiful and may be had at a low wage. The lack of spirit and ambition in the people partly accounts for the low rate in wages. Because of the cheapness of hand labor the farmers make no effort to improve the methods in farming or to employ labor saving machinery.

In every Indian Village are several occupations for which the laborers are employed by all the land holders in common. Especially is this true of the blacksmith and the cattle herder. These are hired for the year. When the year is up a meeting of all the land owners is called by the malgazar (owner of the village). In the case of Baodgahan the missionary in charge acts in this capacity. I am sure you would be interested in attending such a meeting. Can you imagine yourself sitting among seventy-five or eighty men under the sacred pepper tree on an earthen platform about two feet high made especially for such meetings? They want to meet under the sacred tree as they believe that men will fear to lie there, or break the agreement made there. It would be well if this idea were always true. Such meetings usually take place about eight o'clock in the evening. Those of the Hindus who arrive a little early spend their time in smoking until the others come. The meeting is called to order by the malgazar. He asks some one to state the purpose of the meeting. Some one will report that the time for the blacksmith and the cattle herder has expired and new arrangements are necessary.

The chairman asks the farmers to say who they wish to put on as blacksmith for the coming year. There is a silence each looking to the other to speak. Finally the oldest large farmer is called on. He suggests that they keep the same man who did the blacksmith work the previous year. The meeting as a whole is given an opportunity to express its opinion on the nomination just made. Some begin to talk to their neighbors in an undertone. After some delay, one farmer says that he is in favor of employing a better blacksmith, one who is able to join cart axles and set tires on cart wheels, as well as sharpen plow points, and hoes. The hum of voices increases. A man in a loud voice declares his opposition to the suggested innovation. He claims that in order to find such a man we would have to get to another village, and who could tell what kind of a bad man we would bring into the village. Besides the man of our own village who had done the work for several years was still good enough. The opinion

of the the last speaker received the assent of most of those present and the old blacksmith is called and ask what he has to say, and whether he was willing to accept the position again. He says "What can I do" and signifies his consent by touching with his hand the feet of the most important farmers.

Then the same ceremony is gone through in employing the cattle herder. Opportunity is always given for complaints. And there are often quite a few forthcoming when the cattle herder is under discussion. Some farmers complain that he lost their cattle to get into rice fields where they days in finding them. Others say that through carelessness he permitted their cattle to get into rice fields where they were caught and the farmer made to pay

Your Place In Life

The bird praises God by singing, the flower pays its tribute in fragrant incense as its censer swings in the breeze, the tree shakes down fruit from its bending boughs, the stars pour out their silver beams to gladden the earth, the clouds give their blessing in gentle rain; yet all with equal faithfulness fulfill their mission. So, among Christ's redeemed servants, one serves by incessant toil in the home, caring for a large family; another, by silent example as a sufferer, patient and uncomplaining; another, with pen, sending forth words that inspire, help, cheer and bless; another, by living voice, whose eloquence moves men and starts impulses to better grander living; another, by the ministry of sweet song; another, by sitting in quiet peace at Jesus' feet, drinking in His spirit and then shining as a gentle and silent light, or pouring out the fragrance of love like a lowly and unconscious flower; yet each and all of these may be serving Christ acceptably, hearing at the close of each day the whispered word: "Well done."—J. R. Miller.

a fine. Other farmers complain that the herder did not milk their cows properly or took more than his share of the milk. As a part of his pay the herder gets all the milk every fourth day. The herder is called on for explanations, and he in turn makes his complaints. In most cases his complaint is regarding farmers who for punishment for careless work refuse to give him the full amount of rice. All the common servants are given a specified amount of rice, a share of which each farmer must give in proportion to the amount of land he farms. The herder must collect the rice from the respective farmers.

Each farmer who has twelve acres or more employs one man for each twelve acres. These are called "songayas," and for pay for their labor they receive one fourth of the crop. This is a very good

system as it gives the laborer a personal interest in the crop. If the crop is good he gets more, if it is poor he gets less. The songaya does not need such close supervision as other paid employees. The songayas are also employed for one year only. All farmers employ their songayas in the month of May. They are generally employed in a public meeting such as described above. The agreement between the employer and the employee is made in the presence of about all the men in the village. The Village owner must lead out and put on those he wishes to employ. When the name of the laborer is called out he is asked whether he is willing to work. He usually agrees after the settlement of minor points, such as the number of holidays he may have. Whether he may have the rice that is found under the rice stacks etc. In the discussion between the farmer and his hired help every one takes a keen interest and gives advice freely. The final decision of course rests with the parties concerned. However there is a general objection if a farmer is inclined to give too much to the demands of the person he is employing, for all the farmers know that their hired help will make similar demands of them.

This custom of publically employing ones help has its advantages. It is collective bargaining by both employers as well as by the employees. If during the year any difficulty arises between the farmer and his help, either one may call a meeting of all the men of the village. At such a meeting the matter is openly discussed and a settlement is attempted. If either one has been in the wrong he is given plenty of good advice. Public opinion is a powerful factor in making all concerned try to get on with the other party. Such a system would be cumbersome and unsatisfactory in America but it works well in an Indian village.

The Swiss Mennonite Church Gives a Splendid Life.—The writer has often enjoyed the fellowship and hospitality of the Swiss Mennonite brethren located at Dalton, Ohio. Officially they have not as yet been affiliated with our Conferences, but in faith and practice they are united already. They are known for their whole soul singing in the German language. The writer is only sorry that because of the stress of much work that it has now been about three or four years since we have enjoyed their fellowship. We noticed the substantial offering they have made for the building fund in South America. The offering amounted to \$1243.08. God bless them for it.

"In God's service nothing is in vain. He gives help, He gives reward."

"There is no standing still in the Christian life."

A MODERN MIRACLE

How a Kansas City Man Reads His Bible

J. D. Mininger

Kansas City has many places of interest to attract the visitor from outside her gates, but to the mind of the writer, no visit to this city is complete without a call at 1918 East 71st Terrace, Kans. City, Mo.

At this address is to be found a dear, devoted, sweet-spirited man, Wm. McPherson by name, whose chief delight is to study his Bible. Unlike most other Bible students, this man reads his Bible with his tongue—veritably “tastes,” the Word and finds it more precious than most persons who read it with their eyes. The reason why this man reads his Bible in this unusual and almost unbelievable manner is because for years he has been without eyes and hands.

A brief story of this man's life follows, illustrating how “fact is stranger than fiction.”

His Early Life

Wm. McPherson was born at Inverness, Scotland, Feb. 5th., 1896. He went to the Free Church in Scotland as a boy growing up, but to quote his own words, “I did not believe the Scriptures to the salvation of my soul.” On June 6th., 1883, he left Scotland to go to the “land of the free.” After arriving in New York City, and spending some time in the eastern part of the United States, he went to Warrensburg, Mo. and was there employed as sand-stone quarry-man.

In 1886, he went as far west as Rawlings, Wyoming.

How He Was Born the Second Time

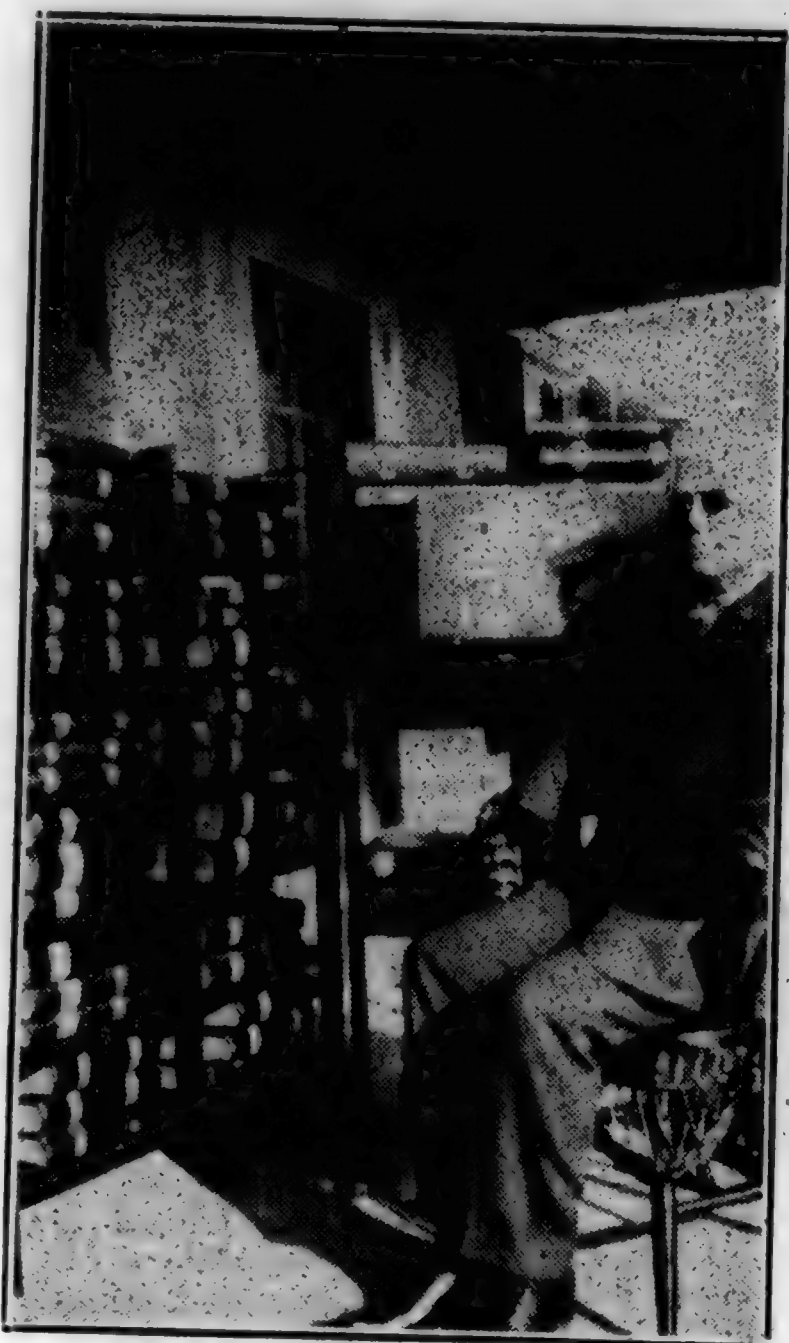
While working at his trade as quarry-man, at Rawlings, Wyoming, he formed an acquaintance with a man who later proved to be a great benefactor to him. This man's name was Edward Fisher, formerly from Nova Scotia. Fisher was a devout Christian.

In the bunk-house, the other employees would be found spending their leisure time playing cards, sewing on buttons, reading novels and such like things to while away the time. But this man Fisher, McPherson says, “was so different from the rest of the fellows.” He had a Bible, instead of cards; at first when Fisher would get out his Bible and read in the presence of the others, they would wink at each other. McPherson had a Bible too, but when he noticed the attitude of the others he kept it hidden.

McPherson says, “for some reason, Mr. Fisher singled me out as a man whom he was going to try to win for Christ. He was such a nice, pleasant fellow, the folks could not help but like him. When he'd go to town, he would cheerfully do favors for the boys, such as bring mail or other things along for them—one could not help but like him. He proved to be a wise

soul-winner. He came to me one day and suggested that we buy ourselves a tent together, so that we could be more to ourselves. To this, I agreed, then we could room and read together.

“He asked me many things about my life. After a great deal of quizzing he told me, “you have a historical knowledge of the Scriptures, but you are going to hell.” I was very much put out about it. Finally, I believed what he told me about my condition. I got troubled about my soul. I would pray and study my Bible. Then again, to try to get away from conviction, I'd go to town, a very wicked town it was too, where human life was not very highly prized judging from the many



Wm. McPherson and His Books

murders there. I'd mix with the ungodly, all the time conscious that if I were the next one to get killed, or if I'd die, I'd be lost.

“Mr. Fisher, my Christian friend very tactfully kept talking to me about things most worth while. I tried to be good, and break myself of wrong habits but found myself getting worse rather than better.

“Later, one day as I was meditating on John 3:16, I was really saved by faith in the Lord Jesus Christ. I told my friend Fisher of my great find. He asked, how I knew that I was saved, I told him because I believed what God says. I surely had received something that I never had before.” This took place in June 1887.

A Premature Blast, the Beginning of a Long Night

The last time that this man saw a ray of light was about 19 years after, on June 21st., 1906 (the longest day of the year). About 8:25 A. M. on this bright, clear, sunshiny morning a premature blast in the quarry where he was working blew him about 20 feet into space and relieved him of his eyes and hands leaving his face in shreds and ribbons.

This sad event took place about 17 miles north west of Ft. Collins, Colorado. This proved to be the beginning of a long night for this man. Mr. McPherson was removed to a Ft. Collins hospital for treatment. After being in Ft. Collins for a short time, McPherson told the nurse that she would have to remove that bandage from his eyes that he was not able to stand it any longer. The nurse told him that the only thing she could do, was to abide by the orders given her by the physician.

Imagine, if you will the disappointment, when he found out that his eyes were forever gone. Imagine yourself in his place. Later, this unfortunate man, asked God to send some one to him, to read the Bible to him. But he says, “an unconverted man can't read the Bible.” He may pronounce the words, but he does not have the reverence for it that a “born again” person has.

With his, now characteristic, sunshiny smile, Mr. McPherson says how he used to think that it would be unreasonable for a person without hands and eyes to ask God to enable him to read, but, (with a joy expressed by laughter) he says that God always likes to do things for us so much better and greater than we have any idea.

Learning the Alphabet with Bloody Tongue

One glad day, while this man, without eyes and hands, was listening to an address given by Evangelist Robert McMurdo at Evanston, Illinois, a new thought occurred to him and resulted in kindling also new hopes and aspirations in his heart.

This evangelist was telling of a blind woman in England, who was blind but read her Bible with her fingers. Later she became so afflicted with rheumatism that she could no longer read her Bible even with her fingers; one day as she was crying, she kissed the word “Good-bye.”

And McPherson remembers that the evangelist said something about the blind woman getting the touch of the raised letters with her lips, as she kissed the word “Good-bye.” He is not just sure how it was, but that was the thought he gathered from it.

The relating of that incident by the evangelist, proved to be not an eye-opener (for McPherson had no eyes to become opened) but a new inspiration to Brother McPherson. He made up his mind that if that woman could read with her lips, he could do the same.

Regarding this new hope or inspiration which came to him, McPherson, says "I did not know how to act. I stayed at Highland Park, Illinois at the time in an institution where other blind men were being cared for. A blind woman, by the name of Miss Anna Johnson, used to come to teach the other blind men to read with their fingers.

"So I told her, what I had heard Evangelist McMurdo say about the blind woman in England. She at once sympathized with me, and said "all right, we'll try that next Thursday when I come again." That was Sept. 26th., 1912. I was praying all week. Sometimes I'd be shaking all over. It was now or never for me. I was looking to the Lord for it."

"Finally Thursday Sept. 26., came. So did Miss Johnson. She brought me a card with the alphabets for the blind on it. I tried to read it with my lips but could not. To have me get a conception of the shape of those strange alphabets for the blind, she would with her fingers stroke the letters between my shoulder blades, that being a very sensitive part of the body. But it seemed I was such a dull pupil.

"Then I said to Miss Johnson, 'Maybe you'd better not bother.' She remained one hour and during that time, I learned five of the new kind of alphabets, in my first lesson. I could not distinguish them very well.

"After the first hour's lessons she left the card with the alphabets with me, and promised to come in a week to give me a second lesson. But that was one wonderful week for me. I was so eager, so hungry to get that WORD that I was studying the alphabets so hard that both my lips and by tongue would bleed. But I did not bother about that, I was so desperately in earnest to get it.

"I wanted to eat it.

"I'd get on my knees and pray awhile, then I'd go and study awhile, again. I'd wake up in my sleep and be thinking about it.

"After I had then for the second time in my life learned the alphabet I undertook to read "Our Father," The Lord's Prayer, the prayer I learned at my mother's knee, only this time I was 46 years old.

"It was two o'clock on a Sunday morning, when I read the Lord's Prayer for the first time without a mistake."

When asked what his favorite Scripture passages are Bro. McPherson replied the other day "I like Jno. 3:16." This favorite verse of his is beautifully printed on a large neat wall motto just at the top of his book case. No, he can not read it—but visitors and others can.

Then in his own inimitable way, he said, "I do like John the 10th chapter and the 14th chapter of John and the seventeenth chapter of John. I do love that prayer of our Lord's, especially when He says, in Jno. 17:34, 'THAT THEY MAY BEHOLD MY GLORY.'

Then I am especially fond of Ephesians, Philippians and Colossians."

Not As Blind As Many Having Eyes

Though this man is without hands and eyes, it is true in a very real sense, as some one has said that "He is not nearly so blind as many people having both eyes." He remarked to the writer just the other day, "My prospects are good, death and judgment are behind and grace and glory before me."

He glories in the fact that "these light afflictions which are but for a moment will work out for him a far more exceeding and eternal weight of glory." Then too, like Epaphras (See Col 4:12) he is a Christian worker of the most useful type. Some time ago, when I told him that I would not be to see him for a while because I was going out of the city to hold



Feeding on the Word

meetings, and that I desired his prayers in behalf of the work I was to engage in, he replied, "I shall be glad to have a share in that work."

This man's book-case containing the Bible for the Blind (with the Moon Type) in 59 volumes is just beside his bed. When at times he is not able to sleep at nights, he gets up and has the Father to speak to him through His Word, then goes back to bed again. And he says he does not need to turn on the light either, that he can see just as well without it.

"Till He Comes"

"For what is our hope? or joy? or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?"

Thus wrote the apostle Paul to the Thessalonians. And thus feels Wm. McPherson. This hope of meeting the Lord

in the air, perhaps at any moment, buoys him up in a most wonderful way, as it does every other real believer in the precious doctrine of our Lord's return.

Years ago, before the truth of the Lord's imminent return had gripped McPherson's life, he remarked one day, "And to think that I might have to live in this darkness and in this helplessness for maybe 25 years longer." An intelligent Christian told him, that was not the way to look at it, but rather think of it that at perhaps any moment the Lord Himself may be here. And that will end it all. This is the hope of the Gospel; and how sweetly it is manifested in this eyeless and handless man. Some time ago, he reminded me that each of the chapters of the book of First Thessalonians closes by referring to the coming of the Lord.

"The first man I ever expect to see," he says, "will be Jesus Christ Who died for me on the cross of Calvary, Who wore the thorny crown for me, Who bore my sins in His Own Body on the tree."

"I am not looking for the undertaker but for the uppertaker," he cheerfully remarked as we had a blessed visit with him the other day.

He is practically living in the spirit of that beautiful hymn:

Oh Lord Jesus how long? how long?
Ere we shout that glad song
Christ returneth, Halleluia
Halleluia—Amen, Halleluia—Amen.

Some time ago, one of the visitors, upon leaving remarked to the blind man, "I have decided from henceforth to be more faithful in the study of the Bible." This is the effect his life has had upon many. If you are ever tempted to murmur because of your lot in life think of this man.

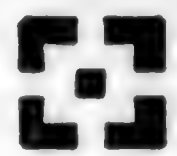
His Needs

Some one, I imagine asks, "Is he a man of means?" To this I'd reply just what he told me some time ago. He said, "If it were not for the kindness of God's people, I'd be in the poor-house." He says he has nothing but what God's people feel to give him. He feels especially indebted (under God) to a group of God-fearing people in Kansas City, who in a very creditable manner, provide for him, so that he has a comfortable place to stay, provide him food and raiment, also a consecrated Christian nurse who very faithfully ministers to his comfort.

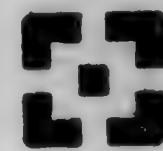
What Can I Do?

In closing, may I ask a favor of the kind Christian reader. As previously noted, Feb. 5th, will be the 59th birthday of this man. For nearly 18 years he has been in darkness, he is helpless, dependent. Will you not talk to God about this man, ask Him to sustain him and to continue to supply his needs as he looks to Him for them. Then if He should suggest that out of the gratitude of your own heart you should send him a thank offering for his birthday, "Quench not the Spirit."

A copy of this paper will be placed in
(Concluded on page 799)



BIBLE STUDY



FAITH AND PRACTICE — ACTS

XLII

One of the most interesting experiences of the Apostle Paul during the years of his ministry was that of his journey to Rome. It was not so interesting with regard to the messages of the Gospel which he preached, nor of equal spiritual interest with some of the sermons recorded, but, in point of experience and the manifestation of the presence of God with one of His faithful servants, the events of the journey excel in interest.

From the date of Paul's trial and the determination of the Governor to send him to Rome, he was subject entirely to the direction of the Government of Rome as represented by Agrippa, and the centurian, Julius. As far as his position was concerned, there was no difference between him and the numerous other prisoners who were being sent to Rome for trial for some misdemeanor against the Government. Whatever may have been the treatment accorded those prisoners, the same was accorded to Paul, until, through his exceptional character and his excellent judgment he won his way into the confidence of the centurian and became the object of his concern and protection.

The company which was journeying to Rome consisted of the officers, soldiers and prisoners sent thither by Agrippa. There were other persons in the company, and the reason for their making the journey may be only a conjecture, but the presence of Luke and the companionship of Aristarchus seem to have been arranged solely for the sake of the Apostle. In the letters which Paul wrote to the Churches in Asia he mentioned the brethren who were with him and among the number were these two helpers who seemed to continue their attachment to Paul and who seemed to have undertaken a special mission of ministry to the Apostle to the Gentiles. What the success of his ministry owed to these two servants and fellow laborers with Paul no one may ever know. Acts 27:2.

At this point it may be well for us to notice the fact that the sufferings and experiences of those who are lesser in importance than those who seem to occupy the centre of attention and who may be, by their actual worth and labor of greater value to the cause than others; there are those who associate in the work of the Lord and who also support that work with a degree of self sacrifice and devotion that is exceptional, who are required

by their position and labor to suffer hardships and privations equal with those of greater repute. Luke and Aristarchus were with Paul all through this journey. It was Luke who gave the description of the journey, of the changes in shipping, and the courses of the ships, the lands and harbors touched, and the course of the winds, the fierceness of the storm and waves, the damage to the ship, the hardships of the passengers and the final wrecking of the vessel. We are inclined to think of these experiences as belonging only to Paul, while his companions in the Gospel were called upon to endure as much as he. Two hundred and seventy-six souls passed through the severe storm; Paul was one of them. This does not minimize the terrible experiences of Paul, but it should call attention to the similar suffering of two hundred and seventy-five others. Cf. 27:37. When one man suffers many others suffer with him. One person makes a sacrifice for the sake of Christ, but there may be many others that share in the sacrifice. One missionary or minister passes through the ordeals of service and suffering, and many others, unnamed and unknown, go through the deep waters, weather the storms, or pass through the fires with that servant of the Lord. Jesus bore His cross and suffered death and those who follow him will share the same experiences, it may be unknown and unheard of, but the day of reward will tell the story of their suffering with their Master.

There were no direct routes from Caesarea to Rome. No Government boats were available to take charge of the conveyance of officials and prisoners. A trader belonging to a town in Asia Minor furnished the conveyance for the first part of the journey. This vessel touched at all shipping points along the coast. What a difference in this day of hurry and speed, and the highly developed degree of impatience in men! The Christian world may not be responsible for the more direct courses of transportation and the speed of travel; but Christians are responsible for the control of the spirit which is inclined to impatience when the best convenience are not available. Paul used the occasions of delay in bearing witness to the brethren who resided in some of the cities where he was detained. No reference had hitherto been made to the Church in Sidon, and, by this delay we are afforded the pleasing know-

ledge that the Gospel had taken root in this city of the Gentiles, which in former years had been the source of defilement to the Jews through the idolatry that was practiced by these Gentile peoples. Paul refreshed himself here, resting and conversing with the brethren at this place. For a long time he had been hindered from going out to the Churches and strengthening them in the faith. Under the providence of God he was again permitted to engage in the work to which the Lord had called him. This must have been a time of refreshing for him. Those who are deprived of privileges of worship are glad to enjoy them again although they may not do so under the most pleasant circumstances. It was not the conveniences that refreshed Paul; it was the occasion that brought joy to his heart.—27:3.

Leaving the harbor of Sidon, the troubles of the sailors began, they having to steer their courses closely to the north shore of the Island of Cyprus in order to escape the contrary force of the wind. Passing through the seas of Cilicia and Pamphylia they arrived at their first destination. There was no delay in the transfer of the passengers from the first boat to one sailing from Alexandria to Rome, and which had touched at the harbor of Myra. Being in the much travelled routes of commerce there was no difficulty in securing a boat destined for Rome. The grain boats from Egypt to Rome were the very arteries of life for that great city and country. It was on such a boat that Paul took the last lap of his journey to Rome.—Cf. 28:11. This fact may have accounted in part for the conduct of the officer of the boat who gave no heed to the warnings of Paul to refrain from further progress on his voyage. Again, the thought that others were still carrying on their commerce at this season of the year may have influenced the continued progress of the vessel. Men are inclined to follow the precedents in the affairs of life, and are anxious to gain the most that the traffic of the world may afford them, and are not inclined to take special warning from sources outside of their accustomed ones, even tho such information comes from Heaven. The child of God must learn that Heaven, the place of all knowledge and power, is to be more trusted than all the knowledge of men and is a wiser guide than all the accustomed ways of men.

The progress of the second ship was hindered as was the first. A strong westerly wind impeded their journey to Cnidus, and thence the captain took a southerly course, avoiding the head winds, and pass-

ed to the south of the island of Crete. Sailing closely under the lee of the island the boat succeeded in reaching the southern harbor called the "Fair Havens." In this harbor Paul gave to the centurian the information concerning the danger of further poggess toward Rome. The centurian had learned to respect Paul but had not yet learned to put full confidence in him. The Master of the vessel also had his counselors,—the majority of those who were on the boat. It was thus decided by the centurian that the voyage should continue. They endeavored to reach Phenice, another, and more commodius harbor on the southern shore of Crete, the harbor opening toward the southwest and turning toward the northwest, sheltering it from the storms from every direction. A soft south wind arose, favoring the purpose of the mariners who again took to the seas. How lightly they, no doubt, esteemed the opinions of Paul. The fair winds blew and all seemed auspicious for their journey. How many depend upon the soft south winds of life for their earthly or spiritual prosperity; but the south winds are brief.

A heavy northwest storm suddenly broke upon the vessel, driving it by sheer force, and beyond the control of the sailors. Again they sought the protection of a small island shore,—Clauda, and there drew up the small boat on deck in order to save it. There they undergirded the ship to save it from breaking apart. Every precaution was taken to save the vessel from strain and to save it from being too heavily driven by the tempest. The rigging was taken down and the whole upper structure seems to have been cleared away to keep the vessel from being driven on toward the coast of Africa into the quicksands which abound there. Thus the foresight of Paul was confirmed, for there was loss to the vessel and danger to all on board.—vv 7:17.

In the course of a few days a part of the burden of the vessel was disposed of. The storm continued, no chart was of any use, no guide was afforded by which to direct the course of the vessel if that had been possible; they were lost at sea, and had given up hope. They who had trusted to the opinions and wishes of men now found themselves in a position where no man could help them. In the extremity of their needs, the Lord appeared to Paul. We are not told that Paul had received his direction from the Lord when he told the centurian not to venture on the voyage, but, when the Lord appeared to Paul later and gave him assurance of the safety of all, it appears to have been a confirmation of the first opinion given by the man of God,—v 23. The mercies of God are not at an end when men fail to profit by His first warnings. His love is too great to allow men to fall by the error of their judgments or by their first failures to recognize His power and wisdom. Else all had fallen without hope. He is long suffering. He showed to men the consequences of their own disregard of His will. They

fell into the storm and endured the suffering and loss. Then God heard their cry and came to their aid and brought them out of their distresses.—Ps. 107:22-31.

After two weeks of buffetting,—and it often takes a long time for men to learn the vanity of their own power and the strength of the power of God against their perverse ways,—all were ready to receive a message from the Lord. They had endured a long period of temptation, and now were driven to the only way of escape, through the instrumentality of the prisoner who knew the Lord. There was a way of escape for every man and there would be no loss of life. The vessel and the cargo would be lost. Paul would be brought before Ceasar.

Why should the Lord save all this company of men when there were so few on board the vessel who believed on His name? God would show to all men what is His goodness and mercy. He would bring all men to repentance. God did not require that each one on board the vessel should believe before he should share in the blessing of being rescued from the sea. Some of the crew would have forsaken the vessel and all on board in order to save themselves,—see v 30. These were obliged to remain on board with all the rest in order that all should be saved. These godless men were required to serve the purpose of God in bringing the vessel to its destination. The ungodly soldiers would have slain all the prisoners, showing them no mercy while they, themselves, sought the blessing of life which God had promised. The Lord made use of these soldiers in keeping the sailors on board the vessel. One of the prisoners who would have been slain was needed on board to direct the affairs to a successful conclusion, although he was ready to be offered,—v 42. How selfish and how limited are the ways of men and how far short of the abounding love and grace of God are men's interests in each other! All of those on board had an opportunity to see what God could do, to know that God can control the affairs of men and that God reveals His will to those who love Him and who acknowledge His Son, Jesus Christ. They were able to know that God takes care of His own children and the elements of this world cannot turn aside the purposes which He has in the dispensation of the Gospel.

We may wonder whether or not Paul had an opportunity of preaching the Gospel to the company of two hundred and seventy-six souls. Would he keep silent concerning the great message which God had given him for the whole world. They had come to know the Lord whom Paul preached. At the declaration of the revelation which God gave to him, the people were at once willing to follow the directions of Paul. They ate bread as he instructed them. They threw out the cargo as he told them. They kept on board every soul and waited the time and place of landing. They used the means at the disposal of each, and all reached the land safely. Is

it not enough that men, seeing the power of God should believe on Him? To some it is given to see this power; to others the Gospel must be preached, to others the judgments of God must come, but God is not willing that any should perish and is therefore patient to all. Paul had borne testimony to God in many ways. He was faithful to his testimony for Christ, and was permitted to pass through the storm and through the sea to continue his ministry before the court of Rome.

The Workers' Column

The Old Nature and the New.—II Cor. 5.

January 11.

(Junior)

- I. The things that are old.
 1. The world not reconciled to God—v 19.
 2. People that are in the world who have trespasses—v 19.
 3. Those who are not reconciled to God—v 20.
 4. They who have sins—v 21.
- II. The things that are new.
 1. Any man who is in Christ—v 17.
 2. Those whom God has reconciled to himself by Christ—v 18.
 3. Those to whom the Lord does not impute sin—v 19.
 4. Those who believe the Gospel and are reconciled to God—v 20.
 5. Those who are made the righteousness of God in Christ—v 21.
- III. How men become new creatures.
 1. By Christ being made sin for us—v 21.
 2. By the preaching of the Gospel to us—v 20.
- IV. What those do who are new creatures.
 1. God gives them the Gospel to preach—v 19.
 2. They are the ambassadors of God to bring others to Him—v 20.

Steps in the Christian Life.—Colossians.

January 18.

- I. Faith in Jesus Christ—1:4.
 1. Brings love of the brethren.
 2. Gives hope of heaven—v 5.
 3. Brings forth fruit—v 6.
- II. A worthy walk in Christ—v 10.
 1. Faithful in every good work—v 10.
 2. Increasing in the knowledge of the Lord—v 10.
 3. Strength in spirit for patience and longsuffering—v 11.
 4. Thankfulness to God for Christ and spiritual blessings—vv 12-17.
- III. Submission to Christ the Head—1:18-29.
 1. Giving Him preeminence—v 18.
 2. Reconciled to Him—v 20.
 3. Made unblamable and unreprouable in His sight—vv 22.
 4. Possessing His indwelling—v 27.
- IV. Living for Christ.
 1. Living together in love—2:1-3.
 2. Keeping the order and steadfastness of faith—2:5.
 3. Maintaining righteousness by faith in Him alone—vv 6-15.

(Continued on page 799)

EDUCATIONAL

LIFE PARTNERS

THE WIFE A MAN NEEDS

How to choose a wife is a question that every young man, bachelor, and widower should be able to answer. The right choice of a life companion means happiness.

The first question that ought to come to any man, when thinking about choosing a life companion is, What kind of a wife do I need? Not what kind of a wife would I like? Primarily need ought to determine the choice of every man and not like. Love is indeed necessary and comes when the eye, guided by need, is focused upon a woman.

By need I mean primarily the traits of personality in a woman which will meet the needs of man. For instance, if I am somewhat skeptical, looking too much on the dark side of things, I need a wife that looks a great deal on the bright side of life.

If I lack the power to win the friendship of people, I need a wife who is able to win people readily. So a man ought to choose the woman who will help him develop the traits of personality in which he is weak.

After a self-examination, I would seek to find the girl who would best meet my needs without regard to her status in life. Mere beauty, wealth, and even education ought not to be considered primarily. When first calling upon a girl, I would not be too serious, until I felt that the girl would make a good wife for me.

I would say it is best not to be a Tennyson; too long a period of courtship is unprofitable and sometimes wasteful.

If the girl I am courting is an inspiration to me, it will be valuable both to her and myself to marry, and thus gain that which she will impart or supply to me.

CONSIDERATIONS IN THE SELECTION OF A LIFE PARTNER

The choice of a life partner is an act fraught with grave possibilities and responsibilities. It may mean either a life of joy and happiness, or an existence of misery, sorrow and disappointment.

This should be evident to even a superficial observer who would give the subject but a passing thought. Do not the divorce courts of the land tell constantly of the wrong selection of life partners? Do not the daily papers record the light regard for the sacred and Divine institution of marriage and the Christian home? Anyone who has travelled about and is a keen observer, can detect the unexpressed

sorrow and disappointment that lies under the surface of many homes.

Briefly we would call attention to several important things that should be kept in mind in choosing a life partner:

1. The person seeking a life partner should have a good spiritual experience and lean heavily upon the Lord for Divine guidance and direction. The Lord knows all things and His knowledge is at the command of him who is on friendly terms with his Maker.

2. Counsel should be sought from older Christians who are spiritually minded and experienced in life. The Lord may lead very definitely through some of His children in bringing an answer to prevailing prayer.

3. The spiritual condition of the one sought should be of vital concern to the one seeking. The association of Christian young people during courtship days should be mutually uplifting in spiritual things. No Christian should ever violate the Scriptural teachings regarding separation from the world by courting the unsaved and unblessed.

4. The mental and physical state should not be forgotten. Young people should think of the marriage state as it actually is according to the Bible—a life-long contract. There needs to be frankness in the consideration of mental and physical conditions. It seems like deception unworthy of Christian people for a brother or sister to enter the marriage relation, only to discover sooner or later the hidden physical blemishes and weaknesses, or mental deficiencies, that may mean a life-long handicap. A man or woman ought to know they are being united to a life-long invalid before the ceremony and not left to discover it afterwards.

The selection of a life partner has been called the second step in life in the order of consequences and importance to personal salvation. The writer feels sure that such a comparison does not over-emphasize its importance.

"Trusty, Dusky, Vivid, True"

Trusty, dusky, vivid, true,
With eyes of gold and bramble-dew,
Steel true and blade straight
The great Artificer made my mate.

Honor, anger, valor, fire,
A love that life could never tire,
Death quench, or evil stir,
The mighty Master gave to her.

Teacher, tender comrade, wife,
A fellow-farer true through life,
Heart-whole and soul-free,
The August Father gave to me.

—R. L. Stevenson.

A WORKING MAN'S VIEWS

Different positions in life will make the conditions of choosing different. I will take my standpoint as a common laboring man. A writer said that a susceptible youth capitulates to the queen of the ball-room; a wise young man annexes the empress of the kitchen.

The empress of the kitchen would be my choice. Would it not be better to have a woman who could cook a wholesome, appetizing meal, than one who could not cook, but could dance all the steps without a flaw?

What do you think of a girl who sits in the parlor and thumps the piano while her mother does the dishes? She may be a good girl, but the chances are slightly against her.

Just a short time ago. I heard a young girl say, "I don't like to cook." Now, would you like to choose this girl for a wife? As far as I know, she is a good girl. If she were to marry, would it not be sad if she took no interest in cooking, for it is said the way to win a man's heart is through his stomach.

Under my own observation I know of girls who will not go with good young men because they have no auto to ride in. What kind of a wife would this type be to a young man who is struggling to get a foothold by honest labor?

If you choose a woman, beware of the bobbed-hair flapper.

AVOID BEING UNEQUALLY YOKED

If I were to marry again my motive would be to have a husband to whom I could be equally yoked. For how can wickedness and righteousness dwell together in peace? How can an ambitious, thrifty, sober, and moral wife be happy with a drunken, lazy, spendthrift? How could I be happy and content with a husband whom I could not please, however hard I tried, and would never hear anything but fault-finding and cursing?

"Oh!" you say, "it's not so bad as that!"

Indeed, it is in some homes in which I am well acquainted.

I would aim to know his ideas of home life. My emphasis is great on much home companionship. It is so much nicer to have Daddy spend his evenings at home, than in the gambling den. Home is a cheaper and "more-for-your-money" place. At the gambling den a man easily loses ten dollars in an evening and returns home with nothing to show for it, but a lie on his lips for his wife. A man on our street

claims he gained from one man in one evening, all that the loser had. I imagine how the loser would feel when his wife would ask him the next morning for fifty cents for meat, when he was well aware that she knew he had the money the evening before. Picture this same man, spending the eve-

ning in town, purchasing groceries and other necessities and returning home early with no need of fear.

Happy should be the man who has a wife who does not fail to tell him occasionally how proud she is of him, when he does well. (To be continued)

JOURNEYS IN THE LAND OF THE MENNONITE FATHERS

Zurich, the Cradle of Anabaptism

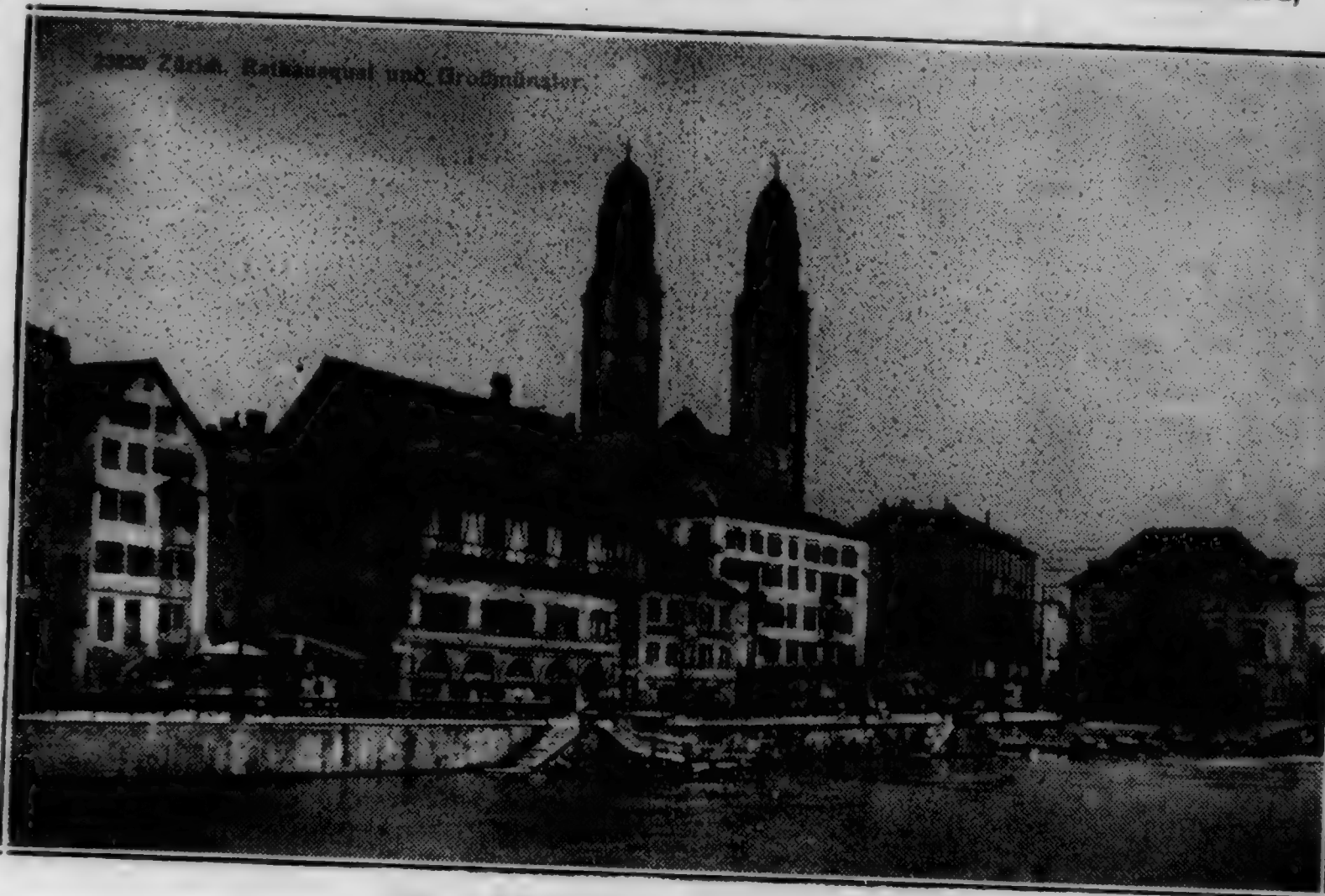
Harold S. Bender

The city of Zurich, Switzerland, capital of the canton of the same name, is inseparably connected with the beginnings of Mennonite history. It was here, in the latter part of 1523, in a disputation between the evangelical party of Zwingli and their Catholic opponents, that for the first time radical views insisting on a thoroughgoing reformation found clear expression, principles about which the movement later called "Anabaptist" immediately developed. It was here in Zurich that a little group of consequent, uncompromising Christians gathered and held their meetings and Bible classes for almost two years, in one of which, in January 1525, the first adult baptism was performed.

Here in the famous printery of Froschouer was published the first Anabaptist literature as early as 1524. Here, too, the first public disputation between Anabaptists and their state-church opponents, was held on January 17, 1525, and immediately following this the first decree against the former was issued—the decree which inaugurated a century of persecution and scattered the original Anabaptist flock to all parts of North Switzerland and South Germany, there to propagate their faith much as the decree of the Sanhedrin in Jerusalem had scattered the first Christians. And finally, in January 1527, just two years later, the first Anabaptist martyr Felix Manz met his death by drowning in the Limmat river, in the heart of the city. Surely if any place merits attention as the place of the "firsts" of Mennonite history it is Zurich. In fact until the beginning of 1525 the movement was, with very few exceptions, confined to Zurich and its outlying villages alone, for there is practically no evidence of "Täufer" or "Täuferlehre" at this early date outside of the immediate surroundings of Zurich except possibly in Bern and St. Gall in the latter part of 1524.

One need not go far to find at least something of an explanation for this fact.

Zurich had from the very beginning been the leader in intellectual and spiritual movements, in Swiss territory. Settled as early as 58 B. C. as the Turicum of the Romans, it rose to real importance under Charlemagne and his successors. With Basel it was the seat of culture and learn-



City Hall Wharf and Cathedral

ing throughout the middle ages, and the center of the humanistic movement which preceded the Reformation. As a center of trade and craft it had early become a wealthy city with many patrician families and busy prosperous burghers and guildsmen. Politically it had become independent as early as 1218 and in 1292 it joined with Schwyz and Uri in the brave struggle for independence which was to free the allied cantons at last from the hateful Austrian oppression. Finally as the time was ripe it led out in the great revolt against the papal church, when in 1519 Zwingli inaugurated the Swiss Reformation here. In every way Zurich was a center and a leader in thought and culture and life, not only for the Swiss cantons but also for an appreciable section of South Germany. It stood by the side of Strasburg, Augsburg and Nurnberg in the great sisterhood of South German cities.

Though Swiss, Zurich is not a mountain city but a city of the plain, located at the edge of the foothills of the Alps at the northern end of beautiful Lake Zurich where it empties its blue-green, ice-cold

mountain water into the rushing Limmat and hence by way of the Aare, after thirty miles, into the Rhine. The city itself is built up on both banks of the Limmat, and on the shores of the Lake, and faces south across the lake to the beautiful panorama of the Alps in all their snow-capped glory but a few leagues distant. The lake itself stretches away in a long crescent never more than three miles wide but nearly thirty miles long. From both shores rise beautiful low hills, reaching at their southern extremity nearly 2,000 feet in height and covered with vineyards and orchards, with evergreen forests to crown the heights. Behind the city to the north stretches a great plain which is bounded on the north by the wooded hills of the Black Forest beyond the Rhine. It is a beautiful and inspiring situation.

Today Zurich has become a great industrial and financial center, the largest in Switzerland, with a population of over 200,000. It is the seat of great silk, cotton, steel and machine industries. Although it is the banking and financial center of the republic, as well as the mother of industry, it has maintained its old importance as a center of art, culture and learning with its fine modern university and technical school and numerous museums and institutes.

Along with its modernization unfortunately not much of the picturesque Zurich of the Reformation period has been preserved. What is left is to be found chiefly along the Limmat and a few streets and quarters near it. The old "Rathaus" where doubtless a number of disputations were held, and where surely many a "brother" was called to give an account of the faith within him, has been replaced by a more modern building. But two old churches, cathedrals, still stand at opposite ends of the "Münster-Brücke" (cathedral bridge), facing each other across the Limmat as they did five, six and seven centuries ago. They are the "Fraumünster" and the "Grossmünster" both built in the years 1000-1200 A. D., though since restored. The "Grossmünster" is of especial interest. It is a large, solemn, solid building of grey stone built in Romanesque style with two tall square towers facing the river. It was in this church that Zwingli served as preacher and pastor from 1517 to 1531, till his death on the field of battle. From here, went forth the great Swiss reformation movement. Here too was held at least one of the great disputations with the Anabaptists in 1525, the one of Nov. 6-8, (if not more) where Grebel, Manz and others were present to testify to their faith.

(Concluded on page 798)

A LETTER OF CONRAD GREBEL

E. H. Cornell

Introduction

The following letter was written in the latter part of May 1525 at Zurich, Switzerland, by Conrad Grebel, leader of the Anabaptists there. It is addressed to his brother-in-law Vadian (Jochin von Watt) Burgomaster (Major) of St. Gall, also a Swiss city not far from Zurich. The Anabaptist movement had spread to St. Gall and Grebel was much concerned that his brother-in-law, as burgomaster, should not persecute it as the authorities in Zurich were doing. It is clear that Grebel even hoped to convince Vadian that he himself should join the Anabaptists. This was not the first attempt of Grebel to win his brother-in-law but rather the last for the letter is the last of over fifty letters from Grebel to Vadian which have been preserved.

Vadian was more to Grebel than merely his brother-in-law. The two had been very close friends from their university days. Vadian in fact was Grebel's teacher in classics at Vienna for some years and thought very highly of his pupil and friend "Cunrat," while Grebel himself had greatly admired his great teacher and friend. But now this friendship was severely strained. Vadian and Grebel had been comrades in rediscovering the classic past but as it turned out they did not remain comrades when the great religious crisis came on. It is true they were still united by scientific interests but Grebel endeavored in vain to win Vadian to his conception of a "New Testament church" of believers only.

Vadian, inextricably bound up with temporal institutions as burgomaster, famous physician and author, standing under the influence of Zwingli (Grebel's opponent) become daily more estranged from Grebel. A complete break seemed inevitable and the letter here published represents the last attempt of Grebel to win Vadian. None of the other letters are so vivid, earnest and appealing. It shows the holy earnestness of a man who could no longer compromise with the traditions and institutions of the world but insisted that everything must be renewed in the Spirit of the New Testament. Grebel sees the conflict in Vadian's heart. Vadian is not willing to make the great change and trust to the power of Christian love instead of the power of political and economical force.

It was because of this fundamental change—this substitution of Love for force, that Grebel also insisted on the abolition of interest thereby renewing a principle and practice of the early church. With such ideas the rich aristocrats in Zurich and St. Gall naturally could not agree. It is true that all known statements by Swiss Anabaptists did not oppose the giving of interest. But because they believed lending is to be merely a Christian relief in times of special need they rejected taking of interest holding it to be

unchristian. What Grebel wrote about interest in the following letter, stated in a time of great excitement, was the consequence of the dominating Anabaptist idea that taking interest could not be reconciled with the Christian Life. However it must not be supposed that questions of property, capital and interest were foremost in the ideas and principles of the Anabaptists. Their ideas on these points were simply a natural consequence of their fundamental principle, namely the building up of communities after the apostolic pattern.

Grebel's letter accomplished nothing with Vadian. The friendship between them was finally broken by it—though not for Grebel. He kept on praying that Vadian might be converted and forsake the world. Vadian however informed the city council of St. Gall of Grebel's ideas and delegates were sent to the Zurich council requesting that something be done with this "dangerous" man Grebel. In the meantime Grebel had been preaching throughout the country but soon he was arrested and in 1526 died of the plague in the prison where he had been incarcerated for his faith. He was true to his vow as expressed in the letter when he said, "I will testify to the truth with imprisonment, with confiscation, with death, unless God forbids." Of such men was the Anabaptist movement founded.

Goshen, Indiana.

* * *

A Letter of Conrad Grebel of May, 1525

The original of this letter is in Latin. The translation was made by Edward Yoder of Iowa City, Iowa, for the Mennonite Historical Society of Goshen College which is preparing a biography of Conrad Grebel for publication in the early part of the coming year. The Latin original of the letter is to be found in the "Vadianische Briefsammlung" edited by A-benz and published at St. Gall, Switzerland, a copy of which is in the Mennonite library at Scottdale, Pa.

Greeting be to you and peace in the Lord, not in the world, so that it can be in the Lord. For the favors you have done me I thank you very much, and I wish and long that you may be exceedingly rewarded by the Lord our God, the God of good gifts. Still when I think of it, when I call to mind your conflict with those who are my true Christian brethren, I speak freely, frankly, and like a Christian. I could not wish for more indulgent treatment for anyone than what you have done so generously for me, so that I might be free to tell you what it is my duty to say. For altho you know this yourself, still you have not been led to lend a more willing ear to the doctrine of the spirit than to that of the flesh. Altho you are annoyed by me, although you know it yourself, still you do not take heed. Although, I say, you do know, still I tell it: it is entirely or

at least very largely your fault if anything will be decided against them by means of prison, money fine, confiscation, or death.

Pray, to keep yourself from innocent blood; innocent it verily is, both if you know it and if you do not; whether you wish it or not, it is innocent. Their suffering and the end of their lives and the great day of the Lord will prove it. You were born for your destruction at this point of sacred history, as you were into this city for this position of dignity, unless you beware and come to your senses. I call heaven and earth as witnesses; I beg you to bear with me as I say this, which through Christ our Lord and true Savior is the truth. The Lord willing, I shall even unto death bear witness to the truth, in which those men truly are and you could be too. I know what is urging you: their property is urging you, I think, or your own carnal wisdom or the unjust faction of Zwingli, who is an enemy of the truth in this matter. Do not destroy yourself, I beg you. If you deceive men here, you will not be hidden in the presence of the Lord God, the Searcher of hearts and the just Judge. Rather draw away from the enjoyment of wealth; trust in God, humble yourself, be content with a little, draw away from the bloody faction of Zwingli, flee from your own wisdom to the side of divine wisdom, so that you may become foolish in the world, and wise in the Lord; become a child, otherwise you cannot enter the kingdom of God. Why do you trust Zwingli even for your safety, who according to clear Scripture, Ps. 14, Ezek. 18, has publicly declared that money leads to condemnation? And Gregory, the ninth Pope of this name, excluded from the Lord's supper anyone who took from a debtor anything more than the principal.

If you do not wish to defend the brethren, at least do not resist them, so that you may be more excusable, and do not give an example of persecution to the other cities. Through my faith in Christ, through heaven and earth and whatever in them is, I tell you sincerely and without guile that it is out of my love to you that I have admonished you in this way. Therefore I implore you through Christ, do not despise my speaking and warning from Christ; and give careful thought that it may have been spoken to you for bringing you to your senses, not for a testimony against you. If you yield, I will lay down my life for you; If you do not yield, I will lay it down for these our brethren in the face of all men who are going to fight against this truth. For I will bear testimony to the truth with the spoiling of my goods, yea, of my home, which is all I have; I will testify to the truth with imprisonments, with confiscations, with death, and with my pen, unless God forbids. But if I had not written this reply all others will not sleep.

You accept the doctrine, Zwingli re-

jects it; why do you wait, when you know it beforehand? Do you expect that you may have a cover for rejecting the doctrine and even persecuting it. My dear Vadian! Why do you not bear testimony as we do, why do you exercise only the power and arm of the flesh, using the Scriptures against us instead of free-will? Do you believe that we are insane or full of hell itself, not only of demons, we who are ready to testify even to death, to that death however which Zwingli and others prepare, while they keep back the truth in falsehood? If the doctrine is sound, as it is, as you admit with partial consent and take away election from those, why do you not elect yourself or another or why are you not elected or why does not the council use force and baptize? Why does it not elect? Why do not the priests who strive against the doctrine and are not elected?

See, how you catch yourself and show in your own words that you have some-

thing else in mind than what the words indicate; for if those do not baptize, no one of you should baptize to whom you ascribe this duty and who you say are the elect. In this way you show that you want to have baptism held up in derision and contempt before the doctrine that you accept and so too the command of baptism. For the doctrine of the Lord and the commands have been given for the purpose of being carried out and put into practice. I say again, if you deceive the council, who does not notice this, will you not deceive the Lord? Pray to the Lord for me, so that his just will alone may be willed in us, and I in turn will also pray in a brotherly manner and unceasingly. Bear with me in a patient Christian spirit and guard yourself. Farewell in the Lord Jesus Christ. Greet for me my sister and the family with thanks. At Zurich, on the day of Mars before Pentecost, 1525.

To Joachim Vadianus, my brother-in-law and brother in the Lord.

Two of our party were sent up with a Bible, and as they read from the Book of Deuteronomy, those in the plain could distinctly hear every word, and so might thousands, the amphitheatre of hills making a kind of natural sounding board.

The mount is nearly three thousand feet above sea-level, and consists of a large space, at one end of which are the ruins of a church and castle; the walls are thick and of hewn stones, built by the Emperor Justinian. It is the sacred place of the Samaritans, towards it they always turn in prayer; they never approach it with uncovered feet; there they celebrate their most sacred festival 'Passover.'

Romantic Scenery

The ascent is steep, but it is such a delightful journey that we were well repaid. The curiosities such as the place of the annual sacrifice and the ruins of the Temple are full of interest. The scenery is romantic from snowy Hermon to the mountains round about Jerusalem; from Carmel to Nebo; from the sapphire expanse of the Mediterranean to the violet valley of the Jordan, partly intercepted by Mount Ebal; and to the east the fertile plain of Makhna and beyond the mountains of Gilead and Gilboa. To the west lie the ruins of the City of Samaria which Caesar Augustus renamed Sebaste, in honor of his wife Augusta. If she could see the city of Sabastiyah now, she would not be proud of her name and her ruined town.

On the summit of Gerizim is the Holy Place of the Samaritans, and I know not how many traditions which they have appropriated to themselves are gathered round it. Near here are pieces of rock which are stated to have been the altar of their great temple; and as the Samaritans arrogate to themselves the Jewish history, they say that Abraham offered up Isaac here; that Jacob had the vision of the heavenly ladder and called the place 'Bethel': that the Tabernacle was first set up here, and, they also, point out some massive stones, identified by a legend with the twelve stones brought up from the River Jordan, and erected at Gilgal as a memorial.

"Neither in this Mountain"

Interesting indeed are the historic associations which cluster around it. As Jerusalem was the centre of Jewish national life and religion; Mount Gerizim was the life and religion of the Samaritans, who supposed that there could be no other place where worship would be acceptable to God.

They really made an idol of the mountain. It was in sight of this mount that our Savior uttered the sublime words: "Woman, believe me, that the hour cometh when you shall neither on this mountain, nor in Jerusalem, adore the Father."

We will now walk down the mountain, cross the streets of Shechem, and ascend

ON HOLY SOIL

On Gerizim's Summit—Mount of Blessing

Anis Ch. Haddad

Of the things I personally enjoyed at Shechem, the ancient Nablus, nothing exceeded the pleasure of a morning walk up Gerizim's slope on Tuesday, September 18th, 1923.

Immediately before us were the two hills which played a most dramatic part in the moral education of Israel. Jacob's Well is at the foot of Mount Gerizim and Ebal, where that memorable reading of the law took place, with a nation's responsive assent.

One pictures the scene as it happened there. One half of the people—six tribes—massed on the slopes of Ebal, and the other half on Gerizim. Between them, on the connecting plain, grouped round the ark, the elders, officers, judges, priests and Levites. Joshua, their great captain, takes in hand the Book of the Law and reads it through, clause by clause. As he proclaims the curses of that stern code, a solemn 'Amen' is chanted by the tribes on Ebal: those on Gerizim have the happier part of echoing the blessings. So across the plain the great responses reverberated from mountain to mountain.

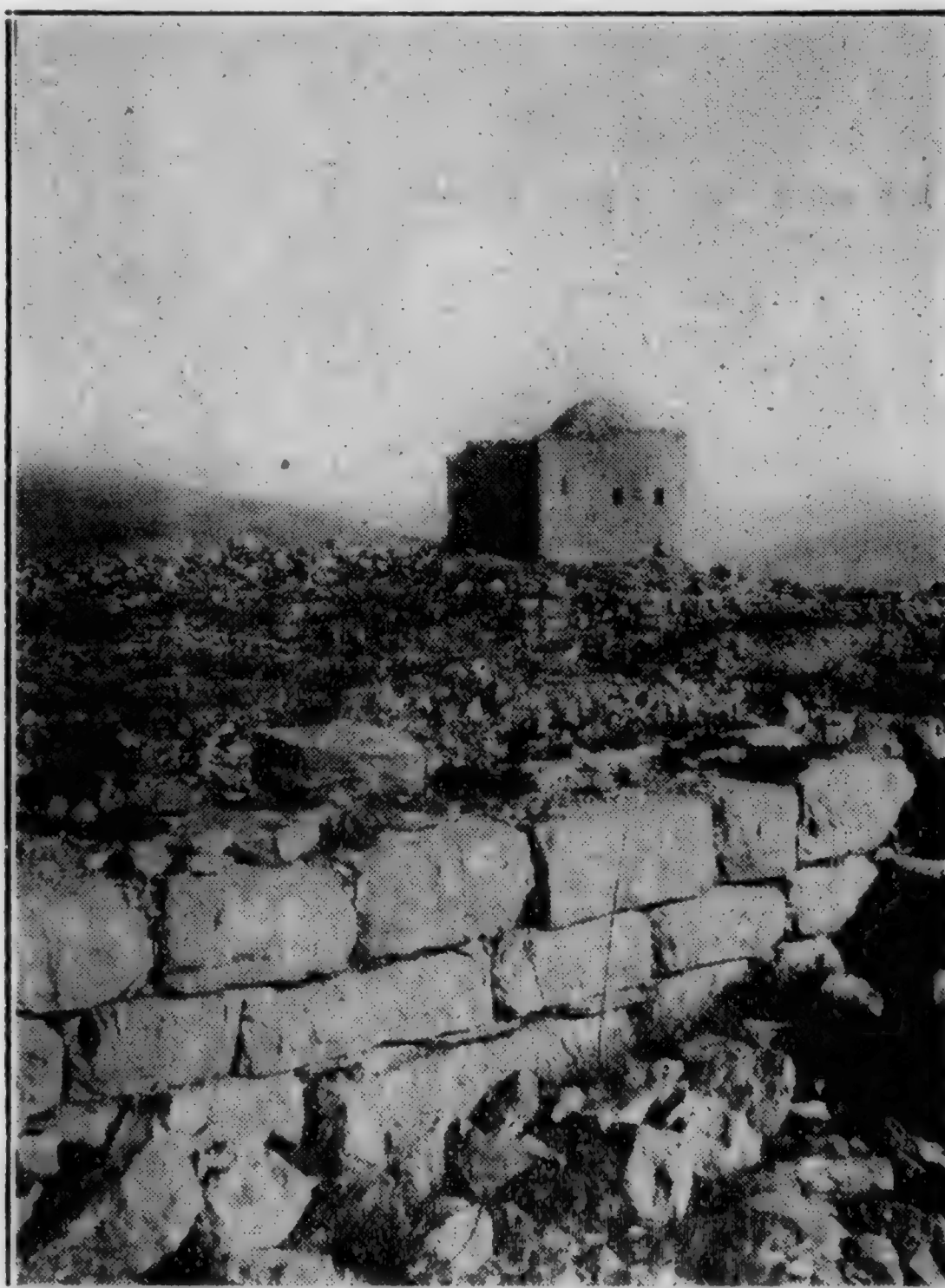
Surely there is no scene more striking in all history. We seem still to hear those thunderings of the national conscience and affirmations to the national soul, sounding out sublime responses to the demands of the divine Law.

"The Skeptics Wrong Again"

Skeptical criticism has challenged the possibility of the human voice being audible at such distances. But actual experiments have been made, the success of which has put the matter beyond all doubt. The two hills form a double

amphitheatre, a kind of vast whispering gallery, and a voice from the centre of the connecting plain was heard most distinctly on the slope on either side.

Our party was anxious to settle whether it would have been possible for the Children of Israel to have heard the speakers from the mountains, Gerizim and Ebal.



Ruins on Summit of Mount Gerizim

the slopes of Ebal, the Mount of Cursing, which is on the other side of the valley, celebrated for its fine view also. The ascent is by no means difficult, and the view of the Mountains of Galilee, to Carmel on the left, and Gilboa on the right, with Safad and Tabor and a host of memorable places, is exquisite.

There is a tremendous extent of cactus hedge flourishing on the slopes of Mount Ebal, which have witnessed many interesting events during the tragical days of the World War. All capable men in the Turkish Empire were conscribed for the Army and these cactus hedges were sought as refuges and harboring places by the deserters.

The Atrocious Turk Will Kill

Early every day before dawn the deserters used to leave their homes in Nablus and climb up the Mountain where they kept in hiding till sunset, amidst the natural verdant thorny hedges. After dusk when all people were indoors, the deserters, weary and afraid, stole their way down, under darkness, to their homes in the town where their relatives anxiously awaited their return. This was not always the case as some remained concealed for six months and sometimes even more, during which time they never met their families. Their food was brought to them by their friends and on many occasions they ran out of food for three days. On the other hand, water was abundantly found on the slopes of this mountain.

The Turkish Military Police and Gendarmes, soon discovered the location of the deserters, but never dared to risk their lives by an attempt to make any arrests without adequate precautionary measures as the deserters were quick to shoot anyone who dared to reconnoitre their hiding places or encounter them therein. The Military Police and Gendarmes, however, not admitting complete defeat, used to ambush along the roads which gave them the advantage of surprise over their prey.

All arrested deserters were at first sent back to rejoin their respective units, but later as the War dragged on longer they were, in most cases, court-martialed and executed; but many a deserter who fell in the trap was able to secure escape again by means of bribing those who arrested him. This account gives an indication of how bitter the life of the Turkish deserter was.

As I amused myself on these things, a group of about thirty men, on a lower ridge of the hill on which I sat, attracted my attention. They were only muleteers, but one was sitting on a stone raised above the other, telling a story, while the rest were close around drinking in the words which fell from his lips.

The sound of busy life, the song of the muleteers, and the murmuring of waters

came up to the hill-top where I sat in pleasant memory.

In the bazaars there is the unusual amount of noise amongst the buyers and blissful indifference on the part of the sellers.

The picturesque and tender beauty of the scenes around made me feel as though I saw a vision in those memorable "Three Days" of my stay.

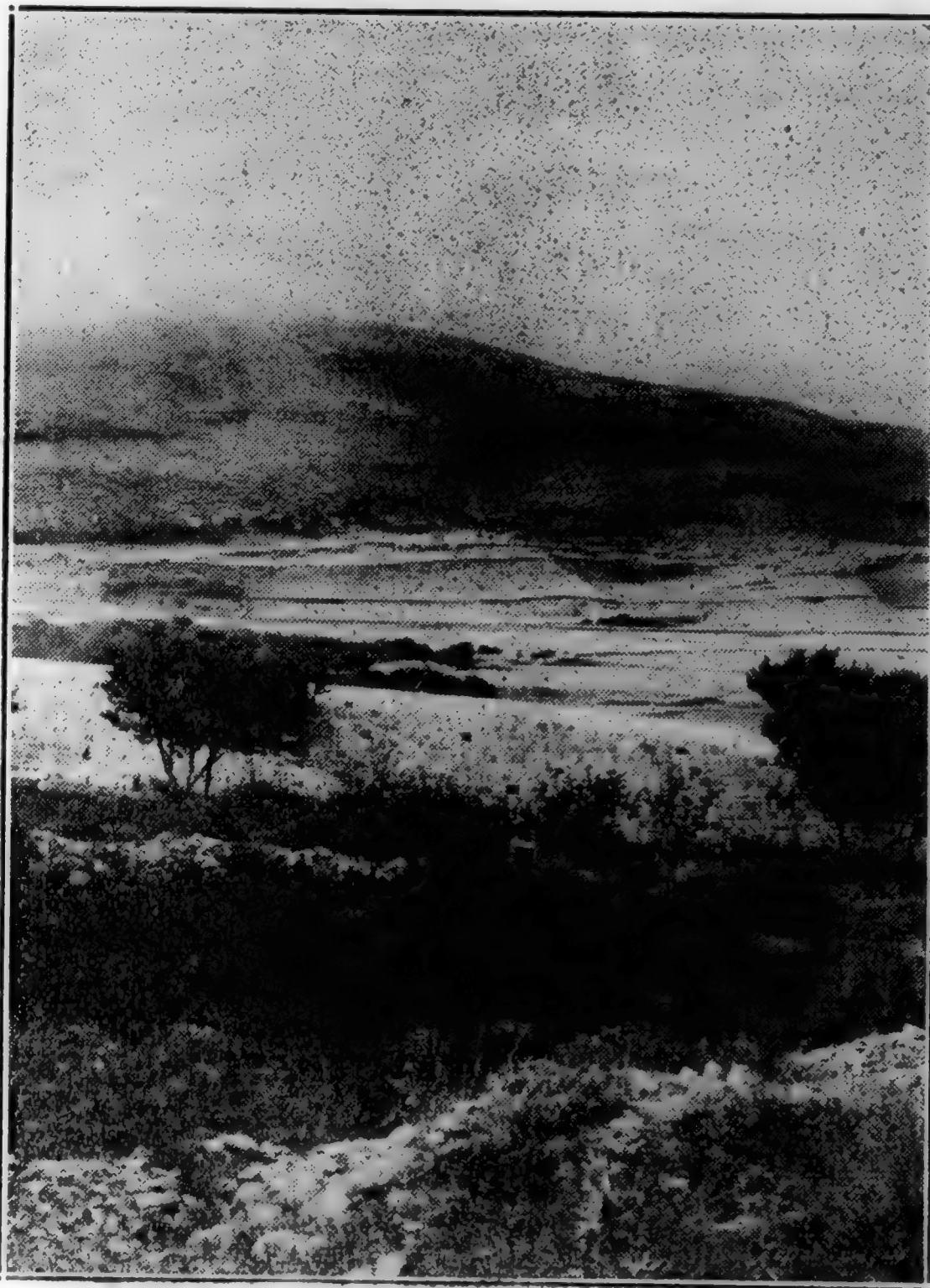
Near Syrian Orphanage,

Jerusalem, (Palestine).

The Amana Society

(Concluded From Last Month)

From the above will be seen that communism is not practiced for temporal or pecuniary purposes or as an experiment to solve great social problems, but is subservient to the great work, and one of the means better and more ably to per-



Ebal—The Mount of Cursing

form the inward and outward duties required of man to lead a true and Christian life as commanded by God in His word in the Old and the New Testaments and as revealed in the testimonies of True Inspiration. Communism as practiced in the Society is based on faith and requires obedience to faith, self denial, and love of God and man, and in following and adhering to this bond of love and union which God has tied amongst them communism will be maintained.

A large part of the land owned by the Society was made up into a township by itself and called Amana Township.

A few words now remain to be said as to the present condition of the Society. The increase in membership has been slow but steady up to a few years ago; for several years it remained stationary between 1700 and 1800, and is now about 1500. The Society operates two woolen mills, one at Amana and the other at Middle Amana. The power for these manufactures is furnished by the Iowa River through a canal 7 miles in length and by steam power plants. Besides these there is a flourishing mill at Amana and one at West Amana, also 7 stores distributed through the various towns. These stores supply the wants of the members as well as of the surrounding farming population. The Society raises nearly all the agricultural products required for its own use, several hundred hired laborers being employed for the heavier work. Nearly all the towns are provided with a water system fed from the canal or by deep wells. Each member is provided with board and dwelling, as provided for in the constitution. The meals are taken in large kitchen houses, where from 30 to 50 people eat together, thus making cooking by individual families unnecessary. Children attend school throughout the year from the age of 5 to 14. The schools, part of the public school system, are graded and are conducted by teachers who are members of the Society. Religious meetings are held in large meeting houses, twice on Sunday and sometimes on week days, and a short prayer-meeting is held every evening. The services are presided over by one of the elders, of whom there are about 80 in all.

New members are not admitted except they first give proof of being fully in accord with the religious doctrine of the Society, and then they usually have to go through a period of probation. The trustees have the power to expel any member whose conduct is not according to the rules of the Society.

Religious Faith

The confession of faith of the community of True Inspiration is founded on the revealed word of God as manifested in the Old and the New Testament, on the di-

vine doctrines and teachings of Christ and the Apostles, that all men should obey the commandments of God, follow in the footsteps of Christ, and conform their conduct to His teachings and example set before them while sojourning on earth. It reads as follows:

"We believe in God the Father, the almighty creator of heavens, and of earth, and of all that is visible and invisible, and in His only begotten son, the Lord Jesus Christ, the mediator and Saviour of the world, the Word, who was in the beginning with God, the light of the world, who was made flesh, God of God and Son of man, sent into the world, that whosoever believeth in Him should not perish; who suffered great agony, was crucified, died and shed His blood for the remission of sin. And also in God the Holy Ghost, who proceeds from the Father and Son, who is equally adored and honored, who has spoken and operated through the prophets of old, and who even now speaks and operates audibly through the instruments of true inspiration, and hidden inwardly, through the heart and conscience towards repentance and renewal of heart, teaching denial of ungodliness, and worldly lusts, and to live soberly, righteously and godly in the present world. We acknowledge and avow a holy, universal Christian Church, and a communion of saints, and all people of every nation who fear God and work righteousness are accepted with Him. We believe in the remission of sin, the resurrection of the body, and in life blessed and everlasting."

Divine worship is offered in prayer meetings, where the word of God is read and admonitions for instruction and useful application are rendered thereon by the elders. No sermons are delivered nor lengthy discussions of Christian theories indulged in. Prayer is regarded as very essential, a communication of the heart with God. Prayers are said in all meetings, and also at the homes and in the family circle.

Baptism with water is not practiced as it is held to be only an outward form of true spiritual baptism. Spiritual regeneration and baptism in spirit is believed to be the substance of this sacrament. Religious instruction is given and practical Christianity is taught by the parents and also by teachers to children and young people. The confirmation, or reception into the covenant of grace, occurs at the age of fifteen. It is a most solemn act, conducted in the presence of the whole congregation in open service, where the vow is made as a covenant of faith and with God.

The Lord's Supper is celebrated. It is held biennially in the manner as introduced by Jesus amongst his disciples. Feet washing is practiced and solemnly done after the example given by Christ.

All are dutifully bound in faithfulness and allegiance to the authorities, and remembrance is made in their prayers for divine guidance of the governments and magistrates.

War is believed to be against the will of God and the teachings of Christ.

Oaths are forbidden, averments and confirmations are made by affirmation.

In dress and wearing apparel the many variable styles are not imitated, stress being put on comfort, comeliness and propriety.

Dwelling houses likewise are commodiously but plainly built; living rooms and apartments well furnished, yet all extravagances and luxuries avoided.

Games and all frivolous and worldly amusements are not countenanced, being harmful, diverting the mind from religious matters and from that most important aim of life to work out the salvation of our souls in this present time of grace, this being the paramount object and aim to which all men should attain, to live in uprightness and virtue in the fear of God and in the bond of brotherly love and affection, one to another, aspiring to keep the two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself."

On the observance of, and in the obedience to these great fundamental laws and principles of true Christianity is based and founded the faith and creed of the Society; these constitute the progress, success and continuance both as a religious community and as a communistic association, and to this aim also point and tend the precepts and doctrines of the testimonies of true inspiration, conforming to the Word of God and the doctrines of Holy Scripture.

This does not imply an ascetic life, cheerless and discontented. There are burdens, cares and anxieties, but in the relations of everyday life, in the co-operation for mutual benefit, in the solicitude and care for the welfare and happiness of every one, and in the interest and sympathy participated in by all, is well manifested that such a life is blended with peace and cheerfulness, and that great comfort is found in that bond of love and union, loyalty and attachment that joins one to another, elders to members and old to young.—Tract.

THE BOOK OF THE LORD

(Continued from page 779)

twenty four they counted 1 and 2 Sam., 1 and 2 Kings, 1 and 2 Chr., Ezra and Neh., and the minor prophecies as respectively one book. It would be interesting indeed if we could take the time to trace the formation of the Old Testament Canon but we must content ourselves at this time with the fact that for centuries there were stormy controversies over the authenticity of this or that book until each weathered the many storms and found its rightful place in the Book of books.

New Testament Canon

The New Testament Canon soon took on its present form. Justin Martyr in A. D. 150 in his writings referred to the "Memoirs of the Apostles" meaning the Gospels, to several of Paul's epistles and

to the book of Revelation. By the end of the second century a list of the accepted New Testament Scriptures contained the Gospels, Acts, and the thirteen epistles of Paul, Jude, John, and the Revelation. This list was found in 1740 by Muratori of Milan, Italy in a mutilated condition and there is every reason to believe that the original list contained all of the present Canon. Syriac, Greek, and Latin versions of these early centuries generally agree as to the New Testament Canon which proves to us that the early Church soon settled on what should remain the authentic collection to be included in the New Testament.

Preservation of the Bible

From this very brief and incomplete discussion we may easily understand how God through the ages directed in the affairs of His people that they preserve the Bible as He intended it to be. He permitted storms of controversy, doubtful disputations, destructive and constructive criticism so that the documents might be tried, as gold in the fire, for He knew that they would remain the living Truth for they were divinely inspired. The process which fixed the canon of the Holy Scriptures loudly testifies to their inspiration. The centuries have proved that no part can be discarded without permanent injury to the Christian Church and the influence of the Bible in the world. Kent's shorter Bible is but a diabolical digression which is but for the moment. The words of Scripture are living words penetrating the souls of men. Their doctrines are not merely generally but divinely true. Human kind and the Book of the Lord are bound together and both are vitally connected with God's working in the world; the unbelieving and contentious to glorify Him in their wrath, the faithful to glorify Him in their lives and service.

The Bible Not Tradition

Mere tradition passes away but the external evidences and the internal qualities of the Bible have long ago proved it to have divested itself of tradition and to have remained the Word of Truth. It has become and will remain the sole tribunal in matters of faith and life. It contains all that is essential to eternal salvation. It is its own interpreter and has within itself the power of converting the soul. It is an inerrant revelation of God to man and clearly shows man his own sinful condition and points him Heavenward. It leads him to the Lamb of God who taketh away the sin of the world. It is the vehicle of highest moral and spiritual thought and sets the highest standards of living and faith. One needs but to experience in His own life the power of this "sharper than any two-edged sword" Word to become increasingly convinced that its origin lies in the Father of Light in whom is no variableness neither shadow of turning, and through Whose only begotten Son our

(Continued on page 798)

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL TEACHER

Alta Mae Erb

For some time we were conscious of the need of some writer who would give us some valuable help in the line of developing better and more efficient teachers. The world is not satisfied until the school teacher has a certain amount of training, and should we who are responsible for the most important part of the pupil's being—the soul—be careless in our preparation for service? In looking around we found Sister Erb, who has given this subject considerable attention, and has consented to give us the benefit of her service for the space of one year. God bless her in the task.—Editor.

Just recently I read an article in the Journal of the National Educational Association that emphasized with words, charts, and cartoons the fact that the United States spends entirely too little for education in comparison with other far less important expenditures. This we firmly believe. Then I thought, if the actual cost in money, time, energy, and prayers of the religious education in our Church could be pictured in comparison with the other expenditures of the Church, how would it compare?

Now I think of the Sunday school as the most general institution of this religious instruction, outside of the home. Our church schools as yet reach only a few of our people. What are the Sunday schools costing us as a Church? What does it cost you to be a Sunday school teacher?

Of course we cannot measure results by the cost, but everybody knows that anything worthwhile costs something. How carefully our children's teachers of arithmetic and reading are chosen! Almost each year the requirements for a certificate to teach public school are raised. We desire teachers who know what they teach. We require a definite number of years of hard study. We also desire men and women of character. What do we require of our Sunday school teachers? Should we be less careful in the selection of him who teaches our children the Word of God than of him who teaches them arithmetic?

No one can teach arithmetic if he does not know how to operate the laws of arithmetic—if he does not know arithmetic. Can one teach God's Word if he is ignorant of it? We remember too that to know God's Word is to know it by experience. Profession is not knowing. My first proposition, then, is that only that brother or sister who really knows and lives daily the Christian life is qualified to teach in the Sunday school. How can he, who knows nothing about faith, teach me to have greater faith? He cannot. How can he, who plays dice during prayer,

lead young boys to know Christ. HE CANNOT. The reader may question such a situation, but the writer has heard of such a Sunday school teacher. This certainly would be a fitting question for each Sunday school superintendent to ask: Do my teachers know Christ—really know Him? If not, they must not teach in God's school. How dare we require so much of our secular teachers and then select Sunday school teachers on bases exclusive of a real knowledge of what they are to teach!

What is teaching? Does each brother or sister who stands before the class on Sunday and fills up the time necessarily teach? No, indeed! How do we check the efficiency of Johnny's teacher in arithmetic? We judge the teacher largely by Johnny's progress in arithmetic. You say it is easy to test Johnny in arithmetic, but we cannot tell what is going on in our pupils in our Sunday school teaching, since it is all spiritual. A good teacher can tell. A poor teacher cannot. If we expect results we must really teach something. Merely reading the verses and asking for any chance thoughts will not often result in the actual teaching of spiritual truth. Most pupils do not study the lesson before class time, and they do not have any new thoughts. They come to learn something they do not already know. My second proposition is that not even all consecrated brethren and sisters are qualified to teach. I may know Christ and walk with Him daily in a beautiful Christian life, and yet be no teacher except as my life is a powerful silent teacher. We must have for our Sunday school teachers those who know how to really teach and how to teach spiritual truths. A good teacher of arithmetic may not necessarily qualify. We should consider the ability of teachers in selecting Sunday school teachers just as much as we consider the ability of the teachers we hire in our public schools, and even more so. God's work is more important.

To be a good teacher of reading, writing, arithmetic, and history requires an expendi-

ture of much untiring effort. We do not expect our district teacher to attend a club, a meeting here, a party there, each night of the week. The successful teacher, the good teacher, the real teacher cannot. She does not have the time. For ten years I have been studying the elementary school teacher's duties and problems, and I have come to this conclusion, that a busier person than a good school teacher of twenty-five or thirty children in all the grades cannot be found. Only she who is willing to pay the cost in energy and time should enter the profession.

This is more true in the Sunday school profession, for a profession it is. The Sunday school teacher's work is not so largely intellectual as that of the secular teacher, but it requires perhaps even more vital energy. You say the Holy Spirit has a greater part in teaching spiritual truth. That is very true, but it does not follow that God requires no preparation on the part of the human teacher. It is not true that just any brother or sister can teach a Sunday school class. Some may not really have the time to prepare to teach. Others will not take the time. How dare we take this attitude toward God's work? For God's work in Sunday school teaching requires study, meditation, prayer; study, meditation, prayer; and then more study, meditation, and prayer. It may demand many evenings in visitation work. And so my third proposition is that only that consecrated brother or sister who knows how to teach—and is willing to put forth all the efforts that successful teaching demands should be appointed as a teacher in the Sunday school. Can a Sunday school teacher make his lesson preparation on the way to church? He might prepare to teach an arithmetic class that way, but not a Sunday school class.

But, says someone, I just teach children. Just! On this very point we should have blushed with shame long ago. How often we see and hear this attitude toward Sunday school teaching,—“anyone can teach children.” They cannot!

You say the standard upheld is too high. I feel I could not hold it to high. God help us to life this profession to where He would have it. I shall try by God help us to lift this profession to that are to follow that should help teachers to attain to the standards I have here upheld. For God's honor I repeat, they dare not.

Hesston, Kansas.

MENNONITE SCHOOLS IN COLONIAL TIMES

Silas Hertzler

With such a heritage of Godly educators in the past, we of all people should seek to perpetuate what has been so nobly handed down to us of this generation. May the Lord awaken within the bosom of the school and Sunday school teachers of the present the same fervency of spirit for the things of God. The reason for placing this account in this Department of the MONITOR is because the early Mennonite schools were a sort of Sunday school and day school combined. We still think it would not be a bad combination.—Editor.

On October 6, 1683 thirteen families, making thirty three persons, arrived in Philadelphia, from Germany. These people were Mennonites. On October 24, 1683 they went out five or six miles north of what was then Philadelphia, and started Germantown. This was the first permanent Mennonite settlement in America.

Germantown was a village, and was not suitably located for agricultural work. It also soon became too small for the incoming Mennonites. The second settlement was begun in 1702, in the Skippack region, in what is now Montgomery county, Pennsylvania, about thirty miles above Germantown. Beginning in this small way, the Mennonites have grown until at the present time we find settlements in many sections of the United States and Canada.

Knowing the value of an education these settlements early interested themselves in schools. On Dec. 30, 1701 we find the following record, "It was found good to start a school here in Germantown." These men were appointed as overseers to collect subscriptions and arrange for a teacher. Francis Daniel Pastorius, the outstanding educational leader of the settlement was the first teacher employed.

Church and School Combined

The Skippack settlement began, as stated above, in 1702. Here one hundred acres of land were given for a school house and burying ground on June 8, 1717. Christopher Dock, who came from Germany about 1714, opened a school in this community probably immediately on his arrival in 1714, and at least by 1718. The school house, which was also very probably the place of worship, was not built until 1725. This method of having one building for both meeting house and school, seems to have been quite common among the Mennonites in colonial days. Sometimes the same room was used for school purposes during the week, and for meeting on Sunday. At other times the building was divided into two rooms with a sort of swinging partition between, one part being used regularly for school work, and the other for worship. When occasion demanded the two rooms could then be thrown open for worship on Sunday.

By 1776 Mennonite settlements were found in eleven of the counties of Pennsylvania, as well as in Washington county, Maryland and Rockingham County Virginia. By this time also at least sixteen schools were being conducted by the Mennonites in six of the counties of Pennsylvania, four each in Bucks and in Mont-

gomery counties; three each in Lancaster and Lehigh counties; and one each in Chester and in York counties. It is almost certain that more schools were being conducted, for our records are very incomplete.

Intense Religious Concern

These early Mennonites were very much interested in the religious welfare of their children. One indication of this was a letter sent to Amsterdam, Holland, written from Germantown, Sept. 3, 1708. The letter was signed by five of the men of Germantown. Those who signed the letter wrote, "With the kind request of the ministers that they send us some catechisms for the children and some small testaments for the young people. The members here are poorly supplied with Psalm books, and we have no Bible in the meeting house." ----- "If the ministers will kindly send over some books, whatever they send will be appreciated by the poor." This letter indicates the intense religious concern of these early settlers, and shows that they realized the danger of not having sufficient access to the Bible for the use of their children.

As an example of the religious teaching in general, and especially of the use of the Bible in the schools, we may consider the work of Christopher Dock. Dock was born in Germany, but came to the colonies about 1714. He was a member of the Mennonite church before he came to Pennsylvania, and he always remained an active worker in the church. The great desire of his life was centred in the education of his own children, and in the education of the children of his neighbors. He felt that he had a divine call to teach school. Not later than 1718 he began to teach school at Skippack. For some years before and after 1735 he farmed, and taught school during the summer only. In 1738 he again went to teaching regularly, though he seemed to have continued to live on his farm.

"Schul-Ordnung"

The plan Dock used at this time was to have two schools going at the same time, the one being the school on the Skippack, which he had taught before, and the other one being the school at Salford. He would teach three days each week at Skippack, and then would follow this with three days at Salford. It was during the time when he was teaching these schools, in 1750, that he wrote his Schul-Ordnung, which was probably the first treatise on school management written in the colonies. It is from a study of his Schul-Ordnung that we learn much about the strong moral

and religious emphasis in all of the teaching of Dock, and also of his use of the Bible as a basis of this religious teaching. Dock was a man who lived an intensely religious life, and it is but to be expected that he would do his best to help his students into the same Christian experience.

The school taught by Dock was elementary only, but it was the school needed at the time. The things taught were of the traditional nature, including teaching the letters, and this leading on to the children learning to read, teaching the children to write, and elementary number work. As soon as the boys could read a little they were put into what Dock called the Testament class. Here they would read and study the New Testament. Much stress was put on this work, making the whole school strongly Biblical in its emphasis. It was also urged that the catechism be taught to the children at home.

Praying Teachers

A few specific statements as to the use of the Bible by Dock, in his daily teaching, may be in place. He tells us that as soon as students who could read the Testament arrived in the morning, they were given a chapter to read at sight. When the time arrived for opening school, devotional service was conducted. After singing a Psalm, or a hymn, the school and the teacher knelt together in prayer. This was followed by an explanation of the Lord's Prayer, the Ten Commandments, or some similar Biblical selection. Separate parts were explained at different times as the children were able to understand. After helping the little folks, who could not yet read, to get started with their work, the Testament class was given a verse to memorize. In the course of the forenoon the Testament class was given another lesson, in which a chapter was read, and the pupils reminded that the thought should be considered. In connection with this, other portions of chapters, or other chapters, teaching the same lesson, were found and read. Then further Scripture memory work was done if more time remained. Even during the noon recess Dock felt that the time was frequently misapplied by those who did not go home for lunch, so he had one of the pupils read aloud, for the benefit of all, one of the Old Testament stories, such for example, as something from the life of Joseph. Or he might read from one of the prophets, or from the book of Proverbs. The number class came first after dinner, but immediately following this the Testament class was given drill in locating books and chapters in the Testament. A reward was sometimes given to the ones being the quickest to find the sections assigned. From this it can be seen clearly that the Testament was the reading book of the school. Even in letter writing, which Dock encouraged as a means of learning to write, Scripture passages were made the basis of the letter written. Frequent Scripture passages were quoted, and

(Concluded on page 797)

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

Y. P. M. Editor

Time is passing. Years are coming and going. Now is only a little pivot of time that remains but for the twinkling of an eye and is gone to give place to another now bearing with it other circumstances and conditions. If we would make the best of the present moment, we must grasp the opportunities that come and use the power at our command to meet the situation.

* * *

Four Hundred Years Ago, there were people who embraced the Word of God and resolved by His grace to live out its teachings and principles at any cost. They united in covenant bonds as a brotherhood and entered into the great work of preserving and promulgating their convictions to their children and to all men. As a result they suffered sore trials and persecutions for their faith and poured out their blood, enduring faithfully untold agonies and tortures. In this number of the Monitor will be some suggestions for the observing of a memorial of the struggles of this people who gathered together in the days of January, 1525, as an organized body. Our young people's meetings can profitably use the substitute topic for January 23, prepared by Bro. John Horsch at the request of the Y. P. M. Editor. The topic chosen regularly for this evening can either be moved to March 29th, or can be used in connection with the topic concerning the Principles for Which Our Fathers in the Faith Stood.

* * *

The Topics for January are very appropriate as beginning topics for a new year:—

The New Nature is the only thing that counts with God. Before we can receive this new nature we must meet the **Conditions of Discipleship**. If our young people are to fulfill the **Expectations of the Church**, they must receive these essentials to a true life for God. If we use a topic concerning the **Principles for Which Our Forefathers in the Faith Stood** it will be a means of starting us out with new determinations to continue in the faith. May the topics used be owned and blessed of God.

THE NEW NATURE—REGENERATION—Eph. 2:1-10; Jno. 3:3-5.

Topic for January 11

MOTTO

"Ye must be born again"

MEDITATIONS ON THE TOPIC

I. Born Again.—There are different ways to express the same thing. Sometimes the word "regeneration" seems too large and mysterious and so we say a "new nature" or a "new creature." Jesus said, "Ye must be born again." It depends altogether upon our parents as to what our nature is in birth. A human can not bring forth anything but a being like himself. A horse cannot bring forth anything but something of a horse nature. A calf, a puppy, a kitten, receive their nature from their father and mother. We could not think of having things that belong to the animal generation being able to enter into the conversation and interests which human beings take part in, because there is a nature in mankind that is higher and more intelligent than the nature of animals.

There is a nature in our spiritual being that is not heavenly. It has come by the fall of the human race. We have lost the pristine purity and Godliness and have a nature inclined to sin in its stead. We cannot become Godly by being born of good earthly parents though they have been born again. The evil nature is still passed along from generation to generation and no human being has ever received power to raise their offspring any higher than they are themselves because of the fall of the first parents in the Garden

of Eden. No one is naturally fit for the kingdom of God. But there is only one hope for us to enter that kingdom where we can understand and enjoy the things of God. That is that we must be born of another parentage. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It does not change our bodies or our earthly makeup, but it brings a life into our soul which makes our spiritual nature heavenly. We are partakers of the divine nature (II Pet. 1:4). This is a new man which is created after God in righteousness and true holiness (Eph. 4:24). It is called the seed of God (I Jno. 3:9), which does not follow sin but follows righteousness. And this new nature is to control our whole life so that, though there is in our flesh a nature that lusts against the Spirit, we who walk in the Spirit may not fulfill the lusts of the flesh and hence it is said of us, "Old things have passed away, and behold, all things have become new" (II Cor. 5:17; Gal. 5:16-18). New desires and new experiences take possession and we can enjoy the things that are heavenly (Eph. 2:6).

OUTLINE STUDY

I. The Two Natures.

1. The Old Man.—Eph. 4:22; Rom. 6:6; Col. 3:9.
 - a. Called the flesh.—Rom. 8:5-9; Gal. 5:17.
 - b. Produces corrupt works.—Gal. 5:19-21.
 - c. Cannot be reformed.—Rom. 8:7, 8.
 - d. All men are so by nature.—Rom. 3:10-18; Eph. 2:3.
2. The New Man.—Eph. 4:24; Col. 3:10.
 - a. Is a divine nature.—II Pet. 1:4.

b. It is of God.—Jno. 1:12, 13; II Cor. 5:17, 18.

c. It produces the fruit of righteousness.—I Jno. 2:29-3:9.

d. Cannot be attained by human effort.—Jno. 1:13.

II. No Salvation Without Regeneration.—Jno. 3:3-7; Gal. 6:15.

III. How we May Become New in Nature.

1. We must depend on the work of God.
 - a. God draws.—Jno. 6:44.
 - b. God regenerates.—Jas. 1:18; Jno. 1:13; Tit. 3:5; Eph. 2:10.
2. Man must accept.—Jno. 1:12.
 - a. The word is received with meekness.—Jas. 1:21; I Pet. 1:22.
 - b. This means acceptance of Christ by faith.—Gal. 3:26.
 - c. He must attend when God opens the heart.—Acts 16:14; Rev. 3:20.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Born."
2. God's Heavenly People.

For Young People.

1. The Difference Between the Old and the New.
2. "Ye Must be Born Again."
3. God's Work.
4. Our Part in Being Regenerated.

For Older People.

1. Divine Agencies in Regeneration.

PERSONAL THOUGHT

Has the Spirit of God's Son entered our hearts giving us a nature by which we cry "Abba, Father?"

SEED THOUGHTS

A man may beat down the bitter fruit from an evil tree until he is weary; whilst the root abides in strength and vigour, the beating down the present fruit will not hinder it from bringing forth more.—Owen.

* * *

Do you think a man is renewed by God's Spirit, when except for a few religious phrases, and a little more outside respectability, he is just the old man, the same character at heart he ever was? —C. Kingsley.

* * *

Regeneration is not a natural forward step in man's development; it is a supernatural act of God; it is a spiritual crisis. It is not evolution but involution—the communication of a new life. It is a revolution—a change of direction resulting from that life. Herein lies the danger in psychology, and in statistics regarding the number of conversions during the period of adolescence. The danger lies in the tendency to make regeneration a natural phenomenon, an advanced step in the development of a human life, instead of regarding it as a crisis. Such a psychological view of regeneration denies man's sin, his need of Christ, the necessity of the atonement, and the regenerating work of the Holy Spirit.—Wm. Evans.

* * *

If baptism and regeneration were identical, why should the apostle Paul make so little of that rite (I Cor. 4:15, and com-

pare with I Cor. 1:15)? In the first passage Paul asserts that he had begotten them through the Gospel; and in the second he declares that he had baptized none of them save Crispus and Gaius. Could he thus speak of baptism if it had been the means through which they had been begotten again?—Evans.

CONDITIONS OF DISCIPLESHIP

Lk. 14:25-35; Jno. 5:24.

Topic for January 18

MOTTO

"I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord."

MEDITATIONS ON THE TOPIC

I. Discipleship in the School of Christ.—A disciple is a learner under the training of a Master or Teacher. Discipleship in the school of Christ is to come into that relationship with Christ that we may learn of Him. "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." These words were spoken by Christ in His gracious invitation, in Matt. 11:29. He is implying by His words that there are other schools or other teachers who have their disciples and who have the yoke in which they are trained, as the oxen is trained under its yoke.

The conditions of discipleship in any school requires a willingness on the part of the learner to be taught. This means that the tasks assigned are taken up and borne until the training is fully established. Especially in learning a religious system of thought and practice, is it needful to be given over to the instructor and his lessons.

The school of Christ is a school of the heart as well as of the intellect. That is why the discipleship of this school is different from most schools and requires some different conditions. There are wise and prudent ones (Matt. 11:25) from whom the lessons of Christ are hid, while the class who are like children grasp the lessons readily. The more helpless and undone one is in himself the more ready he is to enter the school of Christ where heavenly things are revealed and the heart comes into that "rest" of understanding in which it has the full satisfaction it longs for. Conditions may seem hard to the carnal man, but in fact it is the easy way because it leads into the direct path of peace and love and fullness of joy.

OUTLINE STUDY

I. Entrance into Discipleship.

1. Hearing.—Jas. 1:19; Matt. 13:9.
2. Believing.—Rom. 10:14-17.
3. Teachableness.—Jas. 1:21.

II. A Disciple Indeed.

1. Continues in the Word.—Jno. 8:31; Jas. 1:22-25; Jno. 15:10; I Pet. 2:2.
2. Loves the Master above all.—Matt. 10:37; Lk. 14:26.
3. Bears the cross.—Matt. 10:38; Lk. 14:27; 9:23.
4. Considers difficulties and meets them.—Lk. 14:28-32.
5. Forsakes all.—Matt. 10:39; Lk. 14:33.
6. Heeds the dangers.—II. Pet. 1:10, 11; 3:17.
7. Diligently grows in grace.—II. Pet. 1:5-8; 3:18.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, "Disciple."
2. A Learner in the School of Jesus.

For Young People.

1. The Cost of Discipleship.
2. Facing the Difficulties.
3. Successful Learners in the School of Christ.

For Older People.

1. The Sadness of Turning Back.
2. Gain that is Loss and Loss that is Gain.

PERSONAL THOUGHT

Can we deny the things that hinder and receive the things that help so that our progress and success in discipleship is sure?

SEED THOUGHTS

Perfection is not the requirement for discipleship else we would not need to enter it. The fastest progress is made by those who realize their imperfections most and hence are most completely given over to the will of their teacher in submissive confidence and willing endeavor. That is why babyhood is the best illustration of the conditions of discipleship—"Except ye be converted, and become as little

Y. P. M. TOPICS FOR 1925

A complete series of Young People's Meeting Topics has been arranged for 1925 by the Young People's Topic Committee.

These topics are published in booklet form, vest pocket size. Besides the topics themselves, the booklet contains outline studies and suggestive assignments for each week, suggestions to leaders and speakers, some general suggestions, and a classified list of all the topics for the year. It contains sixty-eight pages.

The same material, together with additional helps, will appear each month in the Christian Monitor, as heretofore.

The booklet can be secured from the Mennonite Publishing House, Scottdale, Pa., at the following prices: single copies 5 cents each; one dozen for 50 cents; or, \$3.00 per hundred, postpaid.

children, ye shall not enter into the kingdom of heaven (Matt. 18:3)."

Only stay by His side

Till the page is really known.

It may be we failed because we tried

To learn it all alone.

And now that He would not let us lose

One lesson of love

(For He knows the loss.)—can we refuse?

—F. R. Havergal.

The narrow way, the way of holiness, not only leads to life, but it is life. Walking there, serene are our days, peaceful our nights, happy—high above the disorders and miseries of a wretched world—shall be our hourly communion with God; happy—full of assurance, of calm and sacred triumph, shall be our dying hour.—Fulder.

The first lesson in Christ's school is self-denial.—M. Henry.

They that deny themselves for Christ shall enjoy themselves in Christ.—J. M. Mason.

PRINCIPLES FOR WHICH OUR FOREFATHERS IN THE FAITH STOOD.—I Cor. 3:11; I Pet. 1:25; Matt. 5:13-16.

(Prepared by John Horsch)

Topic for January 23

MOTTO

"Watch ye, stand fast in the faith, quit you like men, be strong."

The fathers of the Mennonite Church started out with the purpose of accepting all the light which would come to them through the holy Scriptures. They were decided to be guided by the Scriptures alone, regardless of the attitude of the state and of the world.

Professor Walter Koehler, of the University of Zurich, a noted Reformed church historian, says, the early Mennonites stood loyally and uncompromisingly for the Christianity of the Bible, and it was because of their loyalty to Scripture teaching that they refused to make common cause with the Protestant state church. He speaks of them as "consistent Bible Christians." Another Protestant historian, Professor Hagenbach, of Basel, said in his "History of the Reformation" that their leading principle was, to lay hold on the truths and precepts of Scripture with a believing heart and carry them out in life.

Our forefathers in the faith stood for the same doctrines and principles for which the Church stands today. They believed that the Bible is the inspired Word of God. Therefore they held that all the Bible contains is of great importance. They insisted that the "all things" of New Testament Scriptures should be heeded and obeyed.

For the sake of their uncompromising loyalty to the Scriptures they endured the bitterest persecution. So sure were they of the Scripturalness of their doctrinal position that they would die a martyr's death rather than depart from the faith. They consistently refused to fashion their religious thinking according to the prevailing world thought or to the demands of the civil rulers. In a word, they were the most thorough-going Fundamentalists of their time.

The early Mennonites defended the voluntary principle. Only those who, by an act of their own free will, had accepted Christ and expressed their willingness to follow Him and were at one with the Church in doctrine and practice were received as members. It is needless to say that no one was compelled to hold membership in the Church.

Concerning toleration and liberty of conscience our ancestors in the faith held the same position as we do. They believed that civil government is a divinely ordained institution and was such before the beginning of the Christian era. Civil government is founded on general principles of morality, not on distinctively Christian teachings. Conrad Grebel and Menno Simons, as well as Luther and Zwingli, taught that there would be no need for authorities that are using force and coercion, if all men were true Christians. The fact that the governments of heathen countries are also ordained of God, and that Unitarians and unbelievers have filled civil offices acceptably, shows that the civil government is not a distinctively Christian institution. Indeed the state could not be ruled by the principles which our Lord gave for His church and its government. A non-resistant civil government, which would take to account the evildoers only in the way the Church deals

with transgressors, would not be a real civil government.

Since the state is not a religious institution and does not claim to be conducted according to the principles laid down in the Sermon on the Mount, it follows that it is not the business of the state to rule in matters of faith. The Mennonite church fathers believed, therefore, in political toleration. In other words, they held that the civil government should tolerate the various religious creeds and grant them liberty to worship. The carnal sword should not undertake to rule in the realm of the Spirit. It is the business of the Church, not of the state, to correct those of an erring conscience by teaching and persuasion. This is the principle of liberty of conscience.

The Mennonite church fathers, then, believed in general religious toleration on the basis of citizenship, or from the viewpoint of the state. Present day Modernism, on the other hand, holds that the church should take a similar attitude as the state as regards religious toleration, an attitude of doctrinal indifference. A Modernist church will refuse to take a definite position on questions of doctrine and practice.

The early Mennonites were convinced, as intimated above, that their creed was founded on God's Word; it was more than "merely what they believed." A congregation that did not abide by the doctrine and practice of the Church was not recognized as belonging to the same religious body.

Our forefathers in the faith were much interested in spreading the faith. The early Mennonite Church was a missionary church (Compare Chapter IV of the book: "Menno Simons; his Life, Labors and Teachings," also "Mennonite Church History," by Hartzler and Kauffman.)

On the question of the doctrinal differences between the early Mennonites and the contemporary Protestant state churches compare the article "Mennonism" on another page of this number.

PERSONAL THOUGHT

As a member of the Mennonite Church do I have the spirit of loyalty to principle and the willingness to sacrifice which were in evidence in the fathers of the Church?

SEED THOUGHTS

Christ's church consists of the chosen of God, His saints and beloved who have washed their robes in the blood of the Lamb, who are born of God and led by the Spirit of Christ, who are in Christ and Christ in them, who hear and believe His word, live in their weakness according to His commandments and in patience and meekness follow in His footsteps.—Menno Simons.

All who hear, believe, accept and rightly practice the Gospel are the church of Christ, the true believing Christian church, the body and bride of Christ. They are chosen to proclaim the power of Him who has called them from darkness unto His marvelous light.—Menno Simons.

Yes, dear reader, the true Christian faith, fulfilling the requirements of Scripture, is so living, active, and strong in those

Our Illustration Corner

By J. D. Mininger

"Without a parable spake he not unto them."—Matt. 13:34. "To make all men see."—Eph. 3:9.

THE NEW NATURE—REGENERATION

Jan. 11th

A Would-be Suicide, Transformed Into a Genial Host Having the Joybells of Salvation Ringing in his Heart and Home.

The new nature, in regeneration is most beautifully exemplified in the sixteenth Chapter of Acts.

Here we see the jailor—who was responsible for the guarding of the prisoners—in despair and about to commit suicide ("for he drew out his sword and would have killed himself, supposing that the prisoners had been fled." Acts 16:27.)

But after believing in the Lord Jesus Christ—after being "born again," what a wonderful change we see in his nature.

While having murder in his heart, he had not the least concern or pity for Paul and Silas whose backs were still sore and likely bleeding from the persecution received, but now "Since Jesus came into his heart what a wonderful change in his life has been wrought." Now, he has a "new heart," a heart of love and sympathy. This is demonstrated by the manner in which he treated Paul and Silas, when "he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Acts 16:33, 34.

CONDITIONS OF DISCIPLESHIP

Jan. 18th

"Leaving all to follow Jesus."

In a railroad wreck, a Christian man was found pinched among the debris, fastened so that he could not get loose. To make bad matters worse, he was so situated that the hot water or steam from

who through the grace of the Lord have obtained it, that they do not hesitate to forsake father, mother, wife, children, money and possessions for the Word and testimony of the Lord; to suffer all manner of scorn, disgrace, hardship and prison, and finally to have their weak bodies burned at the stake, as is frequently the case with many pious children of God and faithful witnesses for Christ especially in these our lower countries (Netherlands).—Menno Simons.

In the second place, we seek and desire with yearning ardent hearts, that the holy Gospel of Jesus Christ and His apostles may be taught and preached throughout all the world.—Menno Simons.

the engine was oozing out upon him. To the utter surprise of those who found him, he was praising the Lord amidst all his intense agony. An onlooker, seeing and hearing this, remarked, "I'd give all I possess if I could do what that suffering man is doing just now." The victim of the wreck replied, "that is just what it will cost you." "Whosoever, he be of you that forsaketh not all that he hath, cannot be my disciple." Luke 14:33.

"THE BOOK GOD GAVE US." (Jr.) Feb. 1

What caused the difference?

An elderly woman, made a present of a book to a younger woman, who took the book to her home, but found it to be dry and uninteresting. The next day, the young woman was thrown into the presence of the older one but felt somewhat uncomfortable in her presence, for fear she would ask how she liked the book.

Later, the young woman told her friend, of the present she received from Mrs.—— "And" she remarked, "the strange thing about it all is, that the author's name is the same as yours, initials, and everything. Then he remarked rather hesitatingly, "I am the author of that book, I wrote that book."

Later the young woman, took up the book again to read, and it was altogether a new book to her, the most fascinating book she had read for a long time, and why? Simply because she knew the author, she loved the author—she knew the author loved her.

God too, made us a present of a BOOK; if we know Him, and love Him, and know His love to us, His Book will be the most fascinating Book in all the world. It will interest us much more than the daily paper the day after election.

THE BOOK GOD GAVE US (Jr.)— II Tim. 3:13-17.

Topic for February 1

MOTTO

"All Scripture is given by inspiration of God and is profitable."

MEDITATIONS ON THE TOPIC

I. God's Book.—"Of making many books there is no end." The invention of writing has made it possible to write books. Men may write their own thoughts or the thoughts of others. Thousands of books have been written expressing the thoughts of men. There is one book in the world which expresses the thoughts of God as He gave them to holy men who spoke as

they were moved by the Holy Ghost. We find 39 books in the Old Testament and 27 in the new Testament. They are all given so perfectly from one author, God, that they form a perfect book when put together, though they were written over a period of hundreds of years by many different hands of holy men who were used of God to write the words He chose for them.

There are many good books in the world. Some are books that give information on useful subjects. But the Book of God gives us information about God and the way of eternal life. This Book tells us from whence we came and whither we are bound. It tells why we should prepare for the eternity beyond this time world rather than to set our affections on things here. It teaches us about the plan of salvation. Although we have been found sinners, there is a way of escape from sin and its awful consequences. Jesus is the central theme of the Book both in the Old and New Testaments. In the Old we have the prophecies and the types and figures concerning Him. In the New we have the life and teachings of Jesus and the Apostles to whom He gave commandments.

There is no problem of our lives concerning good and evil, but this Book sheds light upon it. It does not always name every sin by the name we know it, but it points out by principles the truths by which we may recognize every evil. It leads our minds in the path of righteousness and shows us how to come to God

that we may have strength to keep His commandments.

OUTLINE STUDY

- I. Names for God's Book.—Ps. 40:6, 7; Jno. 5:39; I Pet. 1:21.
- II. How God Gave It.
 1. He spoke some of it to prophets.—Heb. 1:1.
 2. He spoke some of it by His Son.—Heb. 1:2.
 3. He spoke and wrote some of it Himself.—Ex. 32:16.
 4. He moved men by the Holy Ghost to speak and to write.—II Pet. 1:21; Ex. 24:4; Jer. 30:2; II Pet. 3:15, 16.
 5. All of it is given by His Inspiration.—II Tim. 3:16.
- III. The Use of God's Book.
 1. Is able to make us wise unto salvation.—II Tim. 3:15.
 2. Gives a light for our life.—Ps. 119:105.
 3. Is milk for babes in Christ.—I Pet. 2:2.
 4. A good looking glass to see our hearts.—Jas. 1:25; II Cor. 3:18.
 5. A blessing to those who delight in it.—Ps. 1.
 6. Makes the way prosperous when we obey it. Josh. 1:8.

PERSONAL THOUGHT

I will meditate in the Book of God day and night, that I may know how to live in His sight and find the path of life to an eternity of bliss.

SEED THOUGHTS

O wonderful, wonderful Word of the Lord!
True wisdom its pages unfold;
And though we may read them a thousand times o'er,
They never no, never grow old!
Each line hath a treasure, each promise a pearl,
That all if they will may secure;
And we know that when time and the world pass away,
God's Word shall forever endure.
—J. L. Sterling.

Cling to the Bible, this jewel, this treasure
Brings to us honor and saves fallen man;
Pearl whose great value no mortal can measure,
Seek and secure it, O soul, while you can.
—M. J. Smith.

While foes are strong and danger near,
A voice falls gently on my ear:
My Saviour speaks, He says to me,
That as my days my strength shall be,
His Word a tower to which I flee,
For as my days my strength shall be.—Sel.

How firm a foundation, ye saints of the Lord!
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said,—
To you who for refuge to Jesus have fled.
—G. Keith.

EDUCATIONAL TOUR To Florida—Cuba—Louisiana 32 Days

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O. H. SHENK, DIRECTOR
(Ridgeway)

Lancaster, Pennsylvania
R. F. D. No. 8

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MENNONITE SCHOOLS IN COLONIAL TIMES

(Concluded from page 793)

often a question was asked in the letter which could be answered by a passage from the Bible.

Typical Mennonite Teacher

Special emphasis was also placed by Dock on the encouragement of right habits of living. God was taught as the source of all good, and Satan as the source of all evil. The New Testament commands to be obeyed for the building up of Christian character were pointed out. And in every way possible, moral living was encouraged. This is shown also by the one hundred rules of conduct which have come down to us, which were used by Dock in his emphasis on these problems. He also had one hundred rules for children, which were more distinctly religious in their character. His emphasis in all his school work was primarily the encouragement of Christian living, and then secondarily, as an accompanying good, the teaching of reading, writing, and number work.

In matters of religious teaching then, such a man as Christopher Dock, who was typical of the best teachers among the Mennonites during this period, made it a definite part of his work to emphasize strongly the moral and religious truths the children ought to know. At the same time he did his best to see that, as much as was possible, the right habits of action should follow. Thus we see that the teaching in these schools was very definitely religious. And the basis for all that was done, was the Bible itself.

Goshen, Ind.

CURRENT EVENTS

Coolidge Predicts Prosperity.—The United States will be a great food importing instead of a food exporting country within a generation, according to President Coolidge, who foresees such an era-marking change because of the inevitable tendency to industrialization and the natural increase of population. In his address to the Association of Land Grant Colleges, he declared that already this country consumes more calories than it produces, largely because not enough sugar is raised. He predicted greater prosperity, but urged that teachers of agriculture emphasize the principle of cooperative marketing, as in the past, methods of production have been too exclusively the object of study.

H. M. Gore Succeeds Wallace.—Washington despatches indicate that President Coolidge has named Howard M. Gore, now Assistant Secretary of Agriculture, to fill the vacancy created by the death of Secretary Henry C. Wallace until March 4, when Mr. Gore is to take office as the Governor of West Virginia. The President wishes the agricultural interests to agree in suggesting a candidate for the place, and with perhaps thirty "favorite sons" in the field the farm organizations were not able to suggest a name within the thirty-day period in which a temporary department head may serve.

Spanish Protestants Seek Aid.—A committee of Spanish Protestants has come to the United States seeking funds to save their College of "El Porvenir" (the future), which for more than thirty years has been the bulwark and center of Protestant work in Spain. In connection with this mission college in Madrid, an orphanage and a small hospital also are maintained and have accomplished much good. During the World War financial support was cut off, and it became necessary to place a mortgage of \$80,000 on the College to avoid suspending the work entirely. Of this sum \$20,000 must be paid back before the close of the year or the bank which holds the mortgage will foreclose and the property will pass into hostile hands. In their work in the United States the committee is receiving the support of the most prominent Protestant leaders.

America Buys Prague Legation.—A forward step in the program of buying buildings abroad to house its diplomatic establishments has been made by the United States with the purchase of Schoenborn Palace, one of the most historic buildings in Prague, for its legation to Czechoslovakia. The Palace was built before the discovery of America and was the home of Hapsburg Cardinal Archbishops.

Scientist Dies from Radium.—Killed by the cures he sought for others was the verdict in the case of Dr. Bergonie of Bordeaux, an expert in X-rays and radium.

In the clinic of Bordeaux he continued his researches after losing his right arm and three fingers on the left hand. Suffering intensely from cancerous growths in the respiratory system Dr. Bergonie made an experiment a few days before his death with radium on one of his remaining fingers, watching its action on gangrenous wounds.

MacDonald Out, Baldwin In.—It was moving day in Downing street as Mr. MacDonald came out of No. 10 and Premier Baldwin's furniture went back to where it was nine months before. Mr. Baldwin with a strong Conservative majority in Parliament accepted the task of forming a new ministry, and retained for himself the first lordship of the treasury and the leadership in the house of commons. The new cabinet was headed by Winston Churchill, recently returned to the party which he abandoned 20 years ago. Since a premier must serve four years before being entitled to a pension for the rest of his life, Mr. MacDonald, Labor premier, who was in office only nine months, received no such aid.

Opium Conference Near Failure.—The Geneva International Conference on Far Eastern opium problems has all but collapsed following the announcement by the Japanese delegation that it could not sign the proposed agreement because of discrimination against Japan in connection with Japanese importation of opium. Further sessions were to be held but feeling among the various delegations was so bitter that the chances for a compromise were slight, though opium is taking such a terrible toll of life in the Orient. British refusal to recognize opium import certificates of other nations without investigation and reference to opium scandals which involved "high officials in one Far Eastern country" stirred the anger of the Japanese and led them to make charges against the British administration of opium regulations. A second opium conference is to be held in Geneva at once and to it the United States sends a delegation.

The Man Behind the Greatest Straw Vote on Record.—Will Rogers put it this way: "An election was held to-day. Nobody knows why. It cost millions of dollars. And it was useless, because the Literary Digest had just held it!"

It would have been a trifle more accurate to say—"because Robert J. Cuddihy had just held it," Cuddihy being the name of the human personality chiefly in control of the publishing house which produces the Digest. He is the man behind the greatest straw vote on record.

From the Digest office, early in October, 15,000,000 ballots were mailed. The returns, when tabulated, showed 379 electoral votes for Coolidge. That was exactly the number the actual election had given him—up to the time we go to press. The poll appears to have been almost 100 per cent.—Sol.

JOURNEYS IN LANDS OF MENNONITE FATHERS

(Concluded from page 787)

It was also in the very shadow of this cathedral that Felix Manz met his martyr-death in the Limmat, one cold day in January, 1527, a scant year after the great disputation. He had been sentenced in the Rathaus which stood not far from the church on the edge of the river, and was taken thence by the executioner in a small boat, accompanied by a state-church pastor who persisted in the efforts to change him until the last minute, and was cast into the swiftly rushing cold waters, encouraged to remain true by the sustaining voices of his mother and sister calling to him from the shore. Thus he made the supreme sacrifice for the faith and cause he held dear, the first of that noble army of martyrs.

In spite of the fact that the Anabaptist movement began in Zurich, and had been the birthplace and home of numerous leaders such as Grebel and Manz, it was stamped out of the town and canton in a short time, and forever. Today there are no true "Täufer" in Zurich though there are several hundred of the so-called "Neu-Täufer" or "New-Mennonites" who established themselves there about the middle of the last century. This sect however has no organic connection with historic Anabaptism, and the tragic fact remains that in all the Zurich land, the cradle of Anabaptism, today no hearts and no voices testify in life and word to the faith which was here given to the world.

(Next Issue—Bern and Basel)

THE BOOK OF THE LORD

(Continued from page 791)

Savior, the Word, became flesh and dwelt among us.

Authenticity of the Bible

Christ in His earthly ministry often quoted from the O. T. Scriptures. It is generally acknowledged that through Him and the Scriptural forces He set in motion, which to this day are working in the world, He fulfilled and is fulfilling prophecy thus establishing its veracity and its inspiration. Heb. 1:1, 2; II Tim. 3:16; II Pet. 1:21; 1:4, the many statements in the Old and New Testament Scriptures of "Thus saith the Lord," Gal. 1:7; I Cor. 14:37; I Thess. 2:13, are indisputably true and cannot be gainsaid, notwithstanding the efforts of so-called modern scholarship to the contrary. The literature of the Bible is sublime, above reproach, simple, yet unfathomable. God has preserved It for us intact verbally. It stands out separately from all other literary production not only in its many translations and publications but as a vitalizing agency in the affairs of men and nations.

Inspiration Belongs to the Bible Only

It has been argued by some that inspiration admits of degrees according to which we may have inspiration for literary

production of the same nature as that which led to the writings of the Scriptures but in perhaps a less degree. We are safer if we confine inspiration to that which produced sacred writ and leave it there. I would rather venture to suggest that poets, prose writers of note, historians who make real contributions to the world (excepting H. G. Wells) and all others who have led us to higher loftier planes of thought were prompted to an enthusiastic interest in their chosen calling, either as they were influenced directly by the Scriptures, by God's handiwork in Nature, by the workings out of affairs in the lives of men and nations, or the search for the ideal in the hope that they might contribute something toward helping to establish it. God will enlighten the mind of the true artist, the true servant who wields his pen for the good of mankind but not by the same divine inspiration which produced the books of our blessed Bible. The two should be kept separate and unconfused. There are poets I love, philosophers whom I admire, authors whose productions are of high intrinsic value but would we presume to put them on the same plane with Paul and Moses, Isaiah and Luke? One was the direct mouthpiece of God, the other an instrument of service prompted by living Truth to lead us to standards already set in Holy Writ.

The Bible and Other Sacred Books

Comparing the Bible with sacred books of other religions we find a vast difference. Strange to say that those produced in the far East such as those of Confucianism and Buddhism make no claim to divine origin. They were so far removed from the influences of Old or New Testament writings and environments as to have become the productions of merely natural forces at work on the seekers after truth and immortality. They are material and atheistic. The Vedas and other productions of Hinduism claim divine origin of a kind but the divinities associated with them are nature gods and can only satisfy the devotees by leading them with splendidly written myths and descriptions of deified heroes through a maze of transmigration to an inconceivable blissful non-existence. There is a gleam of Biblical influence in some of the later writings of Hinduism (such as the Mahabharata) which were written after Judaism and Christianity were known and had exerted an influence in India. The Koran written in the 4th or 5th century A. D. is less remote both historically and geographically and while Mohammedanism claims it to have been given directly from heaven, having been copied from the celestial model, yet its mutilated descriptions of some of the Biblical accounts clearly shows its author to have come in direct contact with Jews and Christians. We must then conclude that whatever might claim the merit of revelation in the sacred books of other religions it is either directly or indirectly the result of Jewish or Christian influence

and that God did not reveal Himself to them independently but through His inspired Word. Its influence whether of the Old Testament or of the whole, including the New, has during the centuries spread farther than we realize and what scholars have boldly and eloquently asserted as independent revelation to non-Christian peoples has been but a natural consequence as the result of the power of the Word of God.

The Bible and Other Literature

Do not become confused over the alleged mistakes and discrepancies in the Bible. They are exaggerated by present day self-styled scholarship and are unproved. They are vanishing—I mean both the alleged mistakes and the critics—and will soon again find their rightful place in oblivion. Do not fear to stand boldly and with firm confidence for the verbal and plenary inspiration of the Bible, for the Book of the Lord as the only divinely given rule of faith and life. Modern scientists and philosophers are seeking to render Bible standards still more unpopular by introducing hypothesis of doubt under the guise of scholarly criticism. Whose lead will we follow? Nietzsche, Wells and Shaw? Or Jesus Christ and His host of witnesses who have ever stood for the whole Gospel, for the unity, inspiration, authenticity, genuineness, and divine origin of the whole Bible as the Word of God and not as merely containing the Word of God.

Your mother's Bible is true. Your father's religious devotion was not misguided. Your faithful pastors have not misled you. Nor will you go adrift by faithfully adhering to the faith which they held dear as diligent students of the Book of the Lord.

In the second article of the series we shall seek to consider Creation in the various aspects as revealed in Holy Writ.

A MODERN MIRACLE

(Concluded from page 783)

the hands of the nurse caring for him, and it would be of interest for those writing him, or those remembering him to just say that you learned about him through the pages of the "Christian Monitor." Should the reader be a Sunday-school teacher, perhaps you would like to have your class share this joy with you. Money is always appreciated, and if not too far away an occasional pound of fresh country butter and an occasional dozen of fresh eggs would taste as good to him as it would to any one.

Address all mail intended for this man as follows:

William McPherson,

1918 East 71st Terrace,

Kans. City, Missouri.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto ME." Matt. 25:40.

Kansas City, Kansas.

CHRISTIAN WORKERS COLUMN

(Concluded from page 785)

4. Placing no confidence in the works of the flesh for justification—2:18-23.
5. Setting affections on things above—3:1-4.
- V. Separated from the world.
 1. The members of the body to be mortified—3:5-7.
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- VI. Exercise in spiritual graces, for the benefit of others—4:2-6.

Inspiration for Christian Growth.—I Pet. 2.

January 25.

- I. Keeping a love for the Word of God.
 1. The things that must be laid aside—vv 1, 2.
 - a. Malice.
 - b. Guile.
 - c. Hypocrisy.
 - d. Evil speaking.
 2. The things that must have attention.
 - a. Knowing the graciousness of the Lord—v 3.
 - b. Building on Christ—vv 4-8.
 - c. Living a life pleasing to Him—vv 9-12.
 - (1) A chosen people.
 - (2) A Heavenly royalty.
 - (3) A peculiar people.
 - (4) A people who know the mercy of the Lord.
- II. Forsaking the love of the world.
 1. Living as strangers and foreigners in this world—vv 11-14.
 - a. Abstain from fleshly lusts.
 - b. Not to war against the soul.
 2. Glorifying God and not the world.
 - a. Being honest before all men—v 12.
 - b. Glorify God by good works—v 12.
 - c. Submitting to authorities for the Lord's sake—vv 13, 14.
 3. Silence the men of the world instead of seeking their praise—v 15.
 4. Be free to do the will of God as His servants—v 16.
 5. Give proper respect and honor to all men.

The Blessing of the World.—Psalm 119:105-112.

February 1.

(Junior)

- I. The safety of the Word—v 105.
 1. It guides the feet.
 2. It shows the dangers of the path.
 3. It points out the safe path.
- II. The need of keeping the Word—vv 106-108.
 1. It is a promise that should be kept—v 106.
 2. Those who keep the Word will be blessed by its promises—v 107.
 3. For the sake of his blessing they should give thanks—v 108.
- III. The value of the Word.—it is more precious than life—v 109.
- IV. It keeps one from the power of wicked men—v 110.
- V. The Word is better than an earthly inheritance—v 111.
- VI. Because of the goodness of the Word it shall be kept forever—v 112.

"Order is the sanity of the mind, the health of the body, peace of the city, and the security of the state. As the beams to a house, as the bones to the microcosm of man, so is order to all things."—Southey.

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PART 1—AN INSPIRATIONAL AND INSTRUCTIVE MESSAGE ON CHRISTIAN SONG

PART 2—A COLLECTION OF CHOICE PRESENT DAY SONGS

PART 3—IMMORTAL SONGS OF BY-GONE DAYS

PART 4—RESPONSIVE BIBLE READINGS AND THEIR RELATION TO CHRISTIAN SONG

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Scottdale, Pa.

Emma Goldman Flays Russia.—Emma Goldman, noted anarchist, deported from the United States to Russia in 1919, was welcomed to London, her new home, by a dinner in her honor attended by 300 persons. Josiah Wedgwood, member of the late labor cabinet, presided and Bertrand Russell, socialist writer and lecturer, paid her tribute in a speech. Miss Goldman, who was expelled from Russia, her native country, strongly berated the soviet government which she said was not revolutionary enough. She declared the "oppres-

sed masses of Russia are silenced" as they never were under the czar," and that the party in power "is undermining all that is best in Russia." She said she had been approached more than once by representatives of the U. S. government who offered to let her return to the United States under certain conditions, but she declared that if she ever returned it would be on her own terms. Emma Goldman first came into prominence in the United States in connection with the Haymarket riots in Chicago in 1886.

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FEBRUARY, 1925

A Mid-Winter Prayer

*I do not ask, O Lord, that life may be a pleasant road;
I do not ask that thou would'st take from me aught
of its load;
I do not ask that flowers may always spring beneath
my feet—
I know too well the poison and the sting of things
too sweet;—
For one thing only, Lord, dear Lord, I plead—lead
me aright:
Though strength should falter, and though heart should
bleed, through peace to light.*

—Scattered Seed.

SELECT READING

THE STORY OF JENNIE

Agnes L. Lindgren

Once there was a woman student in a Bible Institute, who dreaded the "practical Christian work" more than any other duty she ever faced, and yet through the practical work God blessed her with a blessing that has never ceased. I am that woman.

Part of the setting of the story is a small ward in the Cook County Hospital of Chicago, but there is a little room on the fifth floor of the Women's Building of the Institute that knows a great deal more about the inside of the story.

What I said or did the first Sunday afternoon I entered that ward in the hospital I do not know. I only know that I then met a Miss K., a young woman of about my own age, who had been for many years a hopeless cripple. Her hands were useless, her jaws locked together so that she could not speak plainly, and her whole body was in an agony of pain. I did not speak to her of Christ for she said she was "tired of religious people," but my whole heart went out to her, and she realized it.

That was the beginning of a real friendship, and after that Cook County Hospital, to me, meant Miss K. By and by she learned to know Christ, the wondrous Friend, and we often read the Bible and prayed together.

Then—it was about the middle of my first term in the Institute—Jennie came into my life. She had been moved into the same ward of the hospital with Miss K., and was considered to be in the last stage of T. B. of the spine.

Cursed and Sent Away

My first contact with Jennie was, to say the least, humiliating. She cursed me and bade me go. That curse kept ringing in my ears and finally forced me to God in a new way.

After weeks of struggle I took courage and returned again to her bedside. She was sinking fast. There was a screen around her bed, and the shade was drawn before her window to keep the light out. She was turning blind. At times she was out of her mind. All Christian workers had been sent away, as I had been, with a curse. Nevertheless, I bent low and spoke to her. Again she told me to go and leave

her alone. I did, but the responsibility for her soul was upon me. In a sort of awful way I felt that I had come to the Institute and been sent to the Cook County Hospital for the sake of Jennie. It seemed a desperate case, and the burden of it was tremendous. I prayed, and waited for God's answer.

For several weeks Jennie's condition was unchanged. Then—when it was the last Sunday of the term—they said she was dying. The doctors said it was only a matter of a couple hours. It was my last chance. Once more I went to her bedside. She was conscious. I spoke to her of the love of God. She turned her face away and said, "There is no God, but if there is I curse Him." With these

into the darkness so far that I could not follow; but I heard as I never heard before, the anguish of the cry, "My God, my God, why hast thou forsaken me?" And then, in His marvelous grace He revealed Himself to me, as the risen, victorious One, "able to save to the uttermost." All my petty doubts vanished and my questions were answered and with confidence I pleaded the cause of Jennie. When the night was far spent the burden was lifted, and a peace, fuller than any I had ever known, filled my soul.

Strange to say, I did not again inquire about Jennie. There was such a conviction that God had saved her that I felt questions to be out of place. Meanwhile, Miss K. had been moved to Oak Forest Infirmary, and there I occasionally went to see her.

Had She Risen from the Dead?

Over two years passed, and upon my return to Chicago, after a trip abroad, I found that Miss K. had again been taken to the hospital for treatment. I called on her one Sunday afternoon, when suddenly, a familiar face, from a bed across the room, attracted my attention. I asked,

"Who is that?"

"Why, that's Jenny. Don't you remember Jennie?"

"Jennie? I thought she was dead."

"So did I, but she is still here, the same old Jennie."

The same? It seemed incredible; still it was true. Eager to find out, I asked a friend who was with me, to speak to Jennie. She went over with a smile, but came back with tears in her eyes.

I debated, but finally I went over to her bed and greeted Jennie, hoping she would read all the surprise in my soul, and nothing of its fear.

She looked at me questioningly, and asked,

"Who are you?"

"Just a girl who used to come to see you two years ago."

"Two years ago? I was awfully sick then."

"I know you were. They said you could not live, and you were blind. Is it not wonderful that you recovered?"

"Recover nothing! Death would have been a thousand times better than this."

(Continued on page 47)

RUTH

SUSAN F. CAMPBELL

*Out of the land of Moab Ruth came forth;
Turned from each thought that urged her tarry still
Among strange gods and clinging human ties.
She chose the God of Israel for her own;
Nor cast a saddened, lingering look behind,
But ever journeyed on the road that seemed
To lead her to a clearer sense of good.
The still unruffled chambers of her thought
Opened to give, and take—and give again;
No idleness nor clamor entered there
To steal her sheaves and rob her of her own,
But loving work, and gladness to sit still—
Because she trusted 'neath the wing of God.
And so she took her place with Rachel, Leah,
"Which two did build the house of Israel;"
And in her tender love did she discern
That down the ages which were yet unborn
The little one she clasped, and watched, and loved,
Should be a link in that long chain of thought
Which found fulfillment in the Holy Child?*

words ringing in my ears, I returned to the Institute.

In our chapel meeting that evening, I mentioned her case and asked prayer in behalf of Jennie. But the requests were many and the time limited, and Jennie was not mentioned.

Locked in With God

Then I knew that Jennie's burden was mine. I locked my room door and met God. In His presence I saw myself, I saw Calvary. I stood by the Cross and saw my Savior nailed there—for me. All His agony and shame was made a crushing reality to me. I saw Him go

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No. 1

REMINISCENCES OF LIFE ON THE PLAINS

V. Trekking To The Homestead

S. C. Yoder

To the northeast of the Rattlesnake Mountains, known to horsemen as Sunflower Flat and to later settlers as Columbia Flat, in what was formerly Chief Joseph's country, lay a large triangular plain, bounded on the one side by the Columbia River, on the other by the Saddle Mountains and on the third by a large canyon known as the "Koontz Coulee."

This elevated plain was covered with sage-brush and was uninhabited by human beings, except for a few settlers who had taken up claims along the bank of the coulee or along the river at Ringold Bar, Muir's Landing, Holt's or Waluke where corrals were located for stockmen during the round-up. During this season of the year while the round-up lasted there was plenty of life but when it was over and the outfit left, everything became deserted. The men went to other ranges to ride and the stock went back to its old grazing grounds to feed for another summer and make the winter as best it could. With these exceptions human beings were seldom seen except for an occasional band of Indians or some straggling freighter who crossed the river at one of the few ferries in these parts.

However, when this section was opened to settlement with prospects for the construction of an irrigation project, there was a rush of settlers. Men and women left their businesses, professions, occupations and followed the "lure of the land" where they hoped to stake out a claim, live on it for eight months, make final proof, secure a deed from the government, turn on the water and in a few years have a fortune with little or no effort on their part. This motley array we joined, hoping not only to find our pots of treasure at the "Rain-bow's end" but also to repair our wasted physique by breathing the magic air and feeding on the life-giving elements which people said lurked there. However as I rode over this country locating the corners of our claim, I little dreamed that a sojourn here would be more than a holiday, and that one who chooses to isolate himself from the haunts of civilization, miles from a railroad, must be ready to pay what it costs. Neither did I think that in spite of the hardship

one would become so attached to this solitude as to make him loathe to leave the place when the time came.

When the month of June came and the weather was warm, the few simple belongings which we would need, were gathered together and preparation was made to move to our new home. I was to drive across in the wagon and get things in readiness and a few days later meet the rest of the family at the station some twenty miles away and bring them out to our new abode.

The morning on which I began the trip was one of those beautiful western mornings that makes a man feel strong and ready to undertake any task. The breezes were soft and balmy and the sky was blue and beautiful. The first few miles led through irrigated fields and orchards where the scent of the new-mown hay was fresh and rows and rows of nicely cultivated trees testified of thrifty ownership and diligent labor. The country beyond was bleak and barren, except for the sagebrush and some spring flowers which the recent rains had awakened. Here the meadow-lark sang his sweetest song to the solitary passer-by and one wondered what there was in this lonely place that made him sing unless it was the sweetness of the morning air or the great, blue mountains—some with silver tops—that rose to the north and west.

It was my intention to make the sheep-ranch by noon the first day where I could feed and water and by evening I hoped to be able to make the horse-ranch on the other side of the Rattle-snake Mountains where I could camp for the night at one of the springs that was used to irrigate some tracts of alfalfa. Here I could also find feed for the team and lodging for myself, for the canopy of the western heavens are sufficient during the month of June when the breezes whisper one to sleep and the twinkling stars like loving eyes watch over one all the night.

But the day was warm and by the time I had reached the sheep-ranch it was past noon and the greater part of the trip still lay ahead of me. As soon as possible I started again and made my way up the winding trail and, without any incident

worth mentioning, reached the summit just as the sun was sinking behind the blue peaks to the westward. I stopped and stood up in my wagon. I was far from the haunts of man with nothing but the works of God about me. What Wonder! What Solitude! Here I stood in the midst of these hills upon which I had so often looked and wondered what lay beyond, and now as I looked down, below me there were valleys and plains. Here on the mountain sides were those deep, dark canyons through some of which I must pass.

Away off to the east, and far below me I saw the Horse-ranch—a patch of green which, from where I was, looked like a garden plot, an oasis in the desert. Somewhat farther up I saw another green spot which I must reach as it is the closest watering place.

The descent of the steep, rocky slopes, where one could lean out over the edge of the seat and look hundreds of feet down to the rocky bottoms, was worse than I had anticipated. At times I drove with the lines wrapped around my arms or in my teeth, hanging on the break lever with both hands and pulling with all my might and yet the wagon pushed up on the team until it looked as though the whole outfit might go over the embankment and land in a heap on the rocky bottom far below.

The trail through the canyons was hard to follow. The bottoms were rocky and the track indistinct. From the mountain top the camping place had not looked far away, but I had been going down the hill, through canyons and up embankments till it seemed as though I had gone miles and spent hours on the road and yet the elusive alfalfa fields were not in sight. It was now dark and I had reached another canyon. It looked so dark and forbidding that I hesitated to enter. I could only guess what I would have to face in going through. There was the danger of missing the trail and going down over one of the ledges to death, or perhaps worse—to be bruised and crippled and lay for what length of time I knew not till some one would pass that way. Or I might miss the trail at the bottom and get into some narrow gorge from whence it would be impossible to retreat in the night and hard enough in daytime. I almost decided to camp without water till morning, but I knew what that would mean to my team. The fact that they had no water

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MENNONISM

An Historical Survey

John Horsch

1. State Church Protestantism (Concluded)

Partial Failure of the Reformation

In later years Luther often complained that the reformation of the church (as accomplished by the state church system) had not resulted in a true reformation of the people. He declared in many of his writings that the people had become more and more indifferent since the change in creed was brought about, and that their moral condition was more deplorable than ever. The students of Wittenberg, especially, who were to become the pastors of the churches, provoked the reformer to indignation by their offensive conduct. Yet in the earlier years, before the cause of the Reformation was committed to the civil authorities, the students had manifested notable zeal and earnestness of purpose. For example, not a few of them, instead of carrying swords as was the general custom, carried their Bibles or Testaments. But these times were past never to return. Luther became disgusted with conditions existing in Wittenberg to such extent that he finally decided to leave the place and to sell all his property there. Only with difficulty was he prevailed upon to remain. His last years were embittered by the observation that the attempted wholesale reformation of the church was not successful.

New Testament Church vs. State Church

State church Protestantism decided virtually on a repetition of the policy of Emperor Constantine who was the first ruler to make Christianity the religion of the state and to effect a union of church and state. Instead of taking the Bible way of establishing a New Testament church and winning by evangelization those who are willing to turn their backs to the world, both Constantine and state church Protestantism stood for the Christianization of states and countries through political endeavors. The consequences proved disastrous. In both instances the result was not the Christianization of the world but the secularization of the church. The church lost her true character.

A Scriptural church is a body of believers. The purpose of a true church is the strengthening of believers in the faith and the salvation of those who may be reached by Christian influences. The state church, on the other hand, was an institution in which the unsaved were compelled to hold membership. It became the business of the church by various means to bring about the salvation of those within her own ranks. The principle of separation was lost. The church became worldly.

Comparison with Modern Movements

A comparison of state church Protestantism with certain modern religious movements is interesting since it throws welcome light on questions which are now agitating the minds of many.

We hear in our day a great deal of the social gospel as advocated by representatives of Modernism. The term "social gospel" was unknown in the Reformation period, but the German rulers who embraced Protestantism employed in principle the same means to Christianize their countries, as our modern advocates of the social gospel propose to use for "building the new world" (to use the title of a lecture given recently by the president of the Mennonite theological seminary), that is to say, for the Christianization of the world. As the defenders of the social gospel aim to bring about a new social order, involving the regeneration of the world, by the use of the ballot and by educating people to use the ballot rightly—in other words, by endeavors that are principally of a political nature—so the said rulers brought about the Lutherization of their countries by political means.

The tempter came to the reformers showing them a way of quick and sure success. In a similar way he comes to the church today with the promise of quick success if the social gospel of Modernism is accepted.

Our Lord, during His earthly ministry, had small success as men count success. Some of the apostles and countless numbers of their followers died a martyr's death. And although the world's method of opposition to Christianity has changed, there has been no change in the real nature of the world. Neither has the progress of civilization changed the nature of unregenerate man. Nothing is taught more clearly in Scripture than the truth that the world does not have the spirit of Christ; that the attitude of the world toward Christianity is inherently inimical.

The Nature of the World

Before the outbreak of the world war (which is perhaps the most striking evidence of the real nature of the world) Modernists held emphatically that the world is good. This opinion they entertained in spite of the apostasy from the Christian faith that was evident on the part of the leaders of world thought and the most prominent educators, and hosts of others. We were told, before the year 1914, that the unprecedented preparations for war were not made to be actually used, and the world had advanced to a stage of moral betterment at which a general war was out of the question. Now in view of the recent war and of the present preparations for war by the use of the

most diabolically constructed weapons and the most appallingly effective poison gases, Modernists as a rule admit that the world at the present time is not good. Yet they claim that there is a way of changing the nature of the world "on short order," so there will be no other war, and this way, they tell us, is by educating people that they may use the ballot aright. Politics, coupled with education, is to bring about in the twentieth century what the Christian religion has failed to accomplish—the Christianization of the world.

It is readily seen that there is room for advancement in political matters. Civil law is capable of improvement and legislators are rightfully expected to work in that direction. On the other hand, to Christianize the world is not the province of legislators and politicians. The statesman Lloyd George, of England, has rightly said: "The task of the church is greater than that which comes within the compass of any political party. The doctrines taught by the churches are the only security against the triumph of human selfishness, and human selfishness unchecked will destroy any plans, however perfect, that politicians may devise."

By the way, when Modernists speak of Christianization, or of disseminating the spirit of Jesus, they do not mean the acceptance of the Christian faith and of salvation through the Sacrifice of Calvary. The task of the church is supposed to be to build a new world by spreading certain ideas, by "influencing higher education in general," as a certain Mennonite educator has recently said. By efforts in the way of education the church is to assist Caesar in the accomplishment of the task in which Christ has failed. Participation in efforts for general improvement is supposed to be the real meaning of religion. Dogma and faith are minimized if not despised. The Christian religion is defined as primarily a religion of self-effort, of moral living, instead of a religion of redemption resulting in a Christ-like life. Doing is considered the principal thing, and is to consist principally of social and political endeavor. This is the meaning of the term "religion of democracy" which we so often hear. Education and reform are substituted for regeneration. It is needless to say that both are good in their place. They are inadequate, however, for the regeneration of the individual or of the world. Indeed the endeavors for education and reform, when used as a substitute for the old Bible faith, become forces of positive evil. It may be observed that, considered from the viewpoint of "the religion of democracy," the attitude of the nonresistant churches toward politics is fundamentally wrong, as also some of our Modernist Mennonites never tire of telling us.

Modernism against Separation of Church and State

Since the regeneration of the world is to be accomplished through efforts put forth

by the state, the social gospel cannot consistently approve of the principle of the separation of the church and state. To those who are not informed on this point it may seem unbelievable but it is a fact nevertheless that many of our American Modernists in high station, including not a few professors in colleges and universities, frankly reject this principle. The new world is to be built by the people as citizens of the state. The leaders in the political realm — the politicians — are to become the apostles in the new kingdom of God. The New Testament conception of the church is declared out of date. In fact many of our Modernist friends have said that the church can save herself only by falling in line with the Modernist movement of building a new world.

Such is the nature of the political gospel as preached by its most noted advocate, the Modernist Walter Rauschenbusch and by a host of his followers including some of our American Mennonites. Says Dr. Joseph E. McAfee, a writer for various liberal religious journals, "If American society perfect its democracy, its religious institutions must come under community control. This implies that all sect labels must come off," etc. Such language obviously means that religious dissent would not be tolerated in a fully modernized state. May the day when such sentiments generally prevail be far distant.

Willingness to Suffer for Faith

There is another striking point of similarity between Modernism and state church Protestantism of the older type. A number of Modernist writers have said that from their viewpoint a willingness to suffer martyrdom for religious faith is out of place. The fact is that Modernism, like state church Protestantism, proves destructive to the religious qualities that make for martyrdom. There is, considered from the Modernist viewpoint, no religious certainty and Christian doctrine is a secondary matter; therefore, a willingness to suffer for the faith is uncalled for. A Mennonite Modernist has said that religious martyrdom is an indication of fanaticism. From his viewpoint this is correct. A fanatic is a person with a strong faith in that which is unreal, unwarranted, or impossible. If the Modernist claim were correct that the Bible is not the inspired Word of God in a very real sense, it would follow that Fundamentalism with its approval of martyrdom for the sake of the truth of Scripture is fanaticism.

Christian vs. Modernist View of Love

Again Modernism has written on its banners the principle which the reformer of Wittenberg advocated in defence of his compromising course when he returned from the Wartburg to Wittenberg. He insisted that the Catholic mass must be held in all the churches of the town. The people of Saxony were asked to disregard the fact that Roman Catholic worship is in direct contradiction with Protestant teaching. They were expected to act as if mass were acceptable from the Protestant

viewpoint. Even so Modernists in our day demand of the church to overlook the fact that Modernism is the denial of the vital teachings of the Church. We are advised by would-be brethren to act as if Modernism were acceptable from the viewpoint of the Church. And the reason given for such demands is in both cases that love will bear with the weaker brother. The state church Protestant leaders of former centuries pleaded that, for the sake of love toward the weak, the un-Christian character of the Catholic mass must be ignored. Just so our Modernists demand that for love's sake the unchristian nature of Modernism must be disregarded.

Our anti-Fundamentalist friends tell us that Modernism must be overcome, not by treating Modernists as those who err in faith, but by showing them love. Speaking of the proper way of treating Modernists they say that we should "emphasize our agreements" and "seek to discover the best and strongest points in our brother's position" etc. In other words, we should treat them on the basis of brotherhood in the faith. They tell us that an attitude of love, as above described, "would do away with practically all of the present controversy within the Mennonite Church."

Ending the Controversy

That such a course will eventually end all controversy is only too true, but this result would obviously be brought about in a similar way as overlooking the real character of mass did away with existing difficulties in Wittenberg. If Modernism is overlooked, if the fact is left out of consideration that the modern disbelief and unbelief is (if figurative language is permitted) like weeds which will take full possession of the vineyard wherever their presence is ignored, it will be only a question of time when Modernism will become the ruling element in the church and controversy will cease. Various churches in which controversy has ceased and Modernism is now dominant have, a generation ago, acted on the principle that all that needs to be done to overcome Modernism is to show yourself friendly toward Modernists and treat them as Christian brethren.

Most certainly we should love the Modernist and seek to win him. The modernized conception of love, however, is unacceptable. Modernism demands that, in the interest of the kingdom of God, we should exercise love at the expense of truth and fact — an ostrich-like behaviour. But Christian love will not render to our neighbor so serious a disservice as to leave him under the impression that the points of difference between the Christian faith and Modernism are of minor importance. The Modernist view of love does not accord with Christian love. It is love degraded to a spineless, untrue thing — it is the love of the world.

One of the principal charges of the leaders of state church Protestantism against the early Mennonites was that their

love was not strong enough to impel them to unite with the state church. The interesting replies given by Mennonite leaders to this accusation will be given elsewhere. Considered from the viewpoint of state church Protestantism and Modernism the founding of the Mennonite Church was a regrettable mistake.

* * *

Space does not permit to give attention to the condition of the Roman Catholic Church in the Reformation era. As concerns the question of possible fellowship between the early Mennonites and the Church of Rome—to raise this question is to answer it. The single fact that many priests, though they were, of course, unmarried, raised families of children bearing the father's name, speaks volumes on the point of general religious and moral conditions. A number of men prominent in the history of the Reformation were the sons of priests.

(To be continued)

BEGONE, UNBELIEF, MY SAVIOR IS NEAR

Begone, Unbelief, my Savior is near,
And for my relief will surely appear;
By prayer let me wrestle, and He will perform;
With Christ in the vessel, I smile at the storm.

Though dark be my way, since He is my Guide,
'Tis mine to obey, 'tis His to provide;
Though cisterns be broken, and creatures all fail,
The word He has spoken will surely prevail.

His love in times past forbids me to think
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review,
Confirms His good pleasure to help me quite through.

Determined to save, He watched o'er my path,
When, Satan's blind slave, I sported with death;
And can He have taught me to trust in His name,
And thus far have brought me to put me to shame.

Why should I complain of want or distress,
Temptation or pain? He told me no less;
The heir of salvation, I know from His Word,
Through much tribulation must follow his Lord.

How bitter that cup no heart can conceive,
Which He drank quite up, that sinners might live!
His way was much rougher and darker than mine;
Did Christ, my Lord, suffer, and shall I repine?

Since all that I meet shall work for my good,
The bitter is sweet, the medicine food;
Though painful at present 'twill cease before long,
And then, oh, how pleasant the conqueror's song!
Sel. by Alice H. Nissley.

CHRISTIAN MONITOR PULPIT

CHOOSING

N. A. Lind

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.—Heb. 11:25.

There are few of us who do not some times come to a crisis. In fact our lives are made up of many crises. Some of great and others of lesser importance. The story of Moses' early life stirs us as we note the hand of God protecting him from death and so providentially placing him under the very care of his oppressors.

But divinely spared as he was, reared in surroundings of luxury and royalty, yet God decreed with him as with us, that he must choose. As we permit our imagination to picture for us the palace and surroundings that Moses had as the adopted son of the king's daughter we will readily admit that Moses' deliberate choice of the path of his own people was a critical one.

The Greatest Choice

As with Moses so we all come to years of choice.

The first and greatest choice is to accept JESUS CHRIST.

Moses could see the protecting hand of God in his own life as we presume his mother rehearsed to him the story of the little ark which was seemingly the last resort for his preservation. So, my friends, we can all see God's kindly directing hand in our early lives, but later on through His Word we found out that we were not in harmony with him. Jesus has come to reconcile us to the Father. But alas, how many there are who fail to make the choice. What a crime it would have been for Moses to have refused God, but how do we refuse him, choosing rather to live for the Enemy.

Choose JESUS! Choose LIFE! Choose to be reconciled to God, from whom we have become estranged through sin. All other choices are secondary to this one. Moses had to settle this choice. It was either God, or Pharaoh, the enemy of God and his people. In its final analysis it was God or the Devil. All other choices that he might make in the future depended on this one. This was his great crisis, not the only choice but the greatest choice.

We may well suppose the Enemy set before Moses all the array and pomp of Egypt, and its possibilities, its wealth and splendor. The gayety of its friendships and all that the natural man could enjoy. So the Enemy does the same thing with us. It means a struggle to accept Jesus. The humble life, denying ourselves the

pomp and glitter of the world. Choose Jesus. Choose Life.

Moses chose rather to suffer affliction with the people of God. For us to choose to be Christians means nothing less. The people of God in this present world are on the afflicted side. The persecuted side. "Yea and all that will live godly in Christ Jesus shall suffer persecution." Moses did not make his choice ignorantly. He was deliberate. It was either God or Pharaoh. It was his own groaning, persecuted, poverty-ridden, enslaved brethren, or Pharaoh, the king's palace, national honors, and worldly applause. He chose rather to suffer.

The Vocational Choice

When we have made the great choice, and accepted Christ there follow other choices to be made constantly. Not all of these are necessarily between right and wrong, though in certain ways they are. Young people choose as to their vocations in life. It should not be a choice between that which is good and that which is dishonorable and wrong, for as we have made the great choice, we henceforth choose only the right. But in the way of vocations, shall I be a farmer, a carpenter, a teacher, or which of the many other vocations shall I take up to gain a livelihood? In making this choice it is not primarily a question of which makes the most money, or which gets for us the greatest ease, or which attracts the greatest applause of men? The real question is, In which occupation can I serve God best? And, in what can I engage so as to be of the greatest service to mankind? Considering our own natural gifts, and temperaments, at what may we engage to gain a livelihood and be a real contributor to the cause of Christ both financially and otherwise? How we need the guidance of God, the counsels of our experienced friends, and a careful survey of our own capacity, as well as a searching to know what may be accomplished when we make efforts to properly develop "the gift that is in us." Paul said, "Neglect not the gift that is in thee." So it becomes the duty of each one of us to carefully search our lives to know in what line of work we should launch. Along this line many of us who are older, can lend our encouragement to the young. It may be as pastors, as teachers, as parents, or only as a friend to encourage the young to cultivate and

train for efficient service in some worth while occupation or calling. In this connection we are grateful that the Church establishes schools where the mind and hand may be trained, and, where under Christian influence, the young of the Church and the community are encouraged to undertake the tasks that from conviction and the study of the Word they are led to choose. So also our local Bible schools and Conferences, if properly arranged, are a great blessing not only to the Spiritual welfare but also in producing conviction along just such lines as this. Let us then, Moses like, be open to the Father's leading as to our own life vocations, choosing not that which gratifies the flesh, or which wins for us the applause of the world, or will gain for us the most dollars, for all these things in themselves are vanity.

Moses was learned in all the wisdom of the Egyptians, and he did not receive this learning blindly, for we must infer from Acts 7:25 that he was awake to God's plan for him as the Deliverer of his people.

So may we also then choose our vocations, and plan our work and our studies that we may be a blessing to others and bring glory to His name.

The Life Partner Choice

Again we choose our life companions. How much depends on our choice along this line. Few of us can really appreciate this when we are young, though we were probably often told how much depends upon our choice of a life companion. As in other things the enemy pleases to bring before us the procession of Egyptian gayety, the paint, the powder, and the vanity of the fairer sex, or the make believe, dudish, haughtiness of what some term manhood and he would have us choose these. And here the enemy often gains the advantage, but may it not be so with us. We have made the good choice of Christ, and may we, by all means, choose for our associates those who have also chosen the Master, and who are living a separated life for him. Moses chose rather to suffer affliction with the people of God. As with the choice of vocation that can only be from among the good and honorable, so when we have accepted Jesus, and profess to be His followers, we choose our life companions from among those who are Christians. God's Word gives a number of teachings along this line. When He says, "Be not unequally yoked together with unbelievers" (II Cor. 6:14.) it may forbid improper associations along other lines, but among others, it surely included the unequal yoke with those who are out of Christ, in marriage.

In making our choice from among those who are Christians, we need to implore

God's direction and the counsels of those whom we know to be able to advise. What a blessing when right choices are made. When hands and hearts are united for life and for God. When a Christian home is established, and when those who may be entrusted to its care shall be reared "In the nurture and the admonition of the Lord." In this choice like that of Moses it may be just what the natural taste would dislike. Instead of powder and paint there may be even a measure of homeliness. But ah! written in that countenance there is an expression of goodness and virtue beyond value.

Young man do not be deceived by the glitter and gayety of Egypt that, I am sorry to say, much of our womanhood has adopted today. Much rather look for one who with you has chosen "to suffer affliction with the people of God," suffer self-sacrifice, "Denying this world with its affections and lusts"; one that has learned to be "a chaste keeper at home."

Young woman do not let the vain dude of leisure, the one who can lavish wealth, or the smart conversationalist charm you with these vanities, but be considerate. Choose from the people of God. Choose at God's direction. Though he may be poor, has he good habits? Though he may for various reasons have been deprived of the opportunity of a college education, is he honest? Is he industrious? Dismiss the vanities of Egypt! Choose with the people of God.

Not only do we come to moments as this in the life of Moses, when upon our choosing so much depends, but almost daily we are called upon to make choices. Nor dare we call these insignificant, for Oh, so much depends upon the path we take even in seeming lesser choices.

One of the helps to Moses in making his choice was that he looked for the reward. Egypt was only a world kingdom. At best if he chose the glories of Egypt they could not last long. And to revel in its luxuries could add nothing beyond this life, and it might even shorten this present life for him. The pleasures of Egypt were but for a season.

Many Choices Daily

So in our daily problems, where choice is necessary, we may well ask, How does this build for Eternity? Does this choice add to the beauty and power of the Church of Christ? Jesus was tempted. "All these will I give thee and the glory of them, if," —But Oh! No! No! Jesus chooses the suffering way. Worship the Devil, the enemy of God? No, not for worlds with-

out number could He make such a choice. He who is one with the Father would suffer the agony of the Garden, and the death of the Cross. "Was made sin for us, who knew no sin, that we might be made the righteousness of God in him." In Joshua's declining days he said, "Choose you,—but as for me and my house we will serve the Lord." Friends our reward is sure. Eternal life is ours if we will have it. We must choose. Not to choose is to stay with Egypt.

So may we dedicate our lives to the service of God. May we choose associates and companions from among the people of God. As we begin life young and hopeful may we choose vocations whereby we may glorify God and be a real blessing to His cause.

As we consider our reward,—Eternal Life, when we study the beauties of Heaven, and the associations we shall have there, there is nothing that we will permit to attract us from the narrow way. True the world may consider us foolish when we here and there say no to its many allure-

"WHEN HE COMES"

(Dr. Stuart Holden quotes the following, which he heard sung by the negroes in the Bahamas.

*"There's a King and Captain high
Who'll be coming by and by,
And He'll find me hoeing cotton when He comes;
You will hear His legions charging
In the thunder of the skies,
And He'll find me hoeing cotton when He comes.
When He comes, when He comes.
All the dead will rise in answer to His drums,
While the fires of His encampment star the firmament on high,
And the heavens are rolled asunder when He comes.
There's a Man they thrust aside who was tortured till He died,
He was hated and rejected, He was scourged and crucified,
But He'll find me hoeing cotton when He comes.
When He comes, when He comes.
They'll be shouting out hosannas to the Man that men denied,
And I'll kneel among the cotton when He comes."*

—From the King's Business

ments. But we are already in this life, and when we shall have changed time for Eternity, then, oh then we shall rejoice for having with Moses, chosen rather to have suffered the afflictions of the people of God, than to have enjoyed the pleasures of sin for a season.

May God direct and bless us in all of our choices.

Albany, Oregon.

We cannot prevent the little unkindnesses and selfishnesses of others from hurting, but by promptly applying the anti-septic of common sense, we can prevent them from rankling and poisoning. Because my neighbor has treated me in a manner of which he has reason to be ashamed, why should I double the injury by irritation and brooding? Let it end where it began—with the doer.—Author Unknown.

TREKKING TO THE HOMESTEAD (Concluded from page 35)

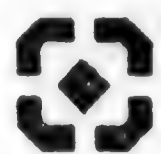
since noon and would not have any till morning made me bold to venture again. I entered the "shadows" once more and got safely through. I went on and on. I lighted my way through the coulees with matches; on the top the sage brush protected me. I felt lost in the desert. No human being within reach, nothing to guide me except the stars and the dark five-points of the Rattlesnakes which I could distinguish against the skyline. Only the coyote with his plaintive cry spoke to me and warned me with a comfortless message that he was out looking for his midnight meal.

I recalled that people say that all things come to them who persevere and that success comes when it is least expected, but I was so tired and almost faithless of anything that man had told me that this meant little to me and afforded me small consolation. Had they not told me that I could easily make the Big Rattlesnake spring by dark and here it was long after and I was—nobody knew—how far from the place. Had they not told me that the road was good and here for hours I had bounced up and down in my wagon and walked and stumbled and then rode and bounced again till my body was sore, my temper tried, my faith shaken and my confidence shattered.

I had almost decided to join the Elijah Band, to substitute a sage-brush for a Juniper tree and give up the battle, when I was almost sure that I saw a tree against the sky-line. But trees do not grow here in the desert unless there is water close by. I drove on to ascertain

what this might be when all at once I struck a fence and behold, there was my alfalfa field for which I had longed so much. When I opened the gate I stepped into water to my ankles. All at once my troubles disappeared and were no more. I ate and camped and slept and woke in the morning. I drove to the ranch house at the lower spring, then went on to the last watering place where I spent the rest of the day in the little Eden among the flowers, shrubs and bushes which nature had planted there. In the cool of the evening I started on the last lap of the journey for the river. When the sun rose I was at the place "where rolls the Oregon" which like the Jordan was "out of its banks at the harvest time." A call to the ferry-man brought the wheezy, chuggy, boat across which landed me on the other side where lay the land of our dreams, so full of hopes, so laden with hardship, but so rich—with experience.

Goshen, Indiana.



EDITORIALS



Short Life and Long Life Contributions

It is with pleasure that we pen this editorial. In the first place we wish to give credit to the contributors for their splendid service, during the little more than a year's time, in which we have had personal dealings with the Church from the angle of an editor. In the second place we are glad to hear that the paper is serving the young people. We are grateful for the words of encouragement and cheer that come to us.

We want to say that our satisfaction is mutual. In most cases you have contributed when asked to. You have given us material that has helped the constituency of the paper. You have given us some material in advance and this has lifted the editor out of the uneasy chair. And this is mainly what we wanted to say in this editorial—some articles are what may be termed short life articles; that is, if not used at once they become dead matter, or in other words are so much wasted effort. Accordingly these articles receive first consideration. The other class of contributions falls under the term of long life articles. These are just as good if published next month or in ten years. These articles may have to wait so as to give place to short life articles. This accounts for the fact that sometimes your article is not published in the issue first intended. We have had no criticism on this point but thought it would clarify the atmosphere should somebody question why their article is delayed in publication.

Historical Problems and Meetings

We must confess that as a Church we have been negligent in impressing upon the next generation the history of our own beloved Church. One reason for this has been the fact that a tenet of our faith declares that there is only one Church, that is the Body of Jesus Christ. Sectarianism was despised by our forbears, and it is unscriptural. Then again hero-worship has never appealed to our people, for it also is vain. Then we were so busy educating our children in other things. But God has always been working out His plans through men. The Mosaic Dispensation is inseparably related with Moses. The patriarchal times are bound together with the life of Abraham. The Kingdom of Israel is united with the name of King David. The Early Church is surrounded by the names of the apostles. The post-apostolic age and the names of those Church Fathers are synonymous. The Reformation and the names of the reformers go together.

Institutions and men, movements and men, revivals and men, God using men, the Holy Ghost calling men; these show us that the lives of men are bound up with

the working of God and mighty movements. The history of the Anabaptists and kindred bodies was a great movement for a pure and apostolic type of Christianity. We have a noble heritage, we have a line of descent of which we need never be ashamed. Certainly there were men who acted unwisely, ignorance sometimes played its miserable part, bigotry undoubtedly beclouded some of the work in the past. Be this as it may, what are some of the worthwhile principles for which our forefathers lived, bled and died? These should be set forth to the present generation.

In this the FOUR HUNDREDTH OR QUADRICENTENNIAL YEAR of our history we ought to plan special meetings, conferences, and programs which will set before our youth the great characters of the past, the history of the Church, the doctrines and principles they gave to the world, which the process of years and heathenism had covered up during the dark ages. Let somebody start by arranging suitable programs to be given. Let our brethren who are informed on history give their suggestions. Let the college Historical Societies assist the Church in making our celebration of the event profitable. We ought to be made stronger by such study, discussion and thought. We are opening the columns of the Christian Monitor for practical suggestions. We solicit the co-operation of the Historical Committee of the General Conference in this worthy movement.

Just lately at the close of a Bible conference in an Ohio church, with about 20 young people standing around, at the close of a message on the subject, "The Why of the Mennonite Church," one of them remarked: "I'm never going to be ashamed of the Church any more, and for what she stands." May the Holy Spirit lead us in this matter.

"Reading Maketh a Full Man"

Full of what? That depends upon what you read. Two facts should never be forgotten about our reading habit: (1) It is the constant, diligent reader who becomes a "walking encyclopedia." (2) It depends upon what we read as to what the "fullness" in our system is like. It is a sure thing that the things which we read find their way into our minds, thence into our hearts and eventually find an abiding place in our characters. Recognizing this fact, you want to be reading something that contributes the right things to your character. Give the Bible the most prominent place in your library, the most prominent place in your reading habits, and eliminate from your reading everything that undermines your reverence for this sacred BOOK. Tell me the character of literature you make a practice of reading, and I'll describe your character.

—K.

Concerning George Adam Smith

During the year of 1924 we printed a statement attributed by a very honorable and reliable journal of religion, the "Evangelical Christian and Missionary Witness," to George Adam Smith. We had other evidence of this same man saying things such as this, that Higher Criticism had led him to appreciate the Bible all the more. Such statements are dangerous talk at the present time, when men need to be careful how they speak. The present method of training and the modern study of the Bible is making religious infidels by the thousand. Our editorial was used by the Moody Monthly. They were called to account for the statement which you will find included in their editorial which is now set before our readers for their consideration. We are still hoping that George Adam Smith has gone back to the faith of his covenanting fathers.

Our July issue contained a quotation from the *Christian Monitor* referring to an address by Sir George Adam Smith, delivered at the General Assembly of the Presbyterian Church in Columbus, O., in 1918. The *Monitor* said that Sir George had "publicly acknowledged his departure from the Bible through higher criticism, and that he has now renounced its false position and accepted the Bible views." It then proceeded to give his words in part, and to express gladness and gratitude because of them.

One of our Canadian readers wrote Sir George for a confirmation of the *Monitor's* statements, who replied that, "as a whole and in every detail the article is a wicked fabrication—a lie from first to last."

Naturally our Canadian correspondent asked us to make haste to set our readers right in the matter, and this we at once started to do by asking the *Christian Monitor* for its authority. The editor had difficulty in tracing it, but finally sent us a page from *The Evangelical Christian and Missionary Witness*, of December, 1923, as the source of his statement.

It seems that the last-named journal also had been taken to task for copying the same statement from an Australian exchange a year earlier, and had felt the necessity of verifying it which it did in the following words:

"Sir George Adam Smith was present at the General Assembly of the Presbyterian Church in the United States. He was asked to speak. The report of that address in *The Presbyterian* is before us: also a letter from the editor stating that it was made by himself at the reporter's table immediately below where Sir George stood. While not professing a 'word for word quotation,' it is in its substance absolutely correct, and it has never been gainsaid though published widely throughout the members of that Assembly for the last five years.

"The war was still raging when Sir George, referring to conditions, said:

"Our only hope is faith in God. We have gone back to the faith of our covenanting fathers, to the faith formulated by the prophets when passing through a period similar to this, to the faith in the sacrifices of God on Calvary, a substitution for us to satisfy divine justice. Christ never promised us political peace. He warned us that we should have tribulation, wars, famines, pestilence and earthquake. The peace He promised was internal peace, which Christ alone can give."

Since reading the words of *The Evangelical and Missionary Witness*, of December, 1923, we have happened to see *The Presbyterian*, of November 3, 1921, which refers editorially to the same matter thus:

"Some of our readers have from time to time requested a reprint of a quotation made in this paper from the address of Dr. George Adam Smith, at the General Assembly of 1918, at Columbus, O. Dr. Smith lost all his sons in that last awful war in Europe. He had been a chaplain and officer in the British army. With his heart full of sadness, he made his address at our General Assembly, which was listened to with great sympathy and

almost reverence. The reporter for *The Presbyterian* sat at the reporters' desk just below where Dr. Smith was standing. He made a somewhat full report of his reception and his remarks, and among the others is the following quotation from the report which is the one requested:

"I have gone back to the faith of my covenanting fathers, to the faith formulated by the prophets when passing through a period similar to this, to the faith in the sacrifice of God on Calvary in substitution for us to satisfy Divine justice. Christ never promised us political peace. He warned us that we should have tribulation, wars, famines, pestilence and earthquake. The peace He promised was internal peace."

Whither Bound?

One of the most critical and serious questions in life connected with the work of the Church is whom to recognize as Christians and brethren in the Lord. The attitude of the Master on the question can be seen by some in the passage of Scripture, where He urges us not to judge. This passage however, does not change the statement of other equally as clear passages which urge us to "abstain from all appearance of evil," "a heretic after the second admonition reject." I hear some one say, "Certainly when a man is guilty of evil or has become a heretic then we should cease our fellowship." This seems to settle the question to them for all time. But to a conscientious person this is only opening the question. You will see this editorial is entitled, "Whither Bound?" By that we mean that when a man has not become immoral or an outspoken heretic but is on the way to become such by decided evidence, what shall be our relationship then? To be more specific: In a school sailing under the name of Mennonite one of the faculty members was informed that a prayer meeting was not desirable. Some of the students had often remarked that the regular prayer meeting was about the only real spiritual feast they were getting for their souls. To properly locate individuals we must judge the tree by its fruit. When a school stops its main prayer meeting, when it crowds its paper with sports and amusements and hardly anything religious, when the ordinance of footwashing becomes uncomfortable to practice within its walls, it is bound for some destination.

When a man ceases church attendance, when his Bible is not looked into, he is bound for somewhere. That destination surely is not desirable.

Some men had some misgivings about a minister of the Gospel as to his reliability, believing him to be unsound, but found it hard to give some definite proof of the same; only the straws pointed that way. Today that same man already harbors Masonry in his congregation.

In discussing a small division that was caused in the ranks of our beloved Church a prominent educator remarked to a bishop of the same church, "This is what I have sought to bring about the last twenty-five years."

This brings us to the point that we must be able to detect men before they arrive, that is before they are flagrantly immoral or become outspoken heretics. Men and institutions do not become immoral or heretics in a short time, but by a gradual process which is hardly perceptible. We will say again, we must ask the question concerning men and institutions and religious journals early, "WHITHER BOUND?"

CHRISTIAN LIFE

THE HEAD DRESS FOR CHRISTIAN WOMEN OR THE PLAIN HAT QUESTION

J. H. Moore

This article first appeared as an editorial in the Gospel Messenger of May 3, 1913. It was afterwards published in tract form by order of the Committee on Dress Reform in the Church of the Brethren. The question is ably discussed and clearly sets forth the position our own Church maintains. May our sisterhood gladly assume this great responsibility.—A. L.

During the past winter we received a number of queries regarding the plain hat for sisters, and in this article we shall endeavor to consider the different points raised by all of them. We are asked to say what we think about sisters wearing plain hats, and what shall be done with those who persist in disregarding the recommendations of Conference in this particular, and especially the wives of officials.

We dispose of the last point first, by saying, that in every department of Christian living the wives of officials should set good examples for the other sisters of the flock. We are sure that the Master expects this of those who have been blessed with the joy of the Holy Spirit, since they stood by the side of their husbands, and together were received in their official positions. We are quite certain that this is what the church expected when the charge was delivered, and the blessing of heaven pronounced upon the newly-chosen officials. Then, it occurs to us, that this must be the honest conviction of the wives of all the deacons, preachers and elders in the Brotherhood. In their sober moments they feel that, occupying the position they do, they should be examples to all those who look upon them as representative members of the church. In fact, the wife of each official should regard herself as a mother in Israel, whose duty it is to throw her influence on the side of the very best there is in the Christian religion. As the wife of an official, she can not afford to do otherwise. In a sense, she may often become a leader among the sisters, but she should lead in the direction of the highest attainment in spirituality, and not in the direction of the world's ideal.

What now follows will dispose of the other points raised. Candidly speaking, however, the plain hat is not the real issue. As a rule, those who lay aside the bonnet do not wear plain hats. At least, they do not keep them plain. We do not find plain hats in congregations where the hat has become common. Permission to wear the hat, simply means the fashion-

able hat, ornamented like those worn by others. All this talk about the plain hat means nothing of the kind. The purpose, in the end, is the fashionable head dress, with the styles and changes that the different seasons demand in the so-called, up-to-date society. Whatever may be said on the subject, one thing is certain. New Testament simplicity and the hat, as now worn by the women of this country, do not go together. They are not found on the same road. Simplicity goes one way and the hat the other. We are not saying that they can not go together, but we are saying that, as a rule, they do not.

When the hat or any other fashionable head-dress, bearing the stamp of Paris, comes in, New Testament plainness, sooner or later, goes out. This has been the experience of every congregation of people in the United States, either in the Brethren church or out of it. Some years ago there were nearly a half a hundred plain hats in Elgin, worn by religious women who were much plainer in their attire than many of our own people. But the hats are changing and, inside of a few years, are likely to be as stylish as the common run. One should not expect it to be otherwise. This is the rule, and one might as well try to make water run up hill as to reverse the rule.

In dealing with the hat problem, our people have just one fundamental question to settle, and that is as to whether they are to surrender, for our sisters, the doctrine of New Testament simplicity in the Christian attire. The conflict over the hat will measurably settle the question one way or the other. In congregations where the hat becomes the rule, plainness will disappear as rapidly as the change, governed by its natural process, can be brought about. As stated, Gospel simplicity and the hat do not thrive together. The introduction of the one means the departure of the other.

But, in considering this subject, let it be understood, that we do not hold that there is any more Scripture for the bonnet than there is for any other plain head dress. Viewed from a New Testament

point, there is nothing in mere form. The only thing to be settled upon is that which is plain, comfortable and becoming. And while no form is recommended in the Gospel, still it is well known that there is no style of head dress that stands for plainness longer than any other form of head dress, known in the history of the church. It is the church maintaining the bonnet that remains plain, while those that lay the bonnet aside, soon drift off into the fashions of the world. This fact is so well established that it needs no proof. And this alone is a sufficient reason for the "Messenger" throwing its influence wholly on the side of the plain, neat bonnet, usually worn by our sisters. Our idea is to promote the best means of maintaining plainness; and, as regards the head dress, there is nothing to compete with the neat bonnet peculiar to our sisters.

Another thing: The introduction of the hat means, ultimately, the elimination of the prayer-covering in our regular services. The hat and the prayer veil, as everybody knows, do not go together. They can not live together. At least they do not. The change in the sister's head dress soon brings about a change in her mind, regarding the meaning of I Cor. 11. What we are here saying, respecting the hat, and its relation to the prayer-covering, applies to any other fashionable head dress. That which is worldly and hails from Paris drives out that which is religious and comes from inspired writers. Paris and Jerusalem are antipodes, and will not be found moving in the same circle. This is the way it has worked in the past. It is working that way now, and we may look for this condition in the future. And while saying this, we are not overlooking the conditions in a few churches where for a while the sisters have laid aside their hats and put on the prayer-covering on entering the church for the usual services. A condition of this sort, however, is the exception and not the rule. It is to the rule we refer to when we say that the coming in of the hat will, in time, mean the going out of the prayer-covering.

We have been pondering this question for years, and what we are now saying is the result of careful thinking and observation. We wish our sisters, both old and young, could take an honest, sober look at the subject, and decide for themselves whether they wish the church to surrender her long-established principles of plainness. What we are saying, regarding the outcome of the hat question, must certainly strike them as correct. If the church is to weaken along this line, and permit those

desiring the hat to live in keeping with their preference, they should know that their policy ultimately means the surrender of plainness in the Church of the Brethren. In all candor, we are wondering if those of our sisters, who favor the introduction and encouragement of the hat, want to see the church depart from her long-cherished principle of plainness. We believe that, deep down in their hearts, they do not. And yet they know, as everybody knows, that one or the other must be surrendered.

In view of the fact that simplicity in attire is one of the fundamentals of the Brethren, and in view of the experiences of the churches and the denominations that were once plain, but now are not, we can not get away from the thought that sisters who are adopting the hat are making a serious mistake. With their neat bonnet favorably known to half of the people in the Union, the world as well as the members of the more fashionable churches, know where to place them. But, in the absence of their highly-commendable head dress, and attired as the fashionable women are attired, they will not only lose their power in the religious world but they will become a negligible quantity in the interest of true non-conformity. Especially would this prove true in city mission work. Let our city missionaries dispense with their becoming bonnet, and attire themselves as other women do, and they will find closed to them doors that would otherwise gladly open at their call.

Now, we are not encouraging dealing harshly with those who have erred along this line, but are in favor of exercising all necessary patience while teaching them the better way. They need to be taught, and if they can be brought to look at this question soberly, we feel that they can not help seeing the results of greater liberty, respecting the head dress question. We should regret exceedingly to see our people take steps that would lead to the surrender of the principles of New Testament simplicity in their attire. With us this principle has stood for generations, and in the presence of a sinful world it has helped as much as any other one thing, to convince the world that we are a separate people, and that we endeavor to live out what we profess. To give up our plainness, and to surrender the prayer-covering will mean a fearful loss to the Church of the Brethren, and to the cause of Christianity at large.

It means an untold loss of power in the religious world. Whenever we, in our attire, become like the people of other churches, the world itself will cease to regard us with the feeling that she has manifested for us and our claims all these years. Furthermore, and this we wish to say with emphasis: While we do not believe that the Lord will forsake His church, simply

because it weakens on a point or two, we are sure that He can not then accomplish with the church what He otherwise could. For generations the Brethren have stood for plainness, and so long as we remain plain, the world and also the other denominations will know where to place us, but, should we depart from this plainness, then we ask: Where is the aggressive church on which the Lord can depend to teach and carry out this part of the Gospel? For over 200 years the Lord has been depending on the Brethren and a few others to teach true Gospel-plainness. But some of the other religious bodies have gone back on this part of the Gospel, and now, should we prove unfaithful to our trust, then what? Can the Lord depend on us to continue teaching Him without a body of intelligent and aggressive people to whom He can point as true representatives of the prin-



A Quaker Grandmother

ciples of New Testament plainness?

Furthermore, it is all a mistake to presume that a loosening up on our nonconformitory principles will pave the way for greater increase in membership. The experience of those who went off from us is positive proof of the fallacy of this theory. On the matter of attire they threw the gate wide open, but the people did not flock to their churches as it was expected they would. One of their evangelists said that in this he was keenly disappointed. He had supposed that our restrictions in dress kept hundreds out of the church but learned to his own sorrow, by actual tests, that this was not the case. Those who are converted to the whole Gospel expect something more than mere pretensions. They expect to come out from the world, in their attire as well as in other respects. They have confidence in a people who preach the doctrine of simplicity, and are willing to live out what they preach. It pays to stand by the Gospel, for the reason that it is the only right thing to do. The Lord will stay by those who stay by His Word.

THE GAMBLER'S WIFE

Dark is the night! How dark! No light,
no fire!
Cold, on the hearth, the last faint spark
expires!
Shivering, she watches by the cradle side,
For him, who pledged her love—last year
a bride!

"Hark! 'Tis a footstep. No!—'tis past!—
'tis gone!"
Tick! Tick!—"How wearily the time crawls
on!"
Why should he leave me thus? He once
was kind!
And I believed it would last!—How mad!
How blind!

"Rest thee, my babe!—Rest on!—'Tis hun-
ger's cry,
Sleep!—For there is no food!—The fount
is dry!
Famine and cold their wearying work have
done,
My heart must break! And thou!"
The clock strikes one.

"Hush! 'tis the dice-box! Yes, he's
there! he's there!
For this! for this he leaves me to
despair!
Leaves love, leaves truth, his wife,
his child! for what?
The wanton's smile—the villain—and
the sot!

"Yet I'll not curse him. No! 'tis all
in vain!
'Tis long to wait, but sure he'll come
again!
And I could starve and bless him,
but for you.
My child!—his child! O, fiend!"
The clock strikes two.

"Hark! How the sign board creaks!
The blast howls by.
Moan! moan! A dirge swells through
the cloudy sky.
Ha! 'tis his knock! he comes!—he
comes once more!"
'Tis but the lattice flaps. Thy hope
is o'er.

"Can he desert us thus? He knows
I stay,
Night after night, in loneliness, to pray
For his return—and yet he sees no tear!
No! no! It cannot be. He will be here!
"Nestle more closely, dear one, to my
heart!"

Thou'rt cold! Thou'rt freezing! But we
will not part!
Husband!—I die!—Father!—It is not he!
O God! protect my child!" The clock
strikes three.

They're gone, they're gone! the glimmering
spark hath fled!
The wife and child are numbered with the
dead.
On the cold earth, outstretched in solemn
rest,
The babe lay frozen on its mother's breast;
The gambler came at last—but all was
o'er—
Dread silence reigned around;—the clock
struck four!

—Selected.

"When there is defective obedience to
the voice of God, that means the begin-
ning of an awful tragedy. Defective obe-
dience always leads to being a religious
deceiver."

MISSIONS

MISSIONARY BRIEFS

Meet Our New Outgoing Missionaries:—

Brother S. C. Yoder gives us a slight acquaintance with our new outgoing missionaries to the South American field this month. May the Lord indeed richly bless and use them. We speak for the readers of the Christian Monitor when we wish them a hearty Godspeed and extend greetings to the missionaries on the field.

"Jacob Rutt is a native of Lancaster Co., Pa. He was brought up in a Christian home and at the age of twenty-one united with the Mennonite Church. From 1904-1908 he spent his time in the East Donegal High School. Later he spent two years at the Pennsylvania State Agricultural College, after which he was appointed by the State Department of Agriculture to conduct Advanced Registry Tests of Dairy Cattle. In 1919 he was married, after which he and his wife definitely decided to give their lives to the Lord in the mission field, and in order to prepare himself for service he enrolled as a student in the Bible Institute of Los Angeles, California, from which he graduated in 1924.

"Mary Rutt was born in a Christian home in Lancaster Co., Pa. At the age of three her mother died and she was taken into the home of an uncle. She finished High School at the age of 16 and in further preparation for teaching (which profession she followed for eight years) she spent several terms at Elizabethtown College. After her marriage to Bro. Rutt she accompanied him to Los Angeles, California, where she also finished her Bible training course at the Los Angeles Bible Institute."

Two Messages From Japan:—After the American preparation for "National Defense Day" the following letter was sent to American missionaries with a note of stinging rebuke in it. We do not sympathize with the spirit of it, but it certainly should open the eyes of missionaries who represent war-advocating churches.

"Dear American missionaries in Japan and Korea: It is high time that you went home, where you are urgently needed. Gardeners sent to work in neighbors' yards will find their own gardens covered with weeds upon returning.

"Dear America! What a naughty boy you are growing to be! Prosperity has spoiled you; you have grown too fat to retain your tender sensibilities. You are too active, and have got out of control. **You don't mean to be bad, after all, and you were born a good child. I love you all the same. But nevertheless you are too arrogant.

"**You are giving military drill to your girls. Shame! You are making military preparations day and night. Against whom? Whom are you afraid of? Of Japan? **

"We want our American missionaries to return home and there to melt up all the heavy cannon to cast a statue of peace, to be erected, say, at the entrance to the Golden Gate.

"(Signed) Tokutomi Kenjiro."

Now read this Japanese testimony to keep a proper balance of thought:

"A Japanese Buddhist editor bears this testimony: 'Look all over Japan; more than 40,000,000 have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this moral advance. We can find it in nothing else than in the religion of Jesus Christ.'"

Wanted in India:—The India Mission News stresses the dire need of a double staff of evangelists and Bible women to meet the needs of the district allotted to the Mennonite Church. What will we do about it? What will we tell the Lord at the Judgment? What will we say when those heathen pass from the bar of God without a Christ, and we have failed in our mission towards them? We can't say we had no sons and daughters, for we have an abundance of them to get ready and to send. We can't say we lacked the money to send them with, for we still find money for automobiles, expensive houses, unnecessary articles and too many luxuries. Let us get ready to render our account now. It will go easier then. Let us send them the men and women they need. Let us send that check. Let whole congregations rise up and say, "We want new missionaries to get ready to go, we have the money to send them and also to support them on the field."

Good News from Canton, Ohio:—"A week ago last Sunday we had our communion service. About 60 communed. We received eight into church fellowship; one by baptism, three by confession, and four by letter. We have three other girls under instruction."

The Highest Peak for Peoria Mission:—"Attendance in Sunday school last Sunday was 146, which was the largest attendance we have had here. Ask a continued interest in your prayers."

Classes 9, 10, 12 Did Wisely:—The spirit of selfishness has not entirely eradicated the spirit of Christ in thousands of cases in the world. This one is only a drop in

the bucket of the cases that come to notice. God bless them for their manifestation of the spirit of Jesus Christ. These classes are living near Kokomo, Indiana.

"In the Bulletin of Nov. 26th we noticed the great need of money for milk in the East. Classes 9, 10, and 12 decided that instead of buying each other Christmas presents we would give that money for furnishing milk."

Missed Church Attendance for Three Years:—Sister Anna Stalter gives this pathetic account of the girls in India who were deprived of church attendance because the building was so slowly completed because of lack of funds; it should help those to whom God has entrusted means to see that the needed houses of worship are not delayed. We are glad that the workers did not pout, but kept busy under the handicap.

How we wish our new church would be ready for use. We have not been able to take the girls to church services for nearly 3 years because there was not enough room. All things come to those who wait provided they work while they wait, and we have tried to do that."

Missionaries on the Field. Please Notice:—One of our missionaries writes how news from the field helped to send her into the work, and to the foreign field. Keep on writing, brethren and sisters in the Lord.

"We realize that our church publications are a medium through which we can present the work here to the Church and young people at home. Every opportunity that we have must be grasped. I remember very well how I appreciated every bit of missionary information that came to hand from my childhood days, and it was through these articles that my desire to get into the Lord's work was deepened."

Found Out At Last:—The reason why some people rob God has come to the surface in one case at least. This occurred in Kingston, N. C.

"He was a colored farm tenant. He was in debt to his landlord and certain time merchants. He was a product of the tenant system. He owned his soul but not his soles. He stood on a corner here and heard the Salvation Army sing hymns. Then a tambourine was held out to him. He ignored it. 'Just can't,' he said, repeatedly. 'You owe it to the Lord,' he was told. 'Yes, I know it, but He ain't pushing me like the rest,' he said.

(Continued on page 49)

INTERESTING IMPRESSIONS IN MY FIRST YEAR IN THE ARGENTINE

Vera Hallman

The First Night we found ourselves in a high walled room in a hotel in Buenos Aires. The room was without windows or ventilation. The porter locked the door from the outside, and we now realized that we were foreigners in a strange land. Without we could hear the voices of servants and other occupants but they spoke in a different tongue to what we had been accustomed to only a few hours before. The crying of the infants did not seem so unnatural, their language seems the same in all countries. Early in the morning we were called by the porter and after a hasty exit we found ourselves at the station ready for our day's journey which would take us to our long looked for destination.

The trip across the country brought with it some indelible impressions. Speeding thru miles and miles of prairies we saw on either side of the track some of the thousands of cattle, sheep and horses which find their home in the Argentine. The stations too, were quite numerous and sometimes as many as a hundred people were gathered there to welcome the incoming train. At many stations the train waited fifteen minutes and friends would come up in the coaches for their last bit of conversation before bidding adieu. A large bell was sounded, giving ample time for all non-travelers to leave the train. All these towns were pointed out as being without the Gospel. Before our journey came to an end a priest got on the same coach. He could hardly stop blessing himself, but before long he became more composed and began smoking a cigar, in a coach where smoking was supposed to be prohibited. We learned that he was one of the representatives of religion in the same town to which we were going.

Speaking through Interpreters is a sensation which is not soon forgotten. After our arrival we visited each of the mission stations in order to get acquainted with the work and the members. One of the missionaries interpreted our talks to the people, we being able to give one short sentence at a time. It struck one fellow as so funny that he got up and went out laughing all the way, and did not return that night.

Baptismal Services.—Thruout the year we were privileged to attend at least four baptismal services. It was a wonderful

inspiration to see the shining faces and hear the bright testimonies of the redeemed ones. One woman who could not come in the evening to be baptized with the rest of the class came with her husband in the afternoon. During the conversation she said, "I want to be baptized, baptize me now," so they were baptized. Only the missionaries and this couple were present, but "O Happy Day" never sounded sweeter or meant more to a couple than it did that afternoon when our voices blended in song after the baptism. The family have had an indescribable amount of trouble. Two of the sons with a brother-in-law had plotted to kill their father at one time, now both sons have died from insanity, one dying only a few weeks ago. They have only one more son left and he is afraid that if he accepts Christ and the Bible he will go insane.

Lights In The Darkness.—A young man had been converted thru the reading of a

it has borne fruit and we have some members who have been converted from reading it in the home.

Night Watches.—One of the saddest things in all countries is death. To the saint it is going home, but for a people brought up in superstition and sin with nothing but a vague hope given by the priests it is very sad indeed. The corpse is to be buried twenty-four hours after death, but it is almost unpardonable if the body cannot be kept one night. This is when the neighbors and friends come to sit up with the family and to show their sympathy. Sometimes more than a hundred are gathered together, smoking, talking, drinking coffee, mate or wine. If in any way any member of the family has been in touch with the mission, it has given the missionaries splendid opportunities to preach the Gospel about midnight to a people who have never heard or attended the mission. Candles are kept burning continually until the body is taken away from the house.

After a Year.—We have found many people interested, but many more not so. There seems to be a continual sifting. At the opening of a station there may be a large attendance, in a year's time an altogether different set. Some converts who at first seemed very faithful and of whom much was expected have almost become useless, others have proved entirely faithful, but as the Church grows the problems increase. The devil will never stop his attacks as long as the work of the Lord is prospering.

Trenque Lauquen,
F. C. O., Argentina.

"The City of Exeter":

—The vessel just named is expected to bring our India missionaries, Bro. J. N. Kaufman and fam-

ily as well as Sister Sarah Lapp, to the homeland. They expect to take ship on March 5th, the Lord willing. We enjoyed their fellowship in the past, we shall expect them to be a blessing on this furlough. One deep note of regret will be struck in many hearts, that is the absence of Brother M. C. Lapp. He will be missed. His bright, beaming countenance will not be evident on this return. But we feel assured of the fact that in the Lord's presence his face will have a greater glow and glory. His dust only sleeps in Indian soil. The real personality is at home with the Lord. For him it is far better, to us it is loss, to Sister Lapp the sorrow is keenest. May the Lord bless her abundantly in her widowhood. May the abiding presence of the Holy Spirit sanctify her sorrow to the glory of God.



The Trenque Lauquen Ford

tract perhaps some thirty miles from any of the stations. He is the only Christian of a large family, as well the only one in that part of the country. Recently a Sunday school has been started near his home, and he is not ashamed to take his stand as a child of God and helps in whatever way he can in the Sunday school. He is not alone, for here and there throughout the country, faith is found. How true the Word of God is, "My Word shall not return unto me void." In many homes the Bible has been for years, some bringing it along from Spain, others have been handed down by the grandparents, but nearly always it has been forbidden to be read by the family. If the father or mother found out that some member of the family was reading it they would hide it in a more secure place. Even in privacy

THE MISSIONARY MOTIVE

Mabel Groh

A motive is a mental impulse which has power to move to action. The nature of a motive, determines in a large degree the nature of the resulting activity. Wrong motives will lead to wrong and often harmful activity, while right motives usually find expression in actions which are in keeping with the motive. Therefore it is important that the motives, which are presented to men and women to enlist their service and support in the missionary enterprise, should be Scriptural and Spiritual.

The Devil's "Other Gospel"

There has been a great change in many quarters as to the kind of motive that is influencing individuals and churches in regard to missionary activity. This change is seen in the emphasis which is being placed upon the purely humanitarian aspect of missionary endeavor and the corresponding neglect of the spiritual. Some boards are concerned primarily with the educational attainments of volunteers. Some Secretaries appeal to men and women to give themselves to medical, educational, and industrial mission work as an end in itself. Social service, without any reference to a personal Redeemer, is propagated by many as a sure cure for all the friction and strife among men. This is the Devil's "other gospel" which is not another, but a glaring counterfeit.

Heathen nations are truly in a pitiable state—governmentally, educationally, commercially, socially and physically—and it is equally true that nothing but Christianity can satisfactorily alter these conditions; but God's appeal to His people to evangelize the world is not based on physical or social need. Another motive which does not bear the searchlight of God's revealed purpose is "Bringing the world to Christ." World Outlook, the official organ of the Inter-church World Movement, set forth the definite policy of, "Making Christianity appeal to everybody, even the most skeptical." The Christianity which Christ and the apostles preached never did appeal to unregenerated men, and nowhere in Scripture are we taught to expect that the Church in this age is going to so change the hearts and minds of the masses as to bring them to the feet of Christ. The world does in a measure acknowledge the superiority of the morals and principles of the Christian religion, but a crucified Redeemer always has been and always will be "a stone of stumbling and rock of offence" to the natural man. The Christianity which is going to appeal to everybody is a christianity without a personal Christ. This motive results from a failure to understand God's plan in the Ages, and the fact and purpose of our Lord's Return.

Three True Missionary Motives

If then it is unscriptural to expect to make the world Christian, and humanitar-

ian motives, while in full accord with the spirit of Christianity are not primary, what then are the motives which should influence the Christian to greater devotion and more faithful service in the all important work of preaching the Gospel to every creature?

As we study the Word of God we find at least three motives clearly outlined. They are, first, "The Command of Christ;" second, "the Compassion of Christ;" and, third, "the Coming of Christ." Let us notice these in turn.

I. The Command of Christ.

During Christ's ministry between His baptism and crucifixion He spoke little about missions. He had His face set toward the cross, and the work of redemption to be accomplished there. When that work was finished and God's approval was manifested by raising Him from the dead, we find that the burden of His heart was that all men might know of the accomplished redemption.

As Son of God and Savior of mankind, Christ has all authority and power in heaven and on earth. His Word will stand after heaven and earth have passed away. By virtue of His death we are His purchased possession, bond-slaves of the greatest Commander the world has seen. His word to us is, "Go ye into all the world, and preach the Gospel to every creature," "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." We may not argue the possibility of carrying out the order; He never asked for any suggestions as to the wisdom of the plan. He did not ask for volunteers who were willing to lay down their lives for this work. He simply said, **Go**. It is not a matter for choice on the part of the Church. It is the great work of the Church, and of every individual composing the Church. The command is in force until the task is accomplished, and no true Christian will rest until he knows what is his part in the great task. To disobey this command as the Church generally has disobeyed it, is a breach of faith and it is not to be wondered at that there is so little real spiritual power when there is so little respect for the command of our Lord and Head. This motive should be sufficient to move us to the task, but after nineteen centuries it is still far from accomplished.

II. The Compassion of Christ.

Christ's heart was ever moved with compassion toward all who were as sheep not having a Shepherd. On one occasion He said, "Other sheep I have which are not of this fold, them also I must bring." He saw humanity as a great harvest field with its overripe grain wasting in the summer sun because there were no reapers. The cry of His heart is still, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Christ had compassion for man in his temporal and physical need, but He always saw a deeper need which burned into His heart and made Him long to give forth the spiritual bread.

Missionary service, to be acceptable and effective, must be prompted by love; love for Christ working out in love to our fellow men. Three times Christ put the heart-searching question to Peter, "Simon son of Jonas, lovest thou me?" and Peter's thrice repeated reply, "Yea Lord, thou knowest that I love thee," brought forth the commission, "Feed my lambs," and, "Feed my sheep." Paul said, "The love of Christ constraineth us." Love is spoken of as the greatest thing in the world. Without it all missionary effort would fail. With it the missionary goes forth conquering and to conquer. "Now then we are ambassadors for Christ; as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." As we are yielded to Christ His burning passion for souls becomes our passion, and we are enabled to labor on in spite of trials, difficulties and discouragements which would completely overcome us if our motives were other than the love of Christ.

III. The Coming of Christ.

This is the third of the motives we find in the Scripture for missionary endeavor.

As the prophets looked down the long ages to Christ's entrance into the world they saw a vision of a suffering and rejected Savior, but they also saw a redeemed earth, with a restored Israel, and converted nations. The Jews could not reconcile these apparently conflicting ideas and therefore ignored the teaching concerning His suffering. The New Testament throws clear light upon these prophecies by associating the Church with Christ in self-sacrificing service and suffering throughout the whole Church Age, with growing apostasy and deepening wickedness as the age advances. If we suffer we shall also reign with Him. As the Church is associated with Christ in toil and suffering now, she looks forward to the blessed hope of His glorious appearing, when she is to share with Him in His reign over the earth. The Kingdom is to be established by the return of the King and not by the preaching of the Cross. However, the preaching of the Cross is the whole duty of the Church until Christ returns. It is for the purpose of calling out a people for His name, as is so clearly stated by James in Acts 15:14-17. He outlines God's program as follows: (1) visiting the Gentiles to take out a people for His Name. (2) After this I will return; (3) I will build again the tabernacle of David and, (4) the residue of men and all the Gentiles shall seek after the Lord.

It is only as we understand God's plan and purpose in relation to mankind, that we are able to carry out His will. The bride of Christ has no desire to gain favor with the enemies of Her Bridegroom. "If

the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The true Church is not seeking to improve social, intellectual and economic conditions, so that the world will be a better place to live in. Her Lord has told her that evil men and seducers shall wax worse and worse, deceiving and being deceived, but that does not shake her faith in her Lord, and the Gospel she is commissioned to preach. It is still "the power of God unto salvation to every one that believeth, and her duty is to faithfully witness and leave results with Him. When the witness is finished and the Church is complete, Christ's return will usher in the glorious "Day." "Even so come, Lord Jesus."

Hastening to the Task

The personal living Savior and Lord must be the center of all true missionary motives. Anything short of this will not bear the test of time or eternity. Difficulties, disappointments and persecutions fade into insignificance as we keep looking unto Jesus, "the author and finisher of our faith, who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2)

Because Christ commands us, because His love constrains us, and because He is coming to receive us, and restore all things, let us hasten to the task for which He gave His life on Calvary.

"As the Father hath sent me, even so send I you."

Preston, Ontario.

THE STORY OF JENNIE

(Continued from page 34)

Think of it! All this time I have been tied to my bed, unable to move. Do you believe there is a God who would permit such suffering? He is cruel, and I hate Him."

And she raved on.

I said nothing for awhile, only prayed. Then I began telling her about my trip abroad, and related all the amusing incidents I could think of. After awhile she laughed, and asked a question. I told her some more and then put out my hand to say good-bye. She took it, for the first time, and startled me by saying,

"Will you come again?"

I promised I would.

Three weeks later I returned with rather a heavy heart. I was puzzled, but how my faintheartedness was punished!

As I entered the door and Jennie caught sight of me, her arms went out to greet me. She spoke my name and said she had been waiting for me.

What had happened? How did she know my name?

"Oh," she said, "I can walk. I have walked across the floor between two nurses. I have been over to see Miss K."

When I gave her some fruit and flowers, she said,

"Why are you so good?"

My bewilderment was too great for words.

She kept on, "Is it not wonderful, I can walk!"

heart. I put down some Scripture texts on the table, and left.

The next time I saw her—it was the week before Christmas, she was sitting in a wheel chair. She told me the sad story of her life. She was almost sixty years old now, and had no one in all the world. One she loved wronged her deeply. After that she cared for no one, and believed in no one. "Everybody hated me and I hated everybody." Then years of physical suffering came and only increased her hatred.

"And all the time God's heart was hungering to tell you that He loved you so much that He died for you."

She bowed her head while tear after tear dropped down on the folded hands. One does not speak at such times.

When she looked up, she said, "Some young people were here the other day and sang a hymn I love so much. They gave it to me. And she reached out for a little leaflet on the table. "I can't sing, but I love to read it, and I like this verse best:

"Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, oh! leave me not alone,
Still support and comfort me:
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing."

Christmas eve I brought her a few little gifts, and when, in speaking of the birth of Christ, I asked,

"Is it not wonderful

that He should love us so?" Tears again sprang to her eyes as she took both my hands in her own. As we left her, the friend who was with me, said, "How sweet and good she looks! You can't help loving her. Truly she is a Christian."

It is the last I saw of Jennie. Only a few sunsets later she went home.

—Moody Monthly.

THE CHRISTIAN NURSE

"The greatest artist is she who paints a smile upon the face of suffering."

IT is in this exalted artistry of human life that the Christian nurse is particularly skilled. She is apt in that alchemy which transforms suffering into blessing by a touch of sympathy.

Wherever there are hearts that pine, bodies that suffer, souls that despair, or lives that are broken—she finds fit subjects for her skill. To the bedside of many a lonely and smitten woman she bears her palette of song, sympathy and smiles, and adds therewith a beauty touch to the picture she is painting.

The canvas upon which she sometimes spends her labor is the heart of a wronged woman or the body of a handicapped babe.

In the watchful vigils of endless nights and in the unrelieved nerve-testing hours spent in the operating theatre, she is attacked by the undertow of mental and physical fatigue. She would fain have someone touch her own pale cheeks with the cherry hue of health and restfulness. But the impulse of love bids her stand faithful. All about her may be the weird moanings of tortured patients, the gruesome sight of mangled humanity, the inarticulate demands of infant voices—but she heroically lightens the drab atmosphere with the tints of optimism.

All honor, then, to these splendid women who watch while others sleep; who work while others weep; who practice while others preach. In this life they may never see more than unfinished canvas, but the Law of Eternal Justice demands the straightening out of life's inequalities. And to those who minister in His name, God will reveal at the Golden Daybreak the picture painted on earth.

Then, confidentially, and a little timidly, she said, "Do you know what the doctors said? They said that some one must have been calling me back to life. Wasn't that a funny thing to say?"

And she looked at me, as if I could tell her something about it.

Then I knew that God was very near. With a fervent prayer for guidance I said,

"Jennie, you remember how sick you were one day, and how the doctors said you could not live two hours?"

She nodded.

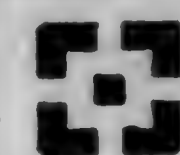
"I was here that day. I heard about you and spoke to you about the love of God. You only told me to go. I went home and spent the greater part of that night in prayer for you."

In an instant her face was transformed. Tears sprang to her eyes, and her lips trembled in strong emotion. What more could I say? God was speaking in Jennie's

Ind Azyrr:—This looks like some foreign language but it is only the code message sent by our foreign missionaries, the Lehman family, Brethren Ressler and Albrecht enroute to India. It was cabled thus from Bombay, India to save expense. When deciphered it means, "ARRIVED AND FOUND ALL WELL." Let us thank God for His providential care of the party. We wish them success there and the same care enroute to us again.



BIBLE STUDY



FAITH AND PRACTICE — ACTS

XLIII

The closing chapter of the Acts of the Apostles finds the Gospel entering the portals of the world's empire capitol at Rome. The Gospel started in the capitol of God's people at Jerusalem. It had been the great ambition of Paul to reach Rome and to impart to them at that place the blessing of the Gospel, and to go on from thence to farther points bearing the good tidings of salvation. We may conclude that, in respect to the value of his mission to the great world metropolis, there was no great difference between that and his mission to any other city. It was his desire to preach to the people in that place. After being with them for a short period of time it was his purpose to go on to other fields.—Romans 14:22-24. Hardships and hindrances had prevented his reaching Rome, and these seemed to assail him in a special manner when it was his privilege to embark for that place. We may not therefore conclude that it was not the purpose of God for Paul to go to Rome, for the Lord had told him that he should reach that place.—Acts 23:11. The storms and obstacles preventing his speedy journey were incidental to the journey and only added to the opportunity to reveal the presence of God, and His benefits to those who trust in Him.

On the island of Melita (Acts 27) upon which the ship-wrecked people found themselves, there were but few comforts and not a very hearty welcome until the Lord had revealed His grace to the inhabitants of the place in the healing of their sick and the ministry of Paul to the people of that place. For three months the hospitality of these islanders was shown to the strangers who had been cast upon their shore. God was with his servants in this place also. "Lo, I am with you, even unto the end of the world." The venomous serpent did no harm to one whom God had chosen to be His witness to the Gentiles. This new field of ministry was particularly Gentile and the occasion afforded the opportunity to witness to them of the power of God and the grace of Christ Jesus.

So marked was the miraculous salvation of the apostle from the bite of the viper that the people were at once willing to account the man a god. So ready was the man of God to manifest the love of God to these people and to show them the power of the true God and the nature of His love that he continued his kindly

ministry to the suffering people on the island and many were brought and were healed. The ruler of the island, as well as his people, shared in the benefactions of this prisoner of Rome.—much more the prisoner of Jesus Christ.—28:1-9.

Should we doubt that Paul witnessed directly to these people concerning the Gospel, when there is not a sentence saying that he preached the Gospel to them? But one word is needed to tell the story of his testimony. "Paul entered in, and prayed, and laid his hands on him, and healed him." In the fact that he prayed is the fact of his testimony concerning Jesus Christ. No Christian man who prays will neglect the prayer of faith by omitting the name of Jesus, in whose name all prayers are offered and all prayers are answered. It is not the laying on of hands,—it is not the entering in of a good man; it is the prayer,—the coming into the presence of God,—the bearing of the name of Jesus before the throne of power, that brings to men the grace and favor of God and reveals the love and mercy which He has for men who stand in need of that grace. In this manner the blessings of Paul's ministry continued to the people of Melita.

The gratitude of the people of Melita for the benefits of Paul's ministry was shown, when, three months later the party embarked for Rome on board a vessel which had wintered in one of the ports.—v 10. There is no occasion to question the reason for this attitude of the islanders toward the wrecked company. It was not the respect which the people had for the officer who came with the authority of the Roman government. It was not fear of the company of prisoners which had been thrown upon their coast. It was not the customary aid that was wont to have been given to stranded mariners. The gifts were all too bounteous and the ministry was all too generous to have resulted from any of the former causes. This was a new experience and the people were possessed of a new spirit. Only gratitude and love could have so stirred the hearts of the people. The honors were many and the necessary things for the passage were heaped upon their benefactors. Instead of the people feeling that they were the benefactors, they showed that their guests were the benefactors. Perhaps down in those hearts there had been born a new love and a new aspiration

which desired to manifest the Spirit of the One whose love and power had been revealed to them both by the gifts of healing and the ministry of the Word of Salvation.

Paul and the company that had been with him continued their journey with but a few interruptions to the port of Puteoli, on the western coast of Italy. First touching at Syracuse, on the island of Sicily, and then at Rhegium on the southern point of Italy, without further incident the vessel landed safely at its harbor. Castor and Pollux was the insignia of the vessel. The gods of the heathen had their devotees, and the vessels sailed under the supposed benediction of man-made deities, but the God of heaven and earth directed the vessel and cared for His servant bringing him at last to Caesar. The brethren at Rome had been informed of the coming of Paul. No one may know how this news had been dispatched to them. Perhaps a courier of the brethren hastened thither as soon as it was known among the people that Paul, a prisoner was to be landed from this vessel. All the believers seem to have known of Paul. His letter had long ere this time reached the little congregation at this place. His coming had long been awaited and anticipated, scarcely had he touched the coast of Italy until he was greeted by some of the brethren. Seven days he tarried with the brethren at Puteoli. At Appii Forum a company of brethren arrived from Rome to greet the apostle to the Gentiles. Could the Gentile world today realize what it owes to Paul for the great benefits received through him, by the grace of Christ! "Ye who were some time afar off, aliens, strangers, without hope and without God. Now ye are brought nigh and are made partakers of the heavenly calling." It was Paul, the Jew, whom God had chosen and made a special vessel to carry this good news to the Gentiles. It was through such hardships and through greater persecutions that the ministry to the Gentiles was continued for so many years. It was a strong love for the alienated brethren that urged him on in his ministry. The urgent spirit of indebtedness to the Gentiles called him day and night to go to the distant lands and tell the Gentiles that they too are reconciled to God and have a hope of eternal life through the Son, Jesus Christ whom God has sent. The message of forgiveness of sin through His blood was the message of salvation which the world was waiting to receive, and Paul pressed on with the urgency of this message as if the world depended upon him alone to tell it.

The prisoners were delivered to the guard and Paul was given his own apartment for the time being, but with a guard on either hand. After three days the elders of the Jews were called together.—Acts 28:17-31. Paul brought before them the charges of the Jews at Jerusalem, and claiming no accusations against them. No accusations had been brought by the Jews at Jerusalem to the Jews at Rome. The door was open for Paul to preach Christ to his own brethren and when they could not decide the matter among themselves as to the fulfillment of the Scriptures concerning Christ he turned to the Gentiles. Yet, we believe that many of the Jews continued coming to Paul with others who had learned of the good news of salvation and the two years of his sojourn in prison were two years of fruitful service for his Master, our Lord, and Saviour, 'Jesus Christ.

(Concluded in next issue)

The Workers' Column

BEYOND THE BORDERS.—Acts 15-17.

February 8

- I. Fields that are convenient.
 1. Those at hand.
 - a. At home,—Jerusalem and Antioch.—Acts 15:12, 30.
 - b. Nearby congregations,—Phenice, Samaria.—15:3.
 - c. Frequented places.—Acts 15:36.
 2. Fields that look promising.—Acts 16:6-8.
 - a. In Asia minor.
 - b. In Mysia.
 - c. In Bithynia.
 - d. In Troas.
- II. Fields beyond the borders.
 1. They are God's fields—He calls.—Acts 16:10.
 2. The people call, through the Lord.—Acts 16:9.
 3. The fields are out of accustomed districts.—Acts 16:1.
- III. The blessings beyond the borders.
 1. The Church at Philippi.—Acts 16:12.
 2. The Church at Thessalonica.—17:1.
 3. The Berean Church.—17:10.
 4. Souls saved in Athens.—17:34.
 5. The great work at Corinth.—Acts 18:1.

WATCHING FOR THE LORD.

Luke 21.

February 15

- I. One will see destruction coming.
 1. False Christs will bring destruction to the Church.—vv 7, 8.
 2. Nations will destroy each other.—vv 9-10.
 3. Nature will destroy.—v 11.
 4. Governments will destroy saints.—vv 12-15.
 5. Families will destroy their children who are saints.—vv 16, 17.
 6. Holy places will be destroyed.—v 20.
 7. The most helpless will be destroyed.—vv 21-24.
- II. The peace and comfort of the Lord rules the hearts of His people.
 1. They need not be terrified by wars.—v 9.
 2. They need not worry concerning

- judgments by men.—vv 14, 15.
3. They need not fear the slightest loss.—v 18.
4. They possess their souls in patience.—v 19.
5. They are guided from dangers.—v 21.
- III. They shall see their redemption coming.
 1. The ungodly will see terrors coming.—v 25.
 2. The righteous will see redemption.—v 28.
- IV. The sign for the believer's redemption.
 1. It is not the false prophet, war, earthquake, persecution, Jerusalem's siege, the sun, moon or stars.
 2. When the Son of man comes, then the believer shall look up, lift up his head and shall see his redemption draw nigh.—v 28.

MAKING LIFE WORTH WHILE.

Luke 12.

February 22

- I. A Lesson for a Multitude.
 1. Men are not to live to please men.—v 1.
 2. They are not to live under the fear of man.—v 4.
 3. Men should be afraid of sin and its consequences,—final judgment in hell.—vv 4, 5.
 4. The greatest aim in life—
 - a. The honor of God and Christ.—vv 8, 9.
 - b. The protection and care of God.—v 7.
 - c. The comfort and direction of God through Christ and the Holy Spirit.—vv 8-12.
- II. A Lesson for an Individual.
 1. Not to expect to control other men.—v 1.
 2. Not to desire portions of worldly inheritance.—v 13.
 3. To be free from covetousness.—v 15.
 4. Not to be deceived by large and bounteous possessions.—vv 16-20.
 5. Lay up treasures in heaven.—v 21.
- III. A Lesson for the Believers.—v 22.
 1. Not to be overconcerned with
 - a. Food
 - b. Raiment.
 - c. Things of life.
 2. To have every confidence in an all providing Father in heaven.—vv 24-28.
 3. Seek the kingdom of God and His righteousness.—v 31.
 4. Expect the greatest things of God.—v 32.
 5. Invest earthly goods in eternal treasures.—vv 33, 34.
 6. Be faithful to every divine trust.—v 38.
 7. Prove worthy of eternal reward.—v 40.

USING AN OPPORTUNITY.—Acts 16.

(Junior)

March 1

- I. Timothy's opportunity.
 1. His opportunity to serve the Lord.—Acts 16:3.
 2. His opportunity to use his good character.—v 2.
 3. His opportunity to confess his faith in Christ in whom he believed.—Acts v 1.
- II. How he took advantage of it.
 1. He was willing to go with Paul at the first invitation.—vv 3, 4.
 2. He was willing to fit himself for the work.—v 3.
 3. He left his home not knowing how far he would go in the new work.—vv 4-10.

- a. He went with Paul throughout Asia minor.
- b. He went along into the new fields in Europe.
- III. Things that helped Timothy to use this great opportunity.
 1. Learning the Word of God in his youth, from his mother and grandmother.—II Tim. 1:5; 3:15.
 2. Giving attention to reading, exhortation and doctrine.—I Tim. 4:13.
 3. Being an example of the believers.—I Tim. 4:12.
 4. Fleeing youthful lusts.—II Tim. 2:22.
- IV. What his opportunities brought.
 1. A very faithful and trusted helper.—Phil. 2:19.
 2. A companion whom Paul loved to have with him.—II Tim. 4:9.
 3. One of the first to help Paul in his work at Corinth.—Acts 18:5.
 4. He was faithful.—Phil. 2:19-23.

MISSIONARY BRIEFS

(Continued from page 44)

Live Topics for Other Live Missionary Conferences:—The following are some of the subjects used in the missionary conference held at Peoria, Ill., December 29-30. The editor was sorry to be absent but duty called him elsewhere. These subjects are passed on for further use.

"And I, If I Be Lifted Up;" The Bible the Word of God; The Essence Of The Blood Atonement; Testimonies by Missionaries and others; Implanting the Principles of Christian Stewardship; The Personality of Christ the Supreme Witness of His Divine Claims; Our Missions, Rural, City and Foreign.

Young People's Missionary Session: Our Viewpoint of the Mission of the Church; Loyalty to the Church; The Call for Consecration; Intercessory Prayer in Missionary Work; The Doom of the Lost; Carest Thou Not?; Missionary Opportunities in my Home Community; Witnessing for Christ in our Schools; What Wilt Thou Have Me to Do?; The Living Word Our Message; The Strength of Our Youth for the Master.

Persian Christian Forgiveness:—H. A. Lichtwardt, M. D., tells the following incident of his experience in Meshed, Persia: "One morning at the Sunday morning public service, after I had been speaking about 'forgiveness' and the necessity for us to forgive our enemies if we expected divine forgiveness, a man came into my office, bringing his little girl whom I had examined just before church. This six-year-old child had been struck in the eye a short time before by a fifteen-year-old neighbor boy and her vision was entirely destroyed. The father said to me: 'What shall I do to this boy who deliberately blinded my girl, following a petty dispute? I had decided that unless he paid me a large sum of money, I would destroy his sight, as I have a right to under the law. However, I have been thinking more about it, and I think the way that Jesus Christ demands is much better, so I will try to stop the hurt in my heart, and the hatred of this boy, and sincerely forgive him.'"

EDUCATIONAL

INTERESTING HAPPENINGS AT HESSTON TILL MID-WINTER

Myrtle Erb

The beauty of any college, especially of a denominational college, is unity and co-operation. The outstanding activities of the year, which are the result largely of student co-operation, shall be pointed out under the heads social, literary, athletic and religious; also, a few miscellaneous events shall be mentioned.

Most students like to have "a day off" when they can forget class work, or at least be off the campus in order that they may not fall into the temptation of working, if it is impossible to forget work. To meet this need it is customary for each class (the college classes constituting one group) to have its yearly "outing." A favorite resort is a small park in Halstead, fourteen miles northwest; to this place jolly classes go in cars with well-filled dinner baskets, enjoying a whole Saturday, usually in the fall. We have no mountains to climb as have friends in our extreme eastern sister-college but we enjoy such pleasures as parks afford. Any time during the year, class, Audubon, Sunday school or favorite groups can be found with breakfasts or suppers in "the grove," a small area of woods a mile from the campus. Kansas plains do not abound in such woods hence, "the grove."

As a trial, H. C. and B. S. is furnishing a Lecture Course, which has formerly been under city administration. A plan is being used whereby each student can attend all the lectures at a very low cost, while the public helps in free-will offerings. Some of the numbers will be furnished by the college. We have already enjoyed two lectures. The third number in this course was filled by the college chorus of 55 voices in the rendition of the choral narrative "Concerning the Birth of the Good Shepherd."

One exceptionally interesting literary program of the year was given on Edgar Guest evening when twelve students from all literary societies each read several of Guest's poems, including a pleasurable variety.

A public speaking course has been offered this year. The members of this class have given two splendid programs which were especially excellent in variety of forms of speaking.

Since there are always found those students who do not recognize the necessity of developing their physical bodies and,

consequently, do not properly care for them, physical training classes have again been organized. It is compulsory that each student not having a justifiable reason attend these classes twice each week. On the other hand, there are those students who want more exercise than is provided in these classes and they have the opportunity of playing baseball, basket ball, and tennis.

We feel that the most important activities have concerned our religious lives and rightly so. If there is student and faculty unity in any department certainly it should be in that one concerning eternal issues. Old students are encouraged to see the degree of loyalty to God and our own dear church which is shown by the student body as a whole. This spiritual concern has been manifested in important attitudes and works. Real spiritual victories are being won; altho' the body does not know each student's experience the quiet and powerful influence of loyalty can be felt and seen for it affects the entire body. One creditable attitude which should be mentioned is that shown toward plain dress. Recently, strong convictions upon the hearts of young men and women have resulted in the adoption of the standard of plain clothing as upheld by the Mennonite church. We are sorry that there are many church members who feel that part of our peculiarity does not matter much as long as the heart is right. We are glad, however, that there are young people whose hearts cannot be right unless convictions are carried out.

Another encouragement to student church workers is the ordination to the ministry of one of our fellow students, Milo Kauffman, which took place December 7.

In October Bro. Paul Erb led evangelistic meetings for ten days. The spirit of the student body during this time was a realization of the ideal college spirit of co-operation in this most important of all college phases. The strong helped the weak to find Christ and helped each other through prayer and testimony. Excepting a few unsaved, for each student it was a week of unending joy and encouragement.

The Student Volunteer Band has always been an important organization of this school. For those who are foreign volunteers a Foreign Band has been organized with a membership of twelve. We feel

that this is a step in the right direction and we sincerely hope that soon those of our number will be in service on foreign fields.

The Religious Extension Department of the Y. P. C. A. has been active. The Sunday school which was organized at Center School, seventeen miles northeast, over a year and a half ago, has been re-organized using student workers to fill a part of the offices. Two teachers, a superintendent and a minister go from here every Sunday afternoon. Bro. Milo Kauffman has charge as minister and Bro. Milton Vogt as superintendent.

During a week in September Bro. Maurice Yoder, a student minister, conducted evangelistic meetings in a tent on the Center school grounds. It is encouraging to know that these meetings were requested by the people of the community. Students helped in attending these meetings and each night rendered special music.

Special meetings were held at Larned, Kansas under Bro. Paul Erb's direction during Thanksgiving vacation. A male quartet furnished spiritual music and a number of students went along to help in the meetings.

On December 7 occurred the first death on our campus when the death angel summoned Grandfather Bare, who was living with his son-in-law, administrator of buildings. Since the foundation of the school, sixteen years ago, it is the first happening of its kind.

We have been fortunate to have with us a number of visiting brethren who have conducted chapel services. Among this number are Bros. D. G. Lapp, O. O. Miller, C. F. Derstine, Jno. Thut, and Levi Mumaw. Bro. Derstine delivered the Second Term Address at chapel period. We are always glad to have these visitors; especially those of us who are friends or relatives of them. We welcome you all.

Greetings to our sister-schools.
Hesston, Kans.

There is too much said at New Year's about turning over a new leaf. Are the old leaves all so badly written that we must hasten to forget them? Is the blank witness of the untouched page more pleasant to the eye or more fortifying to the will than those closely written, underlined, untidy, but familiar pages which make up the story of one's life?—Bliss Perry.

If ye have faith as a grain of mustard seed...nothing shall be impossible unto you.—Matt. 17:20.

INTERESTING HAPPENINGS AT GOSHEN COLLEGE

Dorothy Kemrer

Over one hundred students are now enjoying life at Goshen College. This body represents the states of Indiana, Illinois, Iowa, Michigan, Ohio, Pennsylvania, Virginia, Minnesota, and Mississippi; also Ontario and Saskatchewan (Canada), and South America. We are glad that our three church schools are represented in our student body and trust that the efforts put forth this year by faculty and students will be conducive to a strong spirit of unity and sympathy between the three schools.

During the first few weeks, we were busy arranging our courses, getting acquainted with one another, and building up the various organizations. The Young People's Christian Association holds first place among the organizations of the school. Two cabinets, one each for young men and young women, are responsible for the religious life among the students. The aim is to promote the growth of students in Christian character and to develop interest in definite missionary activities, also to lead non-Christian students to Christ. Bible study classes are held every Tuesday evening in which every student is privileged to take part either as teacher or pupil. Thursday at 4:00 P. M. is the hour when all students are expected to dismiss from their minds all thoughts of studies and school work and come together for a period of devotion. Sometimes the girls and boys meet separately; at other times conjoint meetings are held. Some subject which is practical for us as students is often the theme of discussion. At one of the conjoint meetings, Miss Martha Burkhalter, a missionary on furlough from India, spoke very impressively of the work in that field. Recently Brother Oscar Burkholder spoke on the subject of Salvation. At our last meeting Dr. C. F. Yoder, superintendent of the Progressive Brethren Mission Work in South America, gave an illustrated lecture picturing the many phases of life and work in our sister continent. The lecture was instructive and much appreciated.

An extension committee arranges for programs or activities outside the school. Often on Sunday afternoons, a quartet sings at the prison in the city. This committee aims to extend the efforts of the Y. P. C. A. beyond the limits of the college campus. Frequently students assist in the Young People's Meetings in the neighboring churches. Prayer meetings are held regularly on Wednesday evenings and several other evenings of the week. Here prayer is the chief object and special requests are made in behalf of particular phases of Christian work. Here we also discuss the problems of life, and with God in our midst we feel that we have, indeed, an all-sufficient Helper.

There is also a Foreign Volunteer Band

composed of members who are particularly interested in foreign missions and expect to enter that field. A Christian Workers' Band meets on alternate Sunday mornings at 8:30. This band is composed of students who are definitely interested in some Christian work and who wish to study the problems of home and foreign missions. The meetings of the Christian Workers' Band are open to all—students, faculty, and friends.

November 9-16 was the National Week of Prayer. The Devotional Committee of the Y. P. C. A. arranged a fitting program for the week. The Sunday morning sermon was preached by Brother Noah Oyer, who used as a text Romans 12:1. Every morning during the entire week, the half hour before breakfast was spent by the students in prayer groups. Each morning in chapel a talk was given by a student or faculty member on some mission subject. The following morning that subject was the thought for the prayer meetings. At the regular devotional meeting the needs of the world were briefly discussed. Blessings were received from these meetings during the week of prayer and by the close of the week all felt a greater responsibility than ever for the souls of men.

The week following this, November 16-23 was Educational Week. Chapel talks were given by Prof. Weaver, head of the educational department of our college, Mr. Miller, superintendent of Public Schools of Elkhart County, and by Mr. Foreman, Superintendent of the Goshen City schools.

On December 7, Bishop D. D. Miller served communion to the students and members of the congregation at Goshen. Bro. Sanford Yoder assisted. Preparatory services in charge of Bro. Miller were held on Wednesday evening prior to the date for communion.

The Mennonite Historical Society of Goshen College is now one of the most active organizations on the campus. There are at present forty-four resident members; besides these a number of corresponding members are expected. The large membership indicates an interest on the part of students in the history of our denomination. At the last meeting of the Society, December 11, Bro. John F. Funk, an aged minister of Elkhart, Indiana, to whom credit is due for the beginning of Mennonite publication work and other work of the Church, gave a very interesting address on "Beginnings of Mennonite Publication Work." We hope to have Bro. Funk come again and continue the discussion of this subject. Occasionally book reviews on Mennonite History will be given by members of the Society. A number of old books have been collected and are still being collected to add to the historical library.

There are six literary societies now at

work. Four of these are open to college students, Avon and Vesperian for girls, and the Aurora and Adelpian for boys. For academy students, for girls and boys respectively there are the Philomathean and Ciceronian. Occasionally two societies unite and render a conjoint program. These literary organizations are for the purpose of training young men and women in public speaking, music and debate. Meetings are held regularly every Monday from 4:00 to 5:00 P. M.

In any school, music is one of the attractive features. Goshen College can speak of three vocal music organizations: the mixed, or Philharmonic chorus, Ladies' Chorus and Men's Chorus. Each chorus meets for practice at least once a week and sacred and secular songs of high type are sung. Occasionally during the year public music programs will be given.

The social life has also been active. Both formal and informal gatherings of students are occasionally arranged for. An association known as "Sisters All" is connected with the girls' cabinet of the Y. P. C. A. The aim is for the girls of the college to become acquainted with the Mennonite women of the town of Goshen. Accordingly, each year a meeting has been held for this purpose. The girls invited the sister friends of the college to spend the evening of December 12 with them and we enjoyed a very pleasant evening together in the large Reception Room of Kulp Hall, the girls' dormitory. The students are glad for an opportunity to become better acquainted with the people of the community and thereby be able to work together to greater advantage.

President Yoder and Dean Oyer attended a representative meeting of orthodox Christian Colleges held in Chicago, November 6-8. "The meeting was a result of a growing feeling among educators connected with evangelical denominational colleges that some effort should be put forth to unify the forces that are set for the defense of the Gospel." Colleges to the number of 35 covering a territory from California to South Carolina were represented in person and in all about fifty institutions were represented either in person or by proxy."

We were glad for a number of visits we have had from ministers and others interested in the work here. Among those who either conducted chapel service or spoke at some meeting at the college were J. D. Mininger, C. F. Derstine, J. C. Frey, Oscar Burkholder, Nevin Bender, E. J. Berkey, J. S. Shoemaker, and Lloy Kniss.

The last week before the Christmas vacation was one of hard work for all. On Thursday evening, December 18, the Men's and Ladies' choruses rendered a public music program. On the following evening the Freshman-Sophomore teams debated, in the presence of a public audience, the question, "Resolved, that United States should recognize the Russian Soviet government." It was an occasion long looked forward to and the speakers succeeded

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JOURNEYS IN THE LAND OF THE MENNONITE FATHERS

Berne and Basel

Harold S. Bender

Outside of Zurich and St. Gall the only large centers in Switzerland into which the Anabaptist movement was able to extend itself were Berne and Basel, both cities of considerable size and importance

edge of the Alps with wonderful commanding views over its central heights. The snow-peaks are visible the year round. The city is built upon a rather queerly formed mass of rock which has been carved



Schänzli Mennonite Chapel, near Basel

in reformation times. In both, "Brethren" were to be found as early as 1525 and congregations were able to hold out much longer than in Zurich or any other part of Switzerland. In fact in the Canton of Bern, (not city) groups of Mennonites have been able to hold their own in spite of the severest sort of persecution down to the present time. The large congregation about Langnau in the Emmenthal traces its history back to the year 1534. In Basel however for a time the movement was completely stamped out, though individual families began to move in during the 18th century taking up farms in the territory about Basel so that new congregations were again formed and today there are two congregations with meeting-houses in the city of Basel, one Amish and one Mennonite. The two congregations in Basel and the one in the Emmenthal are among the liveliest and most active evangelical Mennonite churches in Europe. The Emmenthal congregation is of particular interest to us because in a very real sense this church can be called the mother church of South Germany and American Mennonites. Outside of the Russian Mennonites and the Mennonites of North Germany, nearly all Mennonites of Germany and America trace their ancestry back to Bern, to the Emmenthal. Among the Russian Mennonites in America a number of churches are of Swiss descent, their forefathers having migrated from the Palatinate to Russia.

The city of Bern is located on the very

ed out by two rushing mountain streams so that it resembles nothing more than a large long table. High bridges connect the old city with the newer sections which have been built on the neighboring heights

of 120,000. Yet very much of the old city, the old citadel on the rock of medieval times remains. Particularly interesting is the chief business street which has kept down to modern times its queer and quaint arcaded fronts and projecting houses. Remains of the old walls, a gate or two and several interesting old fountains with quaint figures excite the interest of the traveler. For Mennonites the old Rathaus (City Hall) built 1406-16 is of great interest for from here went forth edict after edict against the "Täufer" from 1527 on. Here were held numerous disputations, beginning with the first "hearing" in 1528, at the same time when the "reformation" was finally established in Bern, in which Zwingli himself took part. The most notable of the disputations is the famous one of 1538. Despite all attempts to destroy the movement "root and branch" it was able to maintain itself and even for a time increased. Renewed persecution in the latter part of the 17th century led to new emigrations to Moravia, to the Palatinate, to Holland and ultimately to America, yet a remnant always remained, steadfast and true to the faith, whence come today the congregation in the Emmenthal as mentioned above, and the numerous (six) congregations in the nearby Jura. If Zurich was the Cradle, Bern (the Canton especially) can truly be called the "Hearth" of Mennonitism.

Basel as a city was far older and far more important than Bern in medieval times. Basel traces its origin back to the Roman occupation and had been an important trading point from the earliest times, situated as it is just where the Rhine makes its big bend to the North.



Emmenthal Church—Founded about 1529

in the last decades. In many respects Bern has been thoroughly modernized for today it is the capital of the Swiss republic and seat of a modern University, a city

Bern on the other hand was founded first about 1200 as an outpost against Burgundy. In reformation times Basel was

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EXPERIENCES AND ADVENTURES IN RUSSIA

I. Enroute To The Near East

Paul V. Snyder

We appreciate the beginning of this new series of articles on the subject, "EXPERIENCES AND ADVENTURES IN TURKEY," from the pen of Bro. Snyder. At the time of the World War he was drafted for service and sent to Camp Lewis, Washington, but he remained a loyal conscientious objector. Because of his refusal to bear arms, he spent forty days in the guard-house, after which he was recommended for farm work. He volunteered for relief work under the Friends Reconstruction Unit in France but later was transferred to Turkey under the Near East Relief. While engaged in his work there he had some adventures that were at once dangerous and thrilling, and required real courage. We take pleasure in presenting his first article herewith.—Editor.

This assignment as given by the editor was prefixed by the word "interesting," but lest I be like the Armenian interpreter I leave that for the reader to supply. The Armenian—Bedros Effendi—one day asked about America,—what it is like. "Tell me about your country. I am very interesting in it." He proved to be very interesting indeed. To me, every minute of my eighteen months' service with the Near East Relief Commission was full of interest, not the least of which was the minute we stepped, outward bound, on board the *Leviathan*, that huge, ocean grey-hound, capable of transporting an entire city at once. It will accommodate from ten to twelve thousand people. It is still in service, making regular

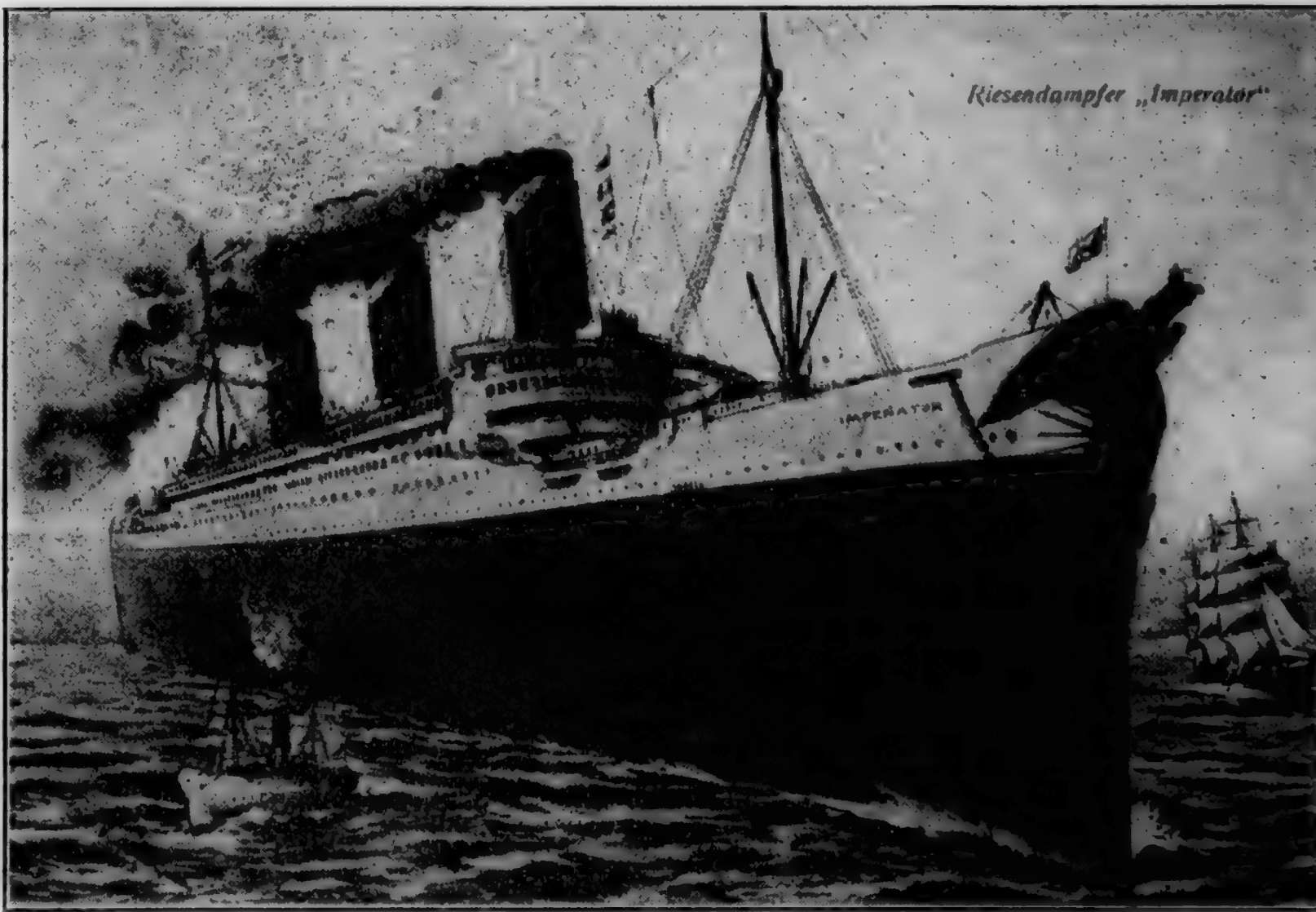
trips between America and Europe. Its forty-eight immense boilers consume 11,000 tons of coal each trip as its powerful engines drive it up and down the ocean lanes. The ship is between 800 and 900 feet long and three times around the promenade deck are said to equal one mile. We were assigned to state rooms, and the first part of our journey was begun. The passengers had all gone on board Sunday evening, Feb. 15, 1919, but the ship lay in the harbor over night. Early the next morning she steamed slowly to sea, where new and interesting—very inter-

The Relief Party

There were about two hundred and fifty persons in our party of relief workers.

bound for Constantinople. These included doctors, nurses, mechanics, agricultural workers, social service workers, bacteriologists, chemists, teachers, returning missionaries, financial experts, child welfare workers, and, in short, every sort of person needed in conducting extensive and efficient relief work.

There were four of our Mennonite boys in the party, selected and equipped by the Mennonite Relief Committee, the other three being Ernest E. Miller, J. N. Smucker, and Leon Myer. We were equipped with black uniforms, while the other men all wore army khaki. Naturally, we were rendered somewhat conspicuous and were subject to never-ending requests for ex-



An Ocean Liner

planations. These gave us opportunities to enlighten our inquisitors about our beliefs and doctrines. One woman in particular, a Christian Scientist, seemed interested in our sect. One question she asked was this: "Well, you Mennonites don't believe in marriage, do you?"—to which we answered, "We most certainly do." It really is astonishing to learn of the various mental concepts that the word "Mennonite" calls up to the average disinterested outsider. The cause for this state of affairs is no doubt the fact that during the war all conscientious objectors were called Mennonites and as such many of them

spread a lot of propaganda unfavorable to our denomination.

The voyage across the Atlantic was uneventful. A week after leaving New York our boat drew into the harbor at Brest, France, and all passengers disembarked to make room for United States soldiers returning to America. A long train of Red Cross railroad coaches had been provided for the relief party. As we tramped thru the muddy, gloomy streets of Brest, going from the wharf to the railroad yards our first unfavorable impressions of France were formed. All was fog and mud and gloom. Occasionally we met a squad of U. S. soldiers who wanted to know how everything was in the States. Trucks hauled the baggage—of which there seemed a vast amount—to the train to be loaded into two freight cars. All was made ready and the same evening the shrill whistle of our ridiculous little French locomotive sounded, and the second stage of the journey was begun. Three days we traveled across picturesque France toward the port of Marseilles on the Mediterranean Sea. Our beds were spring bunks intended for the wounded and our diet was prepared and served by several attendants from the medical corps.

Toward the south of France the weather and country changed very materially. Vast

olive groves and vineyards were in evidence, and the sun beamed down benevolently. On the evening of the third day Marseilles came into view. Here all were transferred to a British ambulance transport—the "Gloucester Castle," which immediately put to sea. The route led us thru the Gulf of Lions, a very rough expanse of water, which, no doubt, gave the gulf its name, and some who heretofore had escaped seasickness now felt its pangs. Fair weather prevailed, however, and all enjoyed to the utmost the voyage over the deep blue waters of the Mediterranean, beneath azure skies.

We were on the body of water upon which the Apostles sailed in olden days as they carried on zealous work in the interests of advancing the Church. What events had transpired on these waters! Across them swept the contending hordes of Rome and Carthage. Here Jonah spent his three days in a great fish. The Crusaders floated over its waters as they journeyed to capture the Holy Land from the Mohammedans. Histories have been written and volumes filled with the deeds of men and nations which are inseparably connected with the waters upon which we were now traveling.

It was at Salonica, the ancient Thessalonica, that we received our first real idea of the Orient. Our boat stopped a day, and all passengers were given a day ashore. As we lay at anchor native rowboats came out with baskets of oranges and strings of figs to sell. Returning missionaries in our party who understood the East gave us a very interesting time and object lessons in bargaining as they haggled over prices with the native "merchants." Salonica looked beautiful from a distance, but it proved to be very dirty indeed, even filthy. Part of the city had been burned and the remainder was anything but well kept. Dirt houses with flat roofs predominated.

On the following Sunday Dr. Geo. White, of Marsovan, Turkey, held Divine Service. A few days later, three weeks after leaving New York, we steamed into the harbor of Constantinople—the goal of our ambitions ever since we as children used to say, "Constantinople is a big word. Can you spell it?"

Constantinople

Altho we arrived during the night our ship lay outside the harbor till morning. As dawn was breaking in the east we had our first view of Constantinople and truly beautiful it looked at a distance in the early light with its many white stone buildings, which came down to the water front; its trees, and its mosques with their many slender minarets pointing toward heaven. As soon as the red tape of customs and immigration officials could be gotten rid of, the entire relief party of some 250 persons was carried to shore on a submarine chaser, which came out for that purpose—one of a fleet of those slender, speedy boats which kept the nerves of enemy submarine-commanders on edge during the latter part of the World War. Several trips to and fro were necessary; for it also transported the baggage, of which there must have been four hundred trunks. These were usually loaded and unloaded in huge nets, raised and lowered by a crane. And here it might be recorded that the only mishap in handling the baggage, as far as known, occurred at Marseilles, France. A trunk belonging to a representative of the Pathe Motion Picture Company and containing thousands of feet of film to be used in taking pictures of relief work fell from mid-air, dropping squarely between the wharf and the ship into the briny deep! It seemed passing strange that this trunk out of four hundred should meet such a fate.

whether or not the incident could be con-

If ever there was a disillusionment we were in for one as we began to explore the city of Stamboul, as the Turks call their capital. Everywhere was filth and poverty. Mud, dogs, and dirt seemed most in evidence, especially in the native part of the city. The streets were lined by venders of all sorts of things—nuts, raisins, various varieties of green fruit, figs, dates, and the like. Sellers of raisin bread shouted their wares, the raisins of

which, on closer inspection, proved to be sticky-footed, nauseating flies. Flies were crawling over trays of raisins, over dates, over figs, over everything, and not many piasters' worth did the owners sell to relief workers.

The Dog Garbage System

The garbage system of Constantinople also attracts one's attention. This is quite original, effective, and satisfactory, apparently, to the inhabitants. It consists of multitudes of ownerless dogs of every variety and description, which roam the streets and subsist on what they find to devour. There seems to be method in the system, for the dogs stay in their own part of the city, or ward, if it might be called such. All the dogs in one part of the city recognize each other and live more or less peaceably together. But let a dog get out of its territory and trouble is afoot at once.

The dogs constitute more or less of a police force also. They are everywhere, prowling around during the night and immediately set up a howling if anyone stirs about during the time when mortals are supposed to be safely at home. The police depend on the dogs to give the alarm and they do it quite effectively, as many an American, who has lain awake at different hours of the night listening to the howling and barking of the dogs, can testify.

Of all the places of interest in Constantinople perhaps none attracted quite so much attention as the mosques, chief among which is the mosque of St. Sophia, once a Christian church. About four hundred years ago it was captured by the Mohammedans and transformed into a mosque. To all who are willing to discard the shoes before entering, it stands a wonder of architecture with its rare oriental rugs, rich mosaics, its pillars and minarets and domes. One could spend hours looking thru it, and, indeed, we almost did that very thing. High up on the inside of the dome there shines thru a partially effacing white paint, a figure of The Christ, a relic of the time when St. Sophia was a Christian Church.

The first day of sight-seeing passed all too quickly and thoughts of lodging intruded themselves upon the mind. The problem of housing such a large party was partly solved by the offer of a string of empty and idle passenger cars on the railroad track. To one of these we Mennonite boys were assigned. The following morning we heard someone outside the car say as with authority "The boys in dark uniforms will get their baggage ready to go to Derindje."

Whatsoever he saith unto you, do it.—John 2:5.

This is the Stone which was set at nought of your builders, which is become the Head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.—Acts 4:11, 12.

BERNE AND BASEL

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a center of intellectual activity both because of its University founded in 1460 (the only one in Switzerland for two hundred years) and because of the numerous printing establishments. There was for instance the famous printer Froben from whose presses the Greek New Testament of Erasmus was printed and who issued edition after edition of Luther's writings. It seems probable that Hans Denck was proofreader for Froben. With the coming of Erasmus in 1516 Basel became a great center of humanism. Numerous Anabaptists had been in Basel as students, among them Conrad Grebel. Glarean the famous humanist taught for a time here before going to Paris.

"Täufer" were to be found in Basel in the early part of 1525 and in that very year Oecolampad had a disputation with them. He was disposed to be cautious and even lenient and hence a strong community soon sprung up. In 1527 a number of the "Täufer" leaders were in Basel, Felix Manz for instance and Hans Denck. Denck however had come to Basel to spend the last few days of his life in peace, worn out from persecution and suffering and died shortly after his arrival. Wilhelm Reublin, another Anabaptist leader, who as pastor in Basel in 1520-22 had created trouble by his radical preaching, also returned to Basel to die in 1554. As in Bern so in Basel, after the reformation had been carried through in 1529, the authorities arranged a disputation with the "Täufer" which had the usual outcome, namely, that the "Täufer" were declared defeated and an edict issued against them at once. However the authorities were not successful in driving them out and "Täufer" were to be found in Basel and vicinity for almost another century, although large numbers emigrated to Moravia in the latter part of the century. The two congregations now meeting in Basel trace their origin back to approximately 1780.

Although of such a great age Basel has not preserved much of its medieval character. About the market-place are several well-preserved old buildings, particularly the interesting Gothic Rathaus whose front wall is covered with colored paintings. It was in this building no doubt that the "Täufer" disputations took place, as it was completed in 1521. The cathedral is the oldest building in the city, supposed to have been erected about the year 1,000. It was here that Oecolampad served as pastor till his death in 1531; here also that the reforming council of 1431 first met. Some very interesting old gates, city-gates belonging to the old walls and dating from the year 1400 are still well-preserved. The church of St. Alban where Reublin was pastor has apparently disappeared. Today Basel is a prosperous industrial and commercial centre of over 150,000 population, one of the leading cities of Switzerland.

(Next issue—Strasburg)

Goshen, Ind.

RUSSIA TO-DAY

VI. The Resources of the Ukraine

A. W. Slagel

Most people think of Russia as a cold country, rather wild, barren, rough and uncivilized. It is true that the above adjectives apply at least to parts of Russia; and anyone going from the United States, or even from western Europe, to the long stretches of open, unfenced country in Russia, with no trees or buildings in sight, would always think them bare and deserted, even tho he knew that every valley hid populous villages, unseen until one was on the hillside almost above them.

But in spite of this seeming bareness, and in spite of the fact that Russia is now desperately poor, she has a great deal of stored-up wealth, and only the proper freedom and stimulus are needed to make this wealth available. As is usually the case, these resources of Russia are found in different parts of the country—iron and copper in the Ural Mountains, oil at Baku and Grozni, forests in the North, coal in the Don Basin, and fertile soil in various parts of the country.

Were one to choose that section of Russia which contains more of these resources than any other, he would probably have to choose the Ukraine. The Ukraine also has other natural advantages over much of the rest of Russia—as regards climate, soil, and easy access to good markets.

The Granary of Southern Europe

The Ukraine used to be called the granary of southern Europe, and it was, until the time during the great war when Turkey closed the Dardanelles, the only remaining means of communication between Ukraine and south Europe. By the time the war was over, and peace-time communication restored, the political chaos and oppression in Russia had so decreased production that there was no surplus to export. One need only go to Odessa or Kherson today and see the facilities for handling grain, to be convinced of the great size of the grain export business from the Ukraine in former days.

As regards soil and climate, the Ukraine compares very favorably with our own north central states. The "black earth" section of the Dnieper River valley has soil as black and deep as can be seen in the corn belt of Illinois and Iowa. The most serious drawback for farming is the uncertainty of spring rains, so that spring

crops cannot be depended on as fully as fall grains—wheat and rye. But given the horses and tools and land, and the freedom to work it properly, the Ukrainian farmers could again soon be filling the large warehouses that stand empty at the mouth of the Dnieper River, and at Odessa, awaiting the agricultural revival of the Ukraine.

The "Pennsylvania" of Russia

The mountainous Don Basin of Eastern Ukraine is the "Pennsylvania" of Russia, as far as coal is concerned. Before the war great quantities of coal were mined there and shipped everywhere at quite reasonable rates. This was a very important factor in the prosperity of the Ukraine, because there has never been much wood in that part of the country, and the rail-



Dnieper River Rapids—Power Unutilized

roads, factories and flour-mills, and the demands of long, cold winters, called for an abundance of fuel.

When the revolution drove foreign capital, as such, out of the country, and when the unsettled conditions stopped all but the most primitive processes, the mines gradually stopped working, were allowed to fill with water, which rusted the machinery and equipment, and made it very hard to begin work again later. The coming of the famine made this condition still worse. Even now coal is very expensive. But the coal is there—plenty of it for many years to come.

The manufacturing industry of a country requires iron ore as well as coal, and that the Ukraine also has—not as abundant or as high grade as in the Ural

Mountains, but a good supply. The largest demand on the factories was for farming implements; these could be made largely from cast iron, and for this the local ore supply passed muster.

Hydro-Electric Possibilities

Another resource, which has been only very little utilized in Russia, is water power. One illustration of what might be done will be enough to show the possibilities that exist. The Dnieper River, in covering the distance of about fifty miles between Ekaterinoslav and Alexandrovsk, makes a drop of about a hundred feet. A deep gorge has been cut by the wearing of the channel down thru the granite ribs which held the water back, so that at the point just above the village of Kitchkas the water must all pass between two high granite walls about seven hundred feet apart. There the river is very swift and deep—deep enough to cover two bridge sections and several train loads of supplies which were dumped into it on the two occasions that the bridge was wrecked during the counter-revolutions.

In making that drop of a hundred feet from Ekaterinoslav to Kitchkas the Dnieper passes over seven series of rapids, at any one of which a hydro-electric plant might be erected; but the plan that has been the most strongly advocated is to put a dam at Kitchkas and utilize all of the fall at that point. If the war and the revolution had not come, something would no doubt have been done before this. The Soviet government realizes the strategic possibilities of the power of the Dnieper, and is doing a great deal of talking and planning for a grand electrification scheme, with a super-power plant at

Kitchkas that would rival the one at Niagara, and would supply the whole surrounding area with an abundance of cheap electrical power. The possibility is there, but it requires more brains, initiative and capital than the present masters in Russia seem to possess.

Looking Towards a Better Day

The present poverty of the Ukraine may add something to the prosperity of the rest of the world, particularly to that of the United States, but it does not add to the peace of the world to have a group of people, capable of better things, held down to their present abject condition. Those who have studied the situation on the ground nearly all agree that there will

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THE SUNDAY SCHOOL

THE SUNDAY SCHOOL TEACHER

Teaching One Truth

Alta Mae Erb

In our issue of last month occurred one of those mix-ups of type which are the bane of printers. The last paragraph of Sister Erb's article was the unfortunate victim. We are sorry for this mistake and in order to at least partly rectify the blunder we reprint the paragraph as it should have read. The corrected reading follows:

"You say the standard upheld is too high. I feel that I could not hold it too high. God help us to lift this profession to where He would have it. I shall try by God's grace to give suggestions in articles that are to follow that should help teachers to attain to the standards I have here upheld. For God's honor, I repeat, they are not too high."

"What lesson do we learn from that verse?" is a very frequently heard question in the Sunday school. The teacher who asks this question after the reading of each verse is working on the assumption that each Bible verse contains a truth in itself. But if we stop to consider each verse of almost any chapter in the Bible, especially the New Testament, we see this is not true. God did not necessarily inspire each verse with a golden truth, but He gave a number of verses to present a particular truth.

But granted that each verse did contain one truth, how many such verses can a Sunday school teacher really teach in one half hour? Mentioning a truth is not teaching it. Even twice mentioning it is not teaching it. For proof of this statement we need but turn to our Sunday school pupils and observe how much they learn from this treatment of a spiritual truth. It would be a humiliating but helpful experience for most teachers if they would test how thoroly they have the truth of a preceding lesson.

We would not deny the work of the Spirit as our Teacher. Without His work we could not hope to really reach the spiritual consciousness of our pupils. Because the things of God are spiritually discerned a dullard may have far greater faith than the wisest man. But the same laws of learning govern our reception of spiritual truth as govern our reception of any other truth. And upon what psychology does the teacher of arithmetic base her plans when she plans to take three days for the teaching of the division of decimals, teaching a different phase in each 40 minute period? She well knows that the mind of the child cannot learn how to perform the operation by the teacher's saying how it is done. It will take

time to clearly present the operation to the children, and then each child must work exercises to be sure he understands how to perform the division. To teach all the phases in one period would mean confusion in the child's mind if it meant anything at all. Knowing that it takes time to comprehend and really learn the truths of arithmetic we teach only one truth each day.

What do you think, Sunday school teachers, can the Bible truths be more quickly comprehended? Do the truths of number need more careful and clearer presentation than those of the inner life? Is there a psychology of the spiritual mind which disregards the process of learning which I have described? The answer to these questions is No. If the Spirit approves of the Sunday school as an instrument for the teaching of spiritual truth, then He desires that these truths be brought into the mind according to the laws of learning which He, the creative Spirit, fixed for the human mind. If the Sunday school insists on teaching by inefficient methods, it is wasting some very good time and money for the Church.

Perhaps I should have stated the proposition of this writing at once without all these preliminaries. It is this: **In the half hour given the teacher to teach the truths of God's Word the teacher cannot hope to teach more than one truth, or two at the most.** The half hour may prove too short to teach even one truth. A teacher, for instance, who purposes in a lesson period to increase the faith of each member of the class to the point where they will ask largely of God and expect great things from Him will no doubt wish that the period were much longer. Indeed it takes most rigorous and exact planning to teach a spiritual truth in such a short time. It would seem we ought to have **continued lessons on one truth.**

But how spend the time, the one-half hour, in teaching only one truth? The answer to this question involves a definition of the term "teaching." The teacher may best think of his task as helping or causing others to learn. God gives me a truth for my class. Now how can I help the individuals of my class to learn that truth? This is my task.

Many truths of the Bible are set in a historical background. This history must

be vividly portrayed before the class. Granted even that I had urgently requested my pupils to learn the historical setting of the next Sunday's lesson, reading all the intervening chapters, this history must needs be reviewed for the sake of a background for the lesson I am about to teach. A lesson on "What faith is" from Abraham's life is a good illustration of a truth that must be put in an historical setting.

Again, the truth may need a geographical setting, which, although it does take time and equipment, dare not be neglected. This background may be essential to the learning of the lesson. Clearly to present the truth that "Our unbelief turns us away from the blessings God is anxiously waiting to give us," as taught by the experience of the children of Israel at Kadesh-Barnea, one must picture to the class by a map how the children of Israel came up to Kadesh-Barnea on the border of Canaan, and then turned almost squarely around to wander again in the wilderness.

A teacher cannot teach from the story of the raising of Lazarus that "God often requires us to wait in faith for our greatest blessings" without getting clearly before the class each detail of the story. Often the verses printed in the lesson help do not give the entire story, as they did not in the story of Lazarus which we studied lately. But it was necessary to get this entire story. This took much time. Even if this story was very clearly in the mind of each pupil, yet it needed to be recalled to present a background for the truth.

If a truth has now been found in the Scripture, it takes exposition on the part of the teacher to get it into the minds and hearts of the pupils. I think this is the most difficult work of the teacher. It is at this point that the Spirit can and will do much to help us get the truth across. For the explanation of things divine a teacher needs divine wisdom. To expound spiritual truth requires that the teacher **know** by actual experience what he is talking about. He must know the Bible, for usually light is cast on some difficult passage from other parts of the Bible. Every resource upon which we can draw is needed to explain what the pupils did not understand before.

Illustration of the truth to be taught will help much, whether that illustration be drawn from Scripture, or from the experience of ourselves and others. One pupil may not yet have grasped what you are trying to present. A simple illustration may mean success in reaching this

pupil. It takes time to give illustrations, altho they should by no means be given the major portion of the half hour.

And yet the teacher may desire to bring the lesson still closer to the individual experience of the pupil. And so a connection must be made with actual life. Some one pupil may not yet from the teacher's presentation have grasped any application of the truth that he can make to his personal life. I do not mean to be understood that we should tack a moral on the end. The real teacher is presenting the truth during the entire teaching period. But we must not forget to help the pupils

to make the application to their individual lives.

And so the half hour flies by all too quickly. The truth may have been too large for the time given to teach it. We must therefore often take only one phase of a great truth, knowing that it takes time to really teach one truth.

If the Spirit continues to direct as He is now leading I shall write next on how to select this one truth to teach. Be sure, Sunday school teachers, that you have one message for your class next Sunday. May the above suggestions help you to teach it.

Hesston, Kansas.

THE SUNDAY SCHOOL—A CHARACTER BUILDER

Ruth E. Buchwalter

It may be well, first of all, to give some history in connection with the origin of Sunday School Work, as it was carried on in former years, also the part it had in forming character, and saving souls for eternity.

The Prominence of Teaching in Schools in early Jewish Tradition.—There are many traditions of Jewish schools for religious instruction, that carry us back past trustworthy history. But these traditions like those of the Synagogues, speak for the power and influence of these institutions. The Rabbis say that Methuselah was a teacher before the flood, and that Shem, and Eber, had a house of instruction. That Abraham was a pupil of Melchizedek and similar traditions are given of Jacob in his work in Bible schools. Also of Moses, who was said to have been at the head of a large school and of others on down thru the ages.

The Prominence of Instruction in the Old Testament.—Here we read of a system of schools for religious training. Three hundred of Abraham's family had been instructed in them. (Gen. 14:14) The reform under Jehosaphat was thru the teaching of the law. (II Chron. 17:7-9)

The Prominence of Religious Schools According to Contemporaneous History.—Josephus declares, that from the days of Moses, the Jews assembled every Sabbath to hear the law, and to learn it accurately. The chief purpose of the Synagogues was for the studying, and the teaching of the Law. The main object of these Sabbath assemblies in the Synagogues was not public worship in its strictest sense, but religious instruction.

The Prominence of Religious Schools in the Christian Era.—The Jewish system of schools for religious instruction, was followed by the early church, and the rapid spread of Christianity over the civilized world in less than three hundred years from the death of Saint John, is attributed to the teaching of these schools. But in the growing centuries, as the church grew worldly, and formal, it grew

less spiritual, making more of a splendid ritual than of a pure faith. Many historians attributed the decline of the spiritual life of the church in the middle ages to the neglect of the church of its educational functions. Historians have also pointed out that better and purer life came as the Bible was more faithfully taught and studied.

It is said that the first Sunday school started by Robert Raikes, was the beginning of a new era in the national life of England. So then the work of the Sunday school not only characterizes individuals, but nations.

It is said that America has been practically saved to Christianity and the religion of the Bible by the Sunday school. Yet, how far we are from the Bible idea and ideal. The neglect of public worship is appalling. Millions of children and youths never enter a Bible school, either Protestant or Catholic. What is our hope? Our hope is in return to God, and His way of working. We are here to work, as well as to worship. We are here to teach, as well as to preach. It is clear presumption to neglect children, and then expect miracles for their reclamation when grown. Formation of character is greater than reformation of character, because the former spares us the awful necessity of the latter.

The Value of the Child

The success of Bible schools in reaching, drawing, holding, and persuading thousands of our young people is evidence of how God has empowered His Word and ordained that teaching as well as preaching shall have part in the progress of His Kingdom. It is said of the Catholic church, that with all her follies, and crimson stains, she knows the value of a child. He who would build the church of God must save the children. Save the children and you save the world.

It is in the Sunday school that God's Word is taught, and it is thru the knowledge of God's Word that character is formed. The pupils are taught to see the

great contrast in the life of a Christian, and that of a sinner. The Christian is pictured as being blameless, harmless, faithful, godly, holy, humble, meek, obedient, loving etc., while the sinner is pictured as being boastful, blind, alienated from God, blasphemous, covetous, deceitful, foolish, proud, heady, highminded, hypocritical etc. These characteristics are taught and contrasted in the Sunday school year after year. Everybody, especially in youth, has a longing to be good. Ask your little children which life they prefer to live, a good life, or a bad life, and they will tell you they want to live a good life. Of course they do. But it is so natural to be otherwise. That is why we need so much teaching in the Sunday school that we may by the power of God's Word build and mould character that will stand the test for time and eternity.

I think of one individual (although there are many others whose life has been influenced by the Sunday school and whose character now stands for God). This individual attended the Sunday school when but a boy and received religious instruction. But as he grew into manhood like many young men, he thought he wanted to have a good time and enjoy life. At the expense of all his teaching and better knowledge, he left his home and went from bad to worse, drinking, smoking, gambling, and all that goes with a life of dissipation and sin. But when he came to himself, he thought of the precious truths he had learned in the Sunday school and he decided to arise and go to his father and lead a different life. And today this young man's life stands out for truth and righteousness. We may not see direct results, but like this young man, many may be led to live Christian lives in years to come by the efforts now put forth in the Sunday school.

How careful we as teachers should be of our influence. A young girl was once asked, what first fixed her attention in divine things. She replied. "It was my Sunday school teacher's behaviour in church. I sat just behind her, and when I saw her reverent, earnest attention to the whole service week after week, it was impressed in my heart, that the things she so much loved must be worth loving." How far the example of the teacher goes! He never knows when he is being watched by the keenly, critical eye of his scholars. It is wonderful how sharp, and bright young eyes can be. In childhood, impressions can be made for good that can never be forgotten. The truth of this statement is brought out very clearly in the following poem.—

"I wonder if he remembers—

Our Sainted teacher in heaven,
The class in the old gray school house,
Known as the 'noisy seven.'

"I wonder if he remembers

How restless we used to be,
Or thinks we forgot the lessons
Of Christ and Gethsemane?

(Continued on page 61)

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

Y. P. M. Editor

It would be well to plan ahead for the various topics far enough to gather material sufficient to develop the essential things in them. For example, this month begins a series of Mission Studies. Note what the studies will be during the coming year as found on Feb. 8; April 26; June 14; Oct. 11. These studies will require reading and investigation on the part of some one. See that some one makes that investigation.

Two very helpful and practical subjects concerning our life are found in this month's study. The first is in reference to the great event of Christ's return and its effect on our life. The second is in reference to the investing of our life for the greatest good. Both of these are essential. Every young and old person needs a strong and wholesome expectation for the welfare of their life. Every one ought to face earnestly and sincerely the question as to the best way to spend their life. Make these subjects more than day dreaming to the people.

PEOPLE IN THE MOUNTAINS OF THE SOUTH.—Lk. 14:12-24.

Topic for February 8

MOTTO

"I am debtor."

MEDITATIONS ON THE TOPIC

I. **Missionary Endeavor in the Mountains and Hills.**—The study which we are considering embraces the territory of the Appalachian Mountains and the rough, broken country embraced in the Ozark Mountains. The first includes the states North Carolina, Tennessee, West Virginia and Kentucky; the latter includes the states of Missouri and Arkansas.

These two sections are somewhat separated from each other but the nature of the regions being similar has brought about similar conditions among the people occupying them. Naturally a poor country where living is dependent on the enterprises of outside peoples with means, places the people either subject to the plans of unscrupulous financiers, or leaves them to eke out an existence by hard toil with small returns. These circumstances make two classes with a variation of conditions between the two. First, the class who by energy and intelligence have secured the best which the country affords and have come into comfortable circumstances; second, the class who drift with the circumstances of the times and constantly live from hand to mouth.

Religion is often given a second place in the world and it is natural that people left to the mercy of unscrupulous financiers or without means for a livelihood or to educate themselves would drift into a neglect of the "one thing needful" and would naturally become the prey of religious ignorance or religious fanaticism and false doctrines of every description. With such neglect would go the corrupting influences of immorality and the various crimes and sins common to humanity.

Blessed is the missionary who goes forth with the message of love and the message which enlightens the soul in the way of righteousness in Christ Jesus; ready to

spend and be spent for souls regardless of whether there is financial success for him or not; happy if he can be used to save some and bring them into the service of Jesus Christ.

II. **The Text.**—Lk. 14:12-24.—This passage in which Jesus gives the parable of the great supper implies the call of the very class of which these mountainous regions are composed to a large extent. The command of the Master is plain concerning the call of these outcast and neglected ones. We can be in no doubt about the rejection of the Gospel by many of those who feel themselves too independent for the claims and call of Christ. What our duty is in reference to the filling of the table of the Lord is very evident here.

OUTLINE STUDY

I. The People

1. Territory Embraced

- a. Appalachian Mountain System—N. C.; Tenn.; Ky.; W. Va.; Penn.
- b. Ozark Mts.—S. Mo.; N. Ark.

2. Classes of People

- a. Well-to-do, occupying the best of the country.
- b. Poor, uncultured, occupying the backwood region.

3. Conditions of the Poorer Classes

- a. Living conditions meager and industry lacking.
- b. Meager educational advantage.
- c. Poor and backward religious work.
- d. Ignorance, immorality, crime, and low standards common.
- e. Redeeming traits.—Hospitality, kindness, affection, responsive to truth and the Gospel.

II. Religious Efforts of Churches

1. N. Presbyterians.—N. C.; Tenn.; Ky.; W. Va.
2. S. Presbyterians—Throughout region.
3. Baptists—Throughout region.
4. Methodists—Throughout region.
5. Reformed—Ky.
6. Mennonites—W. Va.; Tenn.; Mo.
7. Other Bodies—Various parts.

III. Obligations upon Us toward Needy Souls.

1. "I am debtor".—Rom 1:14-17.
2. Christ sends us.—Matt. 28:19, 20.
3. There is no excuse for the slothful.—Matt. 25:24-30.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Gospel".
2. Telling Others of Our Jesus.

For Young People

1. The Geography of the Country.
2. The Privations of the People.
3. The Characteristics of the People.
4. Opportunities for Helping Them.
5. Successful Efforts Among Them.

For Older People

1. Our Resources for Efforts Among these People.
2. The Responsibility of Our Stewardship.

PERSONAL THOUGHT

The rejection of the invitation does not warrant a cessation of the call, but only makes it the more urgent, that the call go forth to the more neglected. Have I been busy with the Master's orders to those near me and am I ready to go out to the neglected ones?

SEED THOUGHTS

There is not so much difference as some men imagine between the poor and the rich; in pomp, show and opinion, there is a great deal, but little as to pleasure and satisfactions of life. They enjoy the same earth, air, and heavens; hunger and thirst make the poor man's meat and drink as pleasant and relishing as all the varieties which cover the rich man's table; and the labor of the poor man is more healthful, and many times more pleasant, too, than the ease and softness of the rich.—Sherlock.

Aspirations pure and high—

Strength to do and to endure—

Heir of all the ages I—

I.O! I am no longer poor!

—Julia C. R. Dorr.

HOW CHRIST'S COMING AFFECTS MY LIFE.—Matt. 24:36-51;

Lk. 21:34-36

Topic for February 15

MOTTO

"Blessed is he that watcheth and keepeth his garments."

I. **The Effect of Expectations.**—The character of our expectation affects the character of our conduct. There is a vast difference in the thought and action of a man who is planning to rob a man whom he expects to meet and the character of a man who is planning to receive him as a friend. Both have expectations, but those expectations are of a vastly different character. There is a difference in the actions of a man who lives for the present without expecting any account to be given and the one who recognizes that he will give an account of every deed to a superior in the future. There is a difference in think-

ing that the time is long and there is ample time to shape things in readiness for certain events, and a feeling that the time may be soon here and that there is no time to trifle in making preparation. Expectations of reward have held persons through sore trials and hardships for days and years who would otherwise have given up in despair. The school boy or girl diligently works when they hold in their minds the ideal of attainment in a future manhood or womanhood. The home-builder labors with joy in the thought of the love and the happiness that shall be increased by his efforts. The lover plans with unflagging interest for the bride to be. The bride to be has a devoted spirit that clings to her lover because she expects him to receive her as his own when the days are fulfilled. As long as the expectations are strong and hopeful, that long the efforts put forth will be earnest and faithful.

All that applies to expectations in natural affairs will much more apply to expectations in the coming of Jesus to receive His bride the Church.

II. **The Text.**—Matt. 24:36-51.—This passage indicates the watchfulness of the man who lives in daily expectation of the return of the Lord, in contrast to the carelessness and sinfulness of the one who does not regard it at all. Lk. 21:24-26 likewise bears the same teaching.

OUTLINE STUDY

I. Christ's Coming Means a Change.

1. In the condition of saints.
 - a. From a state of corruption to a state of glory.—Phil. 3:21.
 - b. From the grave to glory.—I Thes. 4:15-17.
 - c. From trial and suffering to rest and peace.—II Thes. 1:3-7.
 - d. From reproach to a reign of power.—Rom. 8:17; I Pet. 4:12-14; Rev. 3:21.
2. In the condition of the wicked.
 - a. From a state of being troublers to judgment.—II Thes. 1:6-10.
 - b. From the pleasures of sin to the torments of doomed souls.—Lu. 13:25-30; Matt. 25:42-51.
 - c. From false peace to sudden destruction.—I Thes. 5:3.
 - d. From vain glory to everlasting shame.—Dan. 12:2; Matt. 25:41-46.

II. How It Should Affect my Life.

1. It should deepen piety.—II Pet. 3:11-14.
2. It should lead to purification.—I Jno. 3:3.
3. It should increase patience in tribulation.—II Thes. 1:4-10.
4. It should take away affection for earthly things.—Col. 3:1-3.
5. It should increase watchfulness.—I Thes. 5:4-6.
6. It should deepen concern for others.—Heb. 10:25; I Thes. 2:19; 3:8-13.
7. We should be filled with comfort.—I Thes. 4:13-18; 5:11.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Glory."
2. When Jesus Comes.

For Young People

1. How the Coming of Christ Affects my Heart Life.
2. How His Coming Affects My Life Work.
3. How His Coming Affects Conduct.

For Older People

1. The Blessed Hope of His Coming.
2. How it Affects My Prayer Life.

Our Illustration Corner

By J. D. Mininger

"Without a parable spake he not unto them."—Matt. 13:34. "To make all men see."—Eph. 3:9.

PEOPLE IN THE MOUNTAINS OF THE SOUTH

Feb. 8th

Souls or Swine—Which?

That Christ Himself is definitely interested in the welfare of the mountaineers is illustrated in Mark 5:1-20.

Here we find a man, possessed with devils, dwelling in the mountains and in the tombs, always, night and day crying and cutting himself with stones. He could neither be bound nor tamed. "But God." "But Christ."

After Christ had cast about two thousand devils out of him, this man prayed Christ that he might be with Him. The owners of the swine upon beholding their loss, were none too friendly to Jesus. (See Mk. 5:17) Is it souls or swine that we are most interested in to-day?

HOW CHRIST'S COMING AFFECTS MY LIFE

Feb. 15th

"Without Spot or Wrinkle."

A well-known minister upon leaving home, told his family, he'd be back home again by either Tuesday, Wednesday or Thursday evening. Eagerly and expectantly his two little girls with snowy white dresses would go to the railroad depot each evening hoping to meet their papa.

When the father finally reached home, the mother told him, "When you go away again tell the girls that you'll be home either Tuesday, Wednesday or Thursday evening. It was never so easy before for the girls to keep their dresses clean as it was this week."

The person expectantly looking for the coming of the Lord, will "keep himself unspotted from the world."

PERSONAL THOUGHT

Is our life pervaded with the blessed expectation of meeting with glad welcome every inspection of our work by the returning Lord?

SEED THOUGHTS

Are You Ready

When Jesus comes to reward His servants, Whether it be noon or night, Faithful to Him will He find us watching, With our lamps all trimmed and bright.

O can we say we are ready, Brother? Ready for the soul's bright home? Say, will He find you and me still watching.

Waiting, waiting when the Lord shall come?—Fanny J. Crosby.

WHAT SHALL I DO WITH MY LIFE?

Feb. 22nd

"Let Go and Let God."

An invalid lady in Indianapolis, Ind., was confined to her bed for something like ten years. During this time, God used her to lead no less than one thousand souls to Christ in her room. In answer to her prayers, at least one hundred of these went out as missionaries of the cross.

Doctor Moon, after losing his eye-sight, thanked God for the talent of blindness. In answer to his prayers God enabled him to use his talent in originating a new system of alphabets for the blind which has since proved a blessing to millions of other blind folks.

THE MAN WHO SPOILED HIS OPPORTUNITIES

March 1st

"When thou was little in thine own sight." I Sam. 15-17.

"Be humble or you stumble."

"Obedience better than sacrifice."

I Sam. 15-22.

To the Mennonite Home Mission Sunday school in Philadelphia, came a number of boys from neglected homes, whose conduct was very unmannerly during the Sunday school. On Easter Sunday, one of these boys gave his teacher a lovely Easter gift. Had you been his teacher, which would you have preferred, decent conduct in the house of God or the Easter gift? Obedience or sacrifice?

It is characteristic of His saints to love His appearing, and to look for that "blessed hope." "The Spirit and the bride say, Come." "Even so, come, Lord Jesus."—Richard Baxter.

What is our hope, or joy or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ at His coming? Ye are our glory and joy.—Paul in his letter to the Thessalonians.

Beloved now are we the sons of God; and, it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is. And every one that hath this hope in him purifieth himself, even as He is pure.—John's first epistle.

(Continued on page 63)

CURRENT EVENTS

Samuel Gompers Dies:—Samuel Gompers, for more than forty years President of the American Federation of Labor has died at the age of seventy-four at San Antonio, Texas, after a hurried trip from Mexico City that he might reach the soil of the United States before the end came. Mr. Gompers had gone to Mexico City to attend the inauguration of President Calles, despite the fact that he has been ill for some time, to head the Federation. Born in London, he came to America when thirteen and a year later began his connection with the labor movement, of which for so many years he was the foremost spokesman.

First Opium Conference Closes:—The first opium conference at Geneva, in which only opium-producing countries participated, has ended its work except for the formal signing of the agreement and protocol. Bishop Charles H. Brent, one of the American delegates to the second opium conference, now to open, expressed disgust at the results of the first conference, declaring its plan for the establishment of a government monopoly left the substance of the problem untouched. He has little hope that the second conference will be able to accomplish anything of value.

\$20,000,000 to Enforce Dry Law:—The Appropriations Committee of the House has decided that \$11,000,000 should be granted for enforcing the prohibition and anti-narcotic laws during the fiscal year 1925-26. In addition to this the Coast Guard is to receive \$9,097,257 for its fight against liquor-smuggling by sea.

Premier Reassures Japanese:—The Japanese alarmists have been greatly agitated over the plans for the holding of the American battle fleet's maneuvers in Hawaiian waters early in 1925, but Premier Kato has endeavored to end such misgivings by announcing that Washington had offered to send the fleet on a courtesy visit to Japanese ports and had explained the motive of the proposed maneuvers in hope of securing a proper understanding by the Japanese people.

New Japanese Envoy Coming:—Both the American and the Japanese governments are taking measures to check groundless agitation over relations between the two countries and to silence the jingoists by manifestations of friendship. Much is expected from the coming of Tsuneo Matsudaira, one of Japan's most distinguished

diplomats, as Ambassador to Washington, and Secretary Hughes broke precedents by issuing a formal statement of greeting, expressing his gratification at the selection and his conviction that "we can look forward now to the most cordial relations with Japan." And high officials in Washington, in press conferences, deprecated all talk of an emergency developing between the two countries, declaring such talk is not only dangerous but absolutely contrary to the facts.

William Green Heads Labor:—William Green, Secretary-Treasurer of the United States Mine Workers of America, has been elected President of the American Federation of Labor to fill out the term of the late Samuel Gompers, ending January 1, 1926. James Duncan, who for thirty years has been First Vice-President of the Federation, also was mentioned prominently for the place, and when the Executive Council passed over his claim for promotion, he tendered his resignation. Mr. Green, who is fifty-one years old and of the conservative school, pledged himself to adhere to the policies of Mr. Gompers.

Farm Income \$12,000,000,000:—American agriculture now is in the best position it has occupied since 1920, according to the annual report of the Secretary of Agriculture, who estimates the gross income from agricultural products for the current crop year at \$12,000,000,000—an increase of \$500,000,000 over last year and of \$2,500,000,000 over the year before that.

For the First Time in Forty Years a President of Mexico—Gen. Plutarco Elias Calles—has assumed office under peaceful conditions and without aid from the Army. For the second time in the history of Mexico, according to a Universal Service correspondent at Mexico City, a constitutionally elected President—Gen. Alvaro Obregon—has witnessed the inauguration of his duly elected successor. President Obregon and President-elect Calles rode to the scene of the inauguration in the state equipage of President Diaz, and the retiring Executive was the first to offer his congratulations. Never before, we are told, have two Presidents ridden in this ornate Victoria, and in the opinion of the neighboring Houston Post-Dispatch, "nothing better illustrates the transformation that has come about in Mexico." The incident, continues this Texas paper, "is significant of the new conditions that prevail." For "when the Mexicans substitute ballots for bullets in selecting a chief ex-

ecutive, and transfer the supreme power in such an orderly and amicable way, it denotes progress in a part of the world where progress has been most needed." In the words of the Tampa Times, "the inauguration of President Calles marks a new era in Mexico."—Literary Digest.

A Nation-wide Drive for Safe Driving:—After working for months on a device to make the streets safe for pedestrians, an inventor has just committed suicide. "And can you blame him?" asks a paragrapher, emphasizing the hopelessness of the task of making the highways and streets of the nation safe for motor-car driver and pedestrian alike. Reckless, careless, drunken, and incompetent drivers of automobiles and trucks; faulty brakes; negligent pedestrians or "jay-walkers;" and the deadly grade crossing—all these figure in the appalling list of automobile accidents of 1923; a total that has resulted in a nation-wide drive, headed by Secretary of Commerce Hoover, for safety on the highways.

The traffic conference called by Mr. Hoover just before Christmas is considered by the Baltimore Sun the sanest movement that has come out of Washington in months. Mr. Hoover recognized, we are told, that automobile accidents are increasing at such an alarming rate that they no longer constitute a community problem, or even a State problem, but a national problem. At the Conference on Street and Highway Safety, we are informed by the Washington Post, Mr. Hoover pointed out the need of acting through State and local agencies, and arousing authorities all over the country "to the imperative need of stopping this yearly slaughter." To that end, the conference was attended by representatives of police departments, insurance companies, safety councils, chambers of commerce, labor unions, automobile associations, manufacturers, dealers, and by various other organizations. Said Mr. Hoover at one of the meetings:

"When we consider that in 1923 street and highway accidents caused 22,600 deaths, 678,000 serious personal injuries, resulting in \$600,000,000 economic loss, and that 85 per cent of these accidents were incident to automobile traffic, it will be seen that the problem is a serious national one.

"A very large portion of these deaths and personal injuries happened to men, women and children on foot. The next largest group who suffered are the motorists themselves, who are the victims of reckless driving upon the part of a small minority of vicious or ignorant.

"There are three broad methods of approach to remedy. First, through prevention and safeguard; second, through much

stronger punishment for violation of the rights of others; third, through public education as to its responsibilities.

"The time has come when every accident must be examined and punishment meted out that will impress the mind of the reckless for the balance of their natural lives."

Mussolini Defies Communists:—Premier Mussolini told the senate of his intention to purify the Fascist party, to abolish irregularities and to suppress violence in general. Real danger to the country, he said, was threatened by the communists, who expected to succeed to power if the Fascists should fail. "They know," he said, "that my government does not mean to play with them." When charged with the intention of maintaining power at any cost Mussolini said if the king bade him go he would instantly obey. He got a vote of confidence of 206 to 54. In a tumultuous scene in the chamber of deputies an excited member rushed forward and shouted at Mussolini. The premier calmly ordered him to resign, which he immediately did, to the applause of the chamber.

President Travels Simply:—When President Coolidge traveled to Chicago to attend the Live Stock exposition he set an example of the economy in government expenditures which he stressed in his message to Congress. For he made the trip on a regular train and in an ordinary Pullman car and ate the usual dining meal—the first time since the assassination of President McKinley that a President of the United States has traveled in such fashion. A special train for the trip would have cost \$6,000, or a private car \$2,200. As it was, the President and his party spent only \$400 to \$500, and the Federal Treasurer is the richer.

Rare Jewel a Paperweight:—The largest sapphire on earth—916 carats—is now on exhibition at London after having been used for years as a paperweight by an officer in India who did not know its value. The stone is in the shape of a short-stemmed flower and is valued at \$35,000. Its history was traced back to the 12th century when it was presented to a king in India by a monk in Ceylon. For a long time it was an object of veneration.

Great Britain Holds Heroes' Money:—Much comment and excitement was caused when it was learned through Field Marshall Robertson that money granted by the government to war heroes had not been paid them but was being held by a public trustee who turned over only the interest. This course was taken after some of the recipients had squandered their money, or lost it in bad investments. Admiral Beatty's and Marshal Haig's \$460,000 were held in this way; so was the sum of \$230,000 granted to Admiral Jellicoe and Field Marshals French and Allenby, and the sum of \$138,000 which was granted to each of the following generals: Plumer, Rawlinson, Byng and Horne.

Hawaii Want Equality:—Hawaiians want the same rights of citizenship when traveling in this country as are accorded Americans traveling in Hawaii, according to the annual report of the governor. Industrial conditions on the islands are shown to be very satisfactory, sugar and pineapples yielding the largest crops on record. Since annexation the islands have paid more than \$100,000,000 into the U. S. treasury. The population is now over 307,000 of which number 189,000 are Americans. There are 21,000 autos on the islands.

562,000 Under Arms in Russia:—The Soviet government has just made a cut of 48,000 in the strength of its armed forces, but at that the total personnel of Russia's army and navy still numbers 562,000.

Indemnity for Education:—Persia has accepted the proposal by the United States that the \$110,000 that it agreed to reimburse the American government for the expenses of taking to America the body of Robert Imbrie, murdered secretary of the U. S. legation at Teheran, be used for the education of Persian students in the United States.

An Expensive Fog:—One of the worst fogs in years left London in inky blackness for two days and cost the British metropolis about \$5,000,000. Many people were kept from work and land and water traffic suffered severely. There were many accidents.

Viscount Cecil Gets Wilson Award:—The Woodrow Wilson Foundation's first annual prize of \$25,000 "for meritorious services of a public character tending to the establishment of peace through justice" has been awarded to Viscount Cecil of Chelwood, who was known as Lord Robert Cecil when he was winning world renown as a British statesman. More than a hundred men were nominated for the award, but the jury was unanimous in selecting Viscount Cecil on the ground that in recent years he had done more than any other person to carry on the work for world peace which Mr. Wilson began. The Viscount will come from England to accept the award at a dinner on December 28, the anniversary of Mr. Wilson's birth.

Moderates Win in Germany:—With the Dawes plan as the chief issue, Germany has just elected a new Reichstag and incomplete returns indicate that the Socialists, Democrats and Centrists together will have a considerable majority for the formation of a ministry pledged to do all in its power to carry out the Dawes plan successfully. Both the extreme Left and the extreme Right suffered heavy losses, and the result was a clean-cut victory for the adherents of the Republic.

INTERESTING HAPPENINGS AT GOSHEN COLLEGE

(Continued from page 51)

in holding the attention of the audience until the end. The decision of the judges was in favor of the affirmative speakers, the Sophomores.

"The College Record" is published monthly by a selected staff and aims to keep those interested in the school informed of the happenings here. More details are given in that publication than can be expected in a short article of this kind. The annual "Maple Leaf," which is now in process of publication, will also furnish valuable information to all concerned.

Many are the prayers that have been offered in behalf of the re-opening of this institution and we have truly felt the results. Believing that we are being supported by the prayers of the Church and by God's grace we are pressing on and trust that our college here may henceforth prove a greater asset to the church and to the cause of Christ in preparing our young people for better service.

Goshen, Ind.

VI. THE RESOURCES OF THE UKRAINE

(Continued from page 55)

probably be little improvement as long as the present government controls affairs, and continues its present policy of killing private initiative. And the ultimate test of any system of government is what it does for the happiness and prosperity of the people it governs. The Ukraine may have to wait for the dawning of a brighter political day before the development of her resources can enable her to make her rightful contribution.

Chicago, Ill.

THE SUNDAY SCHOOL A CHARACTER BUILDER

(Continued from page 57)

"I wish I could tell the story
As he used to tell it then,
I am sure that with Heaven's blessings
It would reach the hearts of men.

"I often wish I could tell him
Though we caused him so much pain,
By our thoughtless boyish frolics,
His lessons were not in vain.

"I'd like, yes I'd like to tell him
What his lessons did for me.
And now I am trying to follow
The Christ of Gethsemane.

"How many besides I know not
Will gather at last in Heaven.
The fruit of that faithful sowing
But the sheaves are already seven."
Palmyra, Mo.

"The Christian can never be cut off from Christ, but his communion can be interrupted by a single sinful thought."

MISCELLANEOUS

A PASSION FOR KNOWLEDGE

Joseph Graber

"Send the boy to school and he won't know when to quit." This is the comment of many a father as he contemplates an education for his son. Apparently the parent has noted this to be the tendency among young people in school; that a bit of education instills a craving for more. And this observation has been a true one. From the student's point of view, the cause for this inability to bring an education to a proper terminatoin is laid to what he chooses to call, "A passion for knowledge."

The boy not yet launched out upon an educational career has a beclouded view of the field of knowledge. Most commonly he underestimates its size. He is of the opinion that after a few years of High School training he will have mastered quite to his own satisfaction the entire field; that he will by that time possess a fairly respectable grasp on all most essential subjects.

He enters High School with this viewpoint. As he proceeds through his first courses in Algebra and Latin; as he begins to turn a few stones in the field of science; as he looks with a telescope at a few outstanding facts of Ancient History, his vision begins to clear. There is more in Mathematics than he had supposed. He feels that after all it would require at least several years to master the Latin language to any degree of perfection. It doesn't require much time to change his view on Science as the immensity of the field begins to dawn upon him. History early becomes more than a catalogue of dry facts, and by the end of one year he is satisfied that there is at least enough left to occupy him for another year.

He returns the second year and has a similar experience as he is introduced to new fields. He begins to learn a little of the length of the road he has set out upon. In his third and fourth years his experience is the same, and as he ascends the hill of learning his vision becomes broader and he sees more and more of truth and knowledge yet unmastered. Really, he finds a high school course a mere introduction to a few of the more common fields of knowledge.

His experiences in college are much the same. However far he may have been able to see in the earlier stages of his ascent of the steeps of learning, the atmosphere becomes clearer as he rises and his vision

takes in a broader scope, and distant objects become more clear. At this stage the real passion for knowledge begins to be awakened within him. He longs to know truth as it is. Vast reaches of unattained knowledge lying before him lure him on as by magic. He is always just on the threshold of a new revelation, and the moment he crosses over into the new light he is a step nearer to other new and more marvelous truth. The student well started on his way toward an education is indeed at a loss to know just where to "break off." The desire to know becomes a real passion, a soul's desire.

An illustration that makes clear the veritable infinity of the field of knowledge is that of a professor spending a whole lifetime studying the life and habits of a single seemingly insignificant insect. And even in this restricted field of study he retires in the end with much unaccomplished. Remembering how innumerable are insects, how small a part of Zoology a single insect is, that Zoology is but one of the two great branches of Biology, that Biology is but one of the numerous Sciences, and that there are Literatures, Languages, Peoples, and Nations unnumbered, all together constituting what is known as the realm of knowledge, we get a small notion of the absurdity of anyone making the claim that there is not much left for him to learn.

Proceeding from year to year in a college course is like climbing the sides of a steep mountain. Each upward step; each new height gained reveals a richer scenery, and each new view drives the traveler onward to purer heights and greater visions. Goshen, Ind.

TRACT DISTRIBUTION

In 1785 Dr. Coke, the first bishop of Methodism, aside from Wesley, gave a tract to a family in Virginia named Cowles. The family numbered fourteen. The tract was instrumental in the conversion of the whole family.

A man saw a tract entitled "Repent or Perish" floating in the Frazier river. He took it out, dried it, read it, and was converted.

A man refused to come to meeting, but took a tract and was converted.

A soldier in a hospital found on his bed a tract, read it and was saved.

A man passing through Switzerland gave a tract to a man in a town noted for gambling. The man was about to commit suicide, but was saved.

A forger in Philadelphia was sitting in a public square meditating suicide. He was handed a leaflet entitled "Come now, let us reason together," read it, put up his razor, went to the police station and gave himself up.

The Lord only knows the value of one tract. In 1819, while waiting to see a patient, a young physician in New York took up a tract on missions, read it, and on reaching home spoke to his wife of the question that had arisen in his mind. As a result they went to Ceylon, and later to India as missionaries. For thirty years the wife, and for thirty-six years the husband, labored among the heathen, then went to their reward. They left behind seven sons and two daughters. The sons married, and with their wives and sisters gave themselves to mission work. Thus far thirty of that family have given five hundred and twenty-nine years to India missions. Their name was Scudder.

A woman in Lebanon, Ky., heard Moody preach and resolved to do something for the Lord. She gave a tract to a young man. He gave himself to God. He was Dr. Lorimer, the noted Baptist minister. He led to Christ Russell Conwell, now pastor of a large church in Philadelphia.

A commercial traveler went into a store and asked a young man named Sayford if he wanted to put his name on a prayer list. To please the traveler he assented, and forgot it. Soon after he was converted and became an evangelist to young men in colleges of America. Obert gave himself to Christ through hearing him, became an evangelist and went to Cornell University. John R. Mott heard him and was saved, becoming a well known evangelist in colleges as well as in other world wide work.

To the above we may add that some one gave four copies of H. L. Hastings' lecture on the "Inspiration of the Bible" to four infidels at different times. All four were converted and became ministers of the Gospel in four different denominations.—The Christian.

"Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves."—Cannon Farrar.

YOUNG PEOPLE'S MEETING

(Continued from page 59)

WHAT SHALL I DO WITH MY LIFE?—Rom. 12:1, 2; II Cor. 5:14, 15

Topic for February 22

MOTTO

"As we have therefore opportunity, let us do good."

MEDITATIONS ON THE TOPIC

I. **Finding an Answer to the Question of Our Life Work.**—The question may be answered in general and then it needs to be answered in detail. Everyone is choosing in general to serve either one or the other master. No man can serve two. "Either he will hate the one and love the other; or else he will hold to the one and despise the other; ye cannot serve God and mammon." It is but wisdom that we choose to serve God. No other course is reasonable or safe. No other course could be right and true. No other way could harmonize with the law of gratitude and love. We ought to serve God because He has created us and has given us everything that we have and are. It is God who daily and hourly sustains our being. It is He who has power to save or to destroy. He has power over the soul to bring it to heaven or cast it into hell. And when He knew our lost condition, He prepared a salvation through the sacrifice of His Son which ought to fill us with unspeakable love which would prompt us to serve Him all the days of our life.

The particular work which we do in life should be subject to the will and direction of God. His Word should set forth the line of action. His Spirit in us should be the moving power to direct us. Being filled with the Word and led of the Spirit, our minds are open to suggestion of the various activities in His service that can be done and which He has given us talent to do. His Church should be recognized as over us. Her work should be our first consideration. His call through the Church, His Spirit in our hearts, His Word as our counsellor, our common sense enlightened and consecrated in all things, will lead us aright.

II. **The Text.**—Rom. 12:1, 2; II Cor. 5:15, 16.—These passages set forth the motive of life and enable us to choose how to spend our life. Because of the mercy and the sacrifice God has made for us we ought to devote our all to Him.

OUTLINE STUDY

I. Principles that Guide in the Right Use of Life.

1. We were bought with a price.—I Cor. 6:19, 20.
2. Christ deserves our undivided service.—II Cor. 5:14, 15.
3. Christ is the only competent Master of life.—Col. 3:23-25; Jno. 8:31-36.
4. Christ is the light of the world.—Jno. 8:12.
5. He will guide all who submit in the way of life.—Rom. 12:1, 2; 8:28.

II. Heavenly Leading.

1. The Word of Truth.—Ps. 119:105.
2. An enlightened judgement.—I Cor. 2:14, 16.
3. The prompting Spirit.—Rom. 8:14; I Thes. 5:19.
4. Providence.—Gen. 45:5-8.
5. His chosen instruments.—Acts 13:1-3.

III. Service to Which He Calls

1. According to His Will.—I Cor. 12:7-11.
2. According to our ability.—Matt. 25:14, 15.
3. According to the needs of the cause.—I Cor. 12:28-31.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text Word, "Serve."
2. Serving Jesus.

For Young People

1. What God Wants in Every Life.
2. A Life to the Glory of God.
3. The Spirit-led Life.

For Older People

1. Finding Our Place in Service.
2. Choices we Need to Make.

PERSONAL THOUGHT

Nothing should be too hard for us to do for our Lord. His choosing of our life work will make our life richer and better and more successful and will bring the greatest returns in riches that endure.

SEED THOUGHTS

And now because you are His child, live as a child of God; be redeemed from the life of evil, which is false to your nature, into the life of goodness, which is the truth of your being. Scorn all that is mean; hate all that is false, struggle with all that is impure. Live the simple, lofty life which befits an heir of immortality.—F. W. Robertson.

Shall I grudge to spend my life for Him who did not grudge to shed His life-blood for me?—Beverage.

The Holy Spirit guides the believer as to the field in which he should labor. How definitely this is taught in Acts 8:27-29; 16:6, 7; 13:3, 4. What a prominent part the Spirit played in selecting the fields of labor for the apostles! Every step in missionary activity of the early church seemed to be under the direct guidance of the Spirit.—Evans.

THE MAN WHO SPOILED HIS OPPORTUNITIES—SAUL. (Jr.).

I Sam. 15.

Topic for March 1

MOTTO

"To obey is better than sacrifice."

MEDITATIONS ON THE TOPIC

I. **The Price of Disobedience.**—We cannot estimate the loss occasioned by disobedience, until we consider the vast treasures that are lost that might have been ours if we had obeyed and add to that the woe and despair that will be ours if we take the way of disobedience. The result in other words is—the loss of heaven and the receiving of the doom of hell—a price so dear that no soul can afford to pay it. Such in a similitude is the history of the life of Saul.

He started out with golden opportunities. He had a strong body and an active mind. He came from a good home and had a godly training. He was humble in his own sight and was chosen to be the first king of Israel. By obedience he would have won the blessings of God and have remained in God's favor and had his children upon the throne of Israel. But after he had become successful in a few things, his heart became proud and selfish and he imagined that his own ways were better than the way God had commanded, therefore he disobeyed God and did as he pleased.

Instead of leaving behind him a history of continued blessings, he has left a record of failure and disgrace which will forever leave a blot upon his name. By his disobedience he went downward in sin until he would no longer seek the good but

followed after that which is sinful and against God. He was defeated by the enemies of Israel and fell upon a sword and took his own life. What a fearful price he paid for his folly! What a loss to Israel! What a loss to his kindred and friends! What a loss to his own soul! He spoiled all that he might have been.

II. **The Text.**—I Sam. 15:—This chapter tells the story of how God gave Saul a command and how Saul only partly obeyed and received the disfavor of God so that God did not hear his prayers or bless his work any more—"The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."

OUTLINE STUDY

I. Saul's Opportunities

1. A large strong body.—I Sam. 9:2.
2. Called to be king over God's people.—I Sam. 10:1.
3. Given the gift of God's Spirit.—I Sam. 10:9-11.
4. Given commandments to heed.—I Sam. 10:8; 15:1-3; 10:25.
5. Given precious promises.—I Sam. 11:14.

II. How Saul Spoiled His Opportunities

1. He disobeyed God's commands.—I Sam. 13:8-14; 15:11, 19, 21.
2. Saul worked against God's chosen.—I Sam. 18:6-11; 19:1.
3. Saul continued to disobey God.—I Sam. 28:15-19.
4. He destroys his own life.—I Sam. 31:3-6.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Obedience."
2. When Saul Was Little in His Own Sight.
3. Opportunities that God Gave Saul.
4. How Saul Spoiled His Opportunities.

For Others

1. Our Opportunities.
2. How to Improve Our Opportunities.

PERSONAL THOUGHT

Nothing that we may do for God is good enough to pay the price of one act of disobedience.

SEED THOUGHTS

He loves you with more than the love of friendship. As a bridegroom rejoices over his bride, so does He rejoice over you, and nothing but the bride's surrender will satisfy Him. He has given you all, and He asks for all in return. The slightest reserve will grieve Him to the heart. He spared not Himself, and how can you spare yourself? For your sake He poured out in lavish abandonment all that He had, and for His sake you must pour out all that you have, without stint or measure.—H. W. S.

Upon God's will I lay me down,
As child upon its mother's breast;
No silken couch, nor softest bed,
Could ever give me such sweet rest.

Thy wonderful grand will, my God,
With triumph now, I make it mine,
And love shall ever cry a jealous yes,
To every dear command of thine.
—From Hymns of Consecration.

There is an idea abroad among most people that they should make their neighbors good. One person I have to make good—myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.—Robert Louis Stevenson.

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Ancient Biblical Manuscript:—The question is often asked, How old is the oldest Biblical manuscript in existence? New light was recently thrown on this perplexing question when a crumpled leaf of papyrus, believed to date from about 300 A. D., was discovered by H. I. Bell, an expert in the British museum. This ancient piece of writing contains more than 30 verses of the Gospel of Matthew. The museum expert came across it while sorting a collection of papyri consisting of several hundred items to be sent to the University of Michigan. Hitherto the oldest extant manuscript of any part of the Bible was believed to be the Codex Vaticanus, which was probably written

in the first half of the fourth century A. D. The manuscript found by Bell is fully as old as this and probably much older. The first sentence on the papyrus is as follows: "(As) Jesus had appointed them, and they made ready the Passover." The text is fairly complete except at the bottom of the leaf where a corner has been torn off. The writing is clear and legible where the leaf has not been damaged. The manuscript is of special interest because this is the chapter which deals with the last supper and the betrayal.

Arms Conference to be Delayed:—That the League of Nations Conference for the limitation of armaments will not be able

to meet at Geneva in June as planned now is generally accepted, for British objections prevented consideration of the protocol at the Rome meeting of the League of Council and British officials have indicated that they will ask for amendments at the Council's meeting in March. Unless the British accept the protocol as it stands, there may be a long delay, and it is possible that a disarmament conference called by President Coolidge will be advisable to speed action.

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MARCH, 1925

MARCH

Ursula Miller

The month March brings
Such fickle things!

Some days are warm and brilliant as the summer sun,
The birds are here and yon, lifting their songs a-high:
Behold, then Winter glances back to see what Spring has done,
And from that glance the wind and clouds and snowflakes fly.
The cold birds weep,
And leaflets sleep.

The next day Spring doth worn-out Winter chase;
The birds are seeking twigs and things to build a nest.
The sunbeams seek to warm each cool and shady place,
The flowerets gaily waken—Winter is at rest!
The March sun weaves
Garlands for trees.

Hesston, Kansas.

SELECT READING

"ALPHA"

L. C. Miller

The sun was slowly sinking in the west. The sky was painted with many intermingling hues. The trees, the grass, the flowers, were robed in greater glory than the splendor of a king. There was a wealth of joy and beauty all about; but the man of learning shut in by the four walls of his study, hedged in by shelves of books saw neither the joy nor the beauty. He saw only one being, A germ; A protoplasm. That was the beginning; Now a single germ at the bottom of the ocean among the slime, the moss, the rocks. Through many aeons of time he followed the wriggings, the squirmings, the convulsions, the developments; until from this writhing, conglomerated mass of life emerged a MAN!!! From a germ: a frog, an ape, a man!!

The scholar shifts his position, raises his eyes; and in a large mirror beholds his likeness. He starts, shudders, recedes, reflects. His reverie had ended in a personal abruptness. What error! That one look at himself; as a climax to his dreamy abstraction made all his wisdom repulsive. Again he shuddered, then fell prostrate and with a groan of anguish cried, "O God, Who can deliver me from the body of this death?" The answer came back as though sung by an angel choir: "I thank God, through Jesus Christ my Lord."

Long he knelt upon the floor of his study. On the wing of his memory he was wafted into the past, many years. Again he feels the breath of youth caressing his nostrils; the pulsing of a young heart rushing through his veins; the sound of loving, tender, phrases. The words of Christian parents again came to him. The words of the WORD OF GOD: "And God

said, Let us make man in Our image, after Our likeness."

"So God created man in His Own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them,

the breath of life; and man became a living soul." "And the Lord God caused a deep sleep to fall upon Adam and he slept; and he took one of his ribs and closed up the flesh instead thereof; and of the rib which the Lord God had taken from man, made he a woman, and brought her unto the man."

Again the man of learning raised his eyes and this time beholds a portrait of his father and mother upon the wall. He staggers to his feet. "O God," he murmured, "How far have I strayed from Thy path which these had taught me!" And he gazed reverently upon the long forgotten features of his parents and to him again, they and their teachings, became a living reality.

His hands reached forth and closed upon a book. The book left its accustomed place upon the rack and opened in the hands of the man to another portrait—That of the Ape, John Daniel. A quiver shook the frame of the scholar. He whispered tensely, "This morning I believed myself to be one of your children, I believed in the evolution of man." He continued, "I believed that man had his beginning in the one germ of life from which developed all living beings from the least to the greatest. Now, Thank God, I believe in Creation. I believe that an all powerful, supreme Being can create a perfect man—in the likeness of Himself as

easily as He could create the one germ of life; from which I had supposed all life to have sprung. I strike you forever from my family album, John Daniel!

The beginning of Man is in God. In Him we live and move and have our being. Praise God for revived faith! Praise God that I am His child! Praise Him for light and for Salvation from this darkening cloud of error which has been hovering so

(Concluded on page 96)

THREE SAD WRECKS

THE WRECK OF A SHIP AT SEA



THE WRECK OF AN ABANDONED CHURCH



THE WRECK OF A HUMAN SOUL



"Be fruitful and multiply and replenish the earth, and subdue it." "And God saw every thing that He had made and, behold it was good, and the evening and the morning were the sixth day." "In the day that God created man, in the likeness of God made He him." "Male and female created He them, and called their name Adam, in the day when they were created." "The Lord God formed man of the dust of the ground, and breathed into his nostrils

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No. 3

REMINISCENCES OF LIFE ON THE PLAINS

The Blizzard

S. C. Yoder

On one of those balmy western days when a smoky haze seems to come out of the earth or sky and hangs along the horizon, the old settlers and stockmen become restless and begin to get ready to "house in."

Such was the day before the great blizzard—an unusual occurrence which cost us dearly at the "Running W" Ranch—in fact there were but few who did not pay dearly for any risks they happened to venture.

And the day was quite warm—so warm in fact that I had to be urged to carry an extra coat when I rode away to the neighboring ranch some miles distant. The air was somewhat hazy and we had reason to believe there would be a change in the weather but little thought that in another day the entire country would be wrapped in a mantle of white which covered the ground, filled the air and dealt out sufferings and death everywhere.

Thus far this had been an unusual year. Threatening rains failed to come. The grasses on the plains were well cured and while there was not much of it, what there was, was excellent. Autumn weather tarried day after day until way into the winter and some of the old settlers began to recall other similar winters when autumn lingered until spring relieved it and winter was cheated out of his antics altogether.

The roughage crop was short and stockmen depended on the open weather to continue. Practically everything was out on the range and thus far had been doing well. Sometimes small bunches of cattle would drift in around the buildings and corrals but for the most part they were satisfied.

On this particular day when I had started home I was rather startled by a dark blue, cold looking cloud in the north west that had risen quite high before it attracted my attention. It was also turning colder. When I reached the ranch house it was nearly dark and I noticed a small bunch of possibly 15 or 20 head of cattle that had gathered around a stack of fodder near the corrals: evidently their instinct had warned them of the approaching storm. It being late I unsaddled my horse and stabled him securely for the night.

After supper other things attracted the attention of those around the fires until bed time which came none too early for those who were weary from a long ride and soon everybody was asleep. Once during the night I awoke and heard the wind whistling around the house but I soon dropped off to sleep until the regular time of getting out. When I opened the door about daylight the air was filled with flying snow. The temperature had fallen considerably and the cold wind penetrated every crevice and the snow sifted in at every crack.

My first thought was of the cattle at the fodder stack. I might get them into shelter and save them but those on the range had no doubt been drifting the greater part of the night and were beyond help except such as they might be able to find for themselves in some sheltered coulee behind some rocks or bluffs.

I hurried to the stables, fed and saddled my horse and looked out to the fodder stack which could be seen dimly through the snow and saw that the cattle were gone. My hopes were that I should find them somewhere in the pasture since they would have to face the wind in getting out at the gate and this I hoped they would not do.

As I hastened to the house for something to eat before starting out on the stormy ride, I saw the storm was getting worse. The house which was not more than ten rods away was barely visible and the whole earth and air seemed to be a mass of freezing, flying, penetrating snow that blinded the eyes, filled the nostrils and almost took the breath away.

I ate hurriedly and planned against the remonstrance of others to save the little herd if possible, but when I opened the door again every hope was gone. The world was white. I started to the stables but walked blindly into a great drift which was no whiter than the air and could not be seen. It was white above, white below, white ahead and behind, on the right and on the left. Nothing could be seen nor heard but the raging storm that had broken out of his stronghold somewhere in the north and was giving vent to his fury without regard to consequences.

All day we looked in vain for a let up

but none came and darkness fell but made little change except to turn to blackness what was obscured with whiteness before.

The next morning the storm was over but it had taken an awful toll of life. I was out early tracking stock. One by one the missing cattle were found. One went down before it got through the fence. Others were scattered all along the trail of the storm till they, the survivors, fell into the shelter of the bluff at the river where they were met by others that had drifted down from the upper country. Some were forced into the creek where they stuck and were frozen in the ice. Others found shelter in groups beneath some bluff where they started "milling" till one after the other went down. When the weather got warmer stockmen were out skinning the dead creatures, leaving carcass for the scavengers that had a feast during the rest of the year and came out of that winter sleek and fat. Now and then when "old timers" pass these heaps of bones that are white with age, they pause in their journeys to relate their experience in the Blizzard that cost them so much.

TWO PICTURES

S. P. Yoder

Man's sad condition in this life on earth
A worldly-wise philosopher compares
To a frail creature feebly clinging to
A swaying rope that scarce its body bears,
Suspended o'er a fathomless abyss—
A yawning gulf without a ray of light,
Until its strength gives way, then helpless
drops

And disappears forever out of sight:
No faith to sustain, no promise to cheer
The future a blank of darkness and fear!

The Christian knows in whom he has believed,
His faith in God world-wisdom far transcends:

Rejoicing that a blissful home awaits
His coming when his earthly life work ends,

He's like a ship manned by a faithful crew,
Their captain's orders ready to obey,
And when the anchor's weighed, the moorings loosed,

Unto a better country sails away—
To that haven of rest on the evergreen shore,
Blest Eden of love and peace evermore!
Denbigh, Va.

"The larger our thoughts of Christ the larger our communion with the heart of God. The glory of Christ is the one subject that fills the heart of God, and filling His heart it should also fill ours."

HIS WORKS DO FOLLOW HIM

G. J. Lapp

Bro. Lapp is right, the request was urgent. We loved our departed brother and while we read this article our heart was touched with sorrow. We want the memory of our brother kept green in the affection of the Church. When the ship comes back from India bearing Sister Lapp let us pray that God may comfort her in her widowhood, and make her stay in America a forward stride in the Church for foreign Missions. Don't miss this affectionate tribute of a brother to a brother in flesh and spirit.—Editor.

The editor has repeatedly asked the writer to give a review of the youth, conversion, manhood, labors and death of our brother M. C. Lapp. It is not easy to yield to such a request since it has not been long since we laid his body to rest in the mango grove between the graves of Bro. Burkhard and our own dear little Pauline. Our Mission seems so young to have had to give up those of our fellow workers who were so suddenly and severely stricken. We had to lay their remains in what seemed to us untimely graves. They labored faithfully and strenuously for their Lord and now they are enjoying the rich reward of their faithfulness.

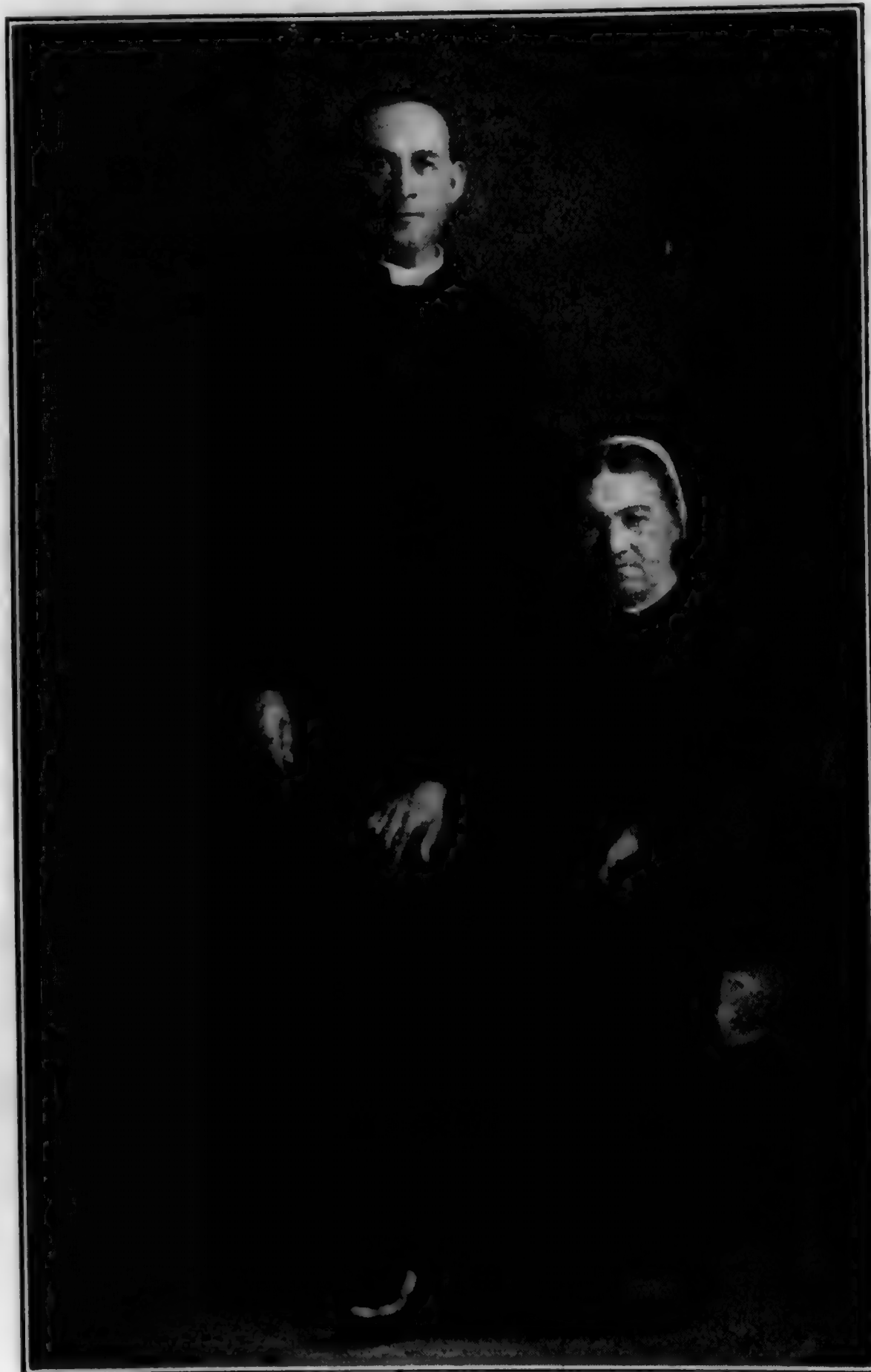
His Youthful Days

Mahlon Cashus Lapp was born February 4th, 1872 on a little farm near Line Lexington, Bucks Co., Pa. He soon grew to be a husky, rollicking lad. In 1903 the writer had the privilege of visiting the old home with his father who pointed out the spring back of the house into which little Mahlon fell when only a toddler. His sister Anna grasped him by the hair after he had gone down the third time and held him above the water until stronger hands could rescue him. It was with difficulty that he was restored to consciousness.

The lad had very early developed a strong sympathy for unfortunate people. When but a mere child of four or five he would watch for the tramps as they came trudging along the road and would run down the lane to meet them, take them by the hand, and lead them to the back door of the house and ask his mother for food for them. He retained this sympathetic spirit throughout life. During his school days he could not stand by and see some bully impose upon a weaker boy. His methods of straightening out the offender were not always the most commendable, but they clearly showed which side he was on. During his missionary career this same attitude which manifested itself in the spirit of Christ found a keen response in those to whom he faithfully ministered.

In 1878 his parents moved to Adams county, Nebraska, where they helped to break the virgin soil of that so-called

"American desert." As a result of recurring drouths poverty often stared the family and their neighbors in the face. They used every resource to keep the "wolf from the door." Good schools had not yet developed, which hindered the children from obtaining the better educational training they might have had in other parts of the country. The American bison roamed over the prairies and cowboys were



M. C. and Sarah Lapp

common. Rifles and revolvers more often decided disputes than justices of the peace. Mob law prevailed and the poor victims of their wrath were strung to trees, bridges, or telegraph poles. "Busting" bronchoes and "roping" wild steers formed a part of the pastime. Drinking, gambling, and shooting-frays were common. Such an atmosphere without counteracting influences would have been anything but

conducive to the development of Christian character. The lives of those of our own and other Christian communities which had very small beginnings in those early years formed such a contrast to the surrounding ungodly influences that even though their early years were spent in the company of those who disregarded God and though they were often led into the by-ways of sin, our brother and his companions could not shake off the conviction that early came to them.

The Value of "Old Time Revivals"

Old time revivals broke out in the West and many a soul who was hardened in sin humbly and sincerely gave his soul to Christ. Slowly the atmosphere of whole communities changed. It was during this transition period that our brother grew to manhood. He gave his heart to Christ soon after he was of age. He openly confessed Him in a revival meeting which was being held in a little country church one mile east of our home. From that time on he as eagerly followed the leadings of the Spirit as he had followed in the ways of sin before. He had before this time come into contact with all classes of people as he worked with bridge-building gangs, in railway-construction camps, as a hired hand on the farm, and in business relations in connection with the home farm. His varied experiences taught him human nature and how to form the proper contact with any and every sort of individual. After his conversion he at once entered active service for the cause of Christ and sought to bring his old companions to Him.

Influence of Bishop Schiffler for Service

Our own congregation had a number of young people who received every encouragement from our aged bishop, Bro. Schiffler, to actively engage in every service in behalf of the lost. Mission Sunday schools sprang up in school houses where the people of the district did not have religious privilege. Our brother became an active worker in these and he and Bro. Burkhard were (for a short time) associated in the flourishing Mission Sunday school held in the Antioch schoolhouse sixteen miles distant from our own meeting-house. These activities led to greater interest in general mission work. N. Fay Smith, one-time instructor in the Moody Institute, definitely approached brother Mahlon and his older brother regarding going to South America as missionaries. They made the call a matter of prayer but decided to wait for open doors in our own beloved Church. When the call came from Chicago for more

workers our brother heeded the call and in 1900 left home and friends to labor in the slums of that great city. It was while laboring there that he met Sister Sarah Hahn who later became his companion. They were married in the Home Mission June 10, 1901. Some months previously they had volunteered for work as missionaries in India and he had taken some special training in the Elkhart Institute while his intended companion was taking her training as a nurse in the German American hospital in Chicago.

On To India

They sailed for India in the fall of 1901. No sooner had they arrived on the field than they were asked to engage in active service. The medical work needed their attention and they could care for the sick and afflicted without having learned the language. They were not able to talk to the people and were often compelled to resort to signs in order to communicate with them. Because of this he was playfully dubbed the "Konda Sahib" (Mute Gentleman). It was not many months however, until he was able to talk to them in their own language.

With the growth of the mission work in India he and his wife were called upon to take charge of pioneer stations and activities. They had the main burden of opening and establishing the Rudri station which was afterward taken over by the Government for head offices of the Canal Department. A few years later they moved to the mission village, Balodgahan, where they lived during most of his remaining years in India. Space would forbid giving all the varied experiences which came into his life in India. After Bro. Ressler's return to America he was the only bishop in the Indian Church until the ordination of Bro P. A. Friesen. He served the Indian people and also the missionaries as a doctor during the absence of our medical missionaries. His mother was a recognized physician and through her influence and ability he had learned a great deal about caring for the sick, and his natural ability along this line led him to interest himself in the needs of the sick about him. He was forced to often wield the knife in operating upon some sufferer in the absence of better trained medical help.

Parents to Hundreds of Orphans

He and his wife were childless, but they became parents to hundreds of orphan children, had the care of scores of helpless homeless widows, and were looked upon as protectors of many a poor and needy soul. They spared no pains to relieve suffering, even though it took them to some far village in the dead of night in a country ox-cart. They cheerfully shared the burdens of mission work with their fellow workers.

"In Dangers Oft"

Their labors were often attended with dangers to themselves, dangers from wild

beasts, reptiles, and disease. One time while riding a pony along a jungle road he looked back and saw a huge panther following him. He allowed the horse to run at full speed for some distance until they were again safe. At another time he went into their bathroom to wash and as he was about to plunge his hands into the basin he noticed a large snake wrapped round the vessel within easy striking distance. He despatched the snake before washing. You know of the jackal-bite, which has been oft repeated, and the necessity of travelling to North India in order to receive the anti-rabid treatment. At another time he fell a victim to small-pox contracted during an epidemic.

Overcoming Fifteen Years of Hatred

He never ceased to pray for those who had heard the Gospel, nor did he give up hope for those who were even strongly antagonizing the work. A widowed mother living at Rudri harbored hatred in her heart against the Mission in general and against our brother in particular for baptizing her son on Christmas day, 1905. They were of high caste and her son was serving the temple priest at Rudri with the purpose of taking his place when he should die. The mother could never get over the great disappointment and until only a short time before her death sought every opportunity to abuse those who had brought about her son's conversion. Only a few years ago she moved to Balodgahan to live with her son who was working for the Mission in that station. One Sunday morning she asked to be taken to Church on the cot in which she was lying ill. Our brother had charge of the service. She asked to be baptized and publicly confessed her Savior, and at the same time asked the forgiveness of all whom she had wronged, confessing her guilt. Over fifteen years of hatred! but her heart was melted in answer to our brother and others' prayers. They never gave her up. Two candidates for baptism were forcefully taken out of the Church at the time Bro. Mahlon was about to administer the rite. One was Charan Singh, a young Sikh who had come from North India, and the other was a young man from the village of Balodgahan.

Last Days

His last days were hard ones. By the end of 1922 he had become conscious that something had seriously gone wrong physically. Not long before this he had been called upon to minister to the need of a suffering mother-to-be in a village a few miles from their station. After his work was done he rode home with Bro. Smucker in his motor car through the cool night air. He had become very much perspired and caught cold, as a result, which settled in his neck and shoulders. He had suffered before and had even become partially paralyzed several years before. But from this time he gradually grew worse until soon after New Year of 1923 he became bedridden and for five long months needed constant care day and night and the close

supervision of doctors and nurses. Much credit is due to the painstaking efforts of our own mission doctor, Bro. Esch and our mission nurse Sister Wenger.

His great comfort was in prayer. Often in the dead of night we would gather round his bedside and implore divine aid to relieve his pain. During his last days in Dhamtari he often asked that the Indian servants also share the evening worship in his room. Prayer would be offered in their language. After worship he on several occasions called them to his bedside and bade them farewell by greeting the Indian brethren as well as us with the holy kiss. He never ceased to express his love for the Indian people.

During the quiet of one evening when the writer was sitting by his bedside out in the open yard under the stars, he said, "I am afraid I shall never get up from this bed. It seems to be the Lord's will that I suffer for a short while and then leave this world." We then asked him if he had any message for those whom he would leave behind. He answered, "Not specially, for I have conscientiously tried to teach the Truth and live such a life before them that they could see Jesus in my daily walk, and if this has not helped them I fear that a special message will not help them more."

Sunset and Home

His last days were spent in the Presidency General Hospital in Calcutta, but all the medical skill employed could not avail and he passed to his eternal reward on May 30, 1923, after weeks of the most intense suffering we have ever been called upon to witness. His body was brought to Dhamtari, where a host of friends looked upon his remains for the last time and consigned them to the dust to await the resurrection morn.

We must all pass this way sooner or later. It matters little where our graves will be. They shall be opened and we shall rise with Him who is our resurrection and our life.

We would not close this review without paying a loving tribute to our earnest Christian parents who so carefully and conscientiously cared for us during the hard years in the West and consecrated their loved ones to the highest service God could call them to even though it might take them to the uttermost parts of the earth. Mother has long since gone to her heavenly home. Father still remains and has seen many of his loved ones not only enter active service but give their lives for the Cause in one way or another. The day is not far distant when there will be a reunion over there and those whom they so cheerfully gave for the Kingdom and its upbuilding will gather with them around the Great White Throne and join with them in everlasting praise of their Redeemer. "Father, we shall all soon be gathering Home!"

Ghatula, India.

CHRISTIAN MONITOR PULPIT

THE CHRISTIAN CONVERT'S ATTITUDE

Daniel Kauffman

Lord, what wilt thou have me to do?—Acts 9:6.

The crisis in the life of Saul had come. As a young man he was rapidly coming to the front, but his frontal attacks were being delivered in the opposite direction from what they should have been. He was bright, intelligent, conscientious, enthusiastic, ambitious; but he was so completely wrapped in his Pharisaism that hitherto his eyes had been withheld from the TRUTH. Yet he was not altogether impervious to the heavenly call. The reminder, "It is hard for thee to kick against the pricks," indicates that there had been some questionings in his mind, even though the persecution of Christians had been waged "in all good conscience." His later testimony concerning his presence at the death of Stephen indicates that the death of this first Christian martyr had left its impressions upon the young Benjamite, even though there were no immediate fruits. When, therefore, the time had come which the Lord saw was the time to smite this sincere but misguided foe of Christianity with the heavenly light, He found him ready to respond with the same readiness with which he prosecuted his former persecutions. No sooner had he gotten a satisfactory answer to his question, "Who art thou, Lord?" than he was ready with another question: "Lord, what wilt thou have me to do?"

A number of thoughts crowd into our minds as we meditate upon this question, but we have room for the consideration of but one of them—the proper attitude of the Christian convert.

Paul was now fully convinced of his former error and folly; convinced that Jesus of Nazareth was the Messiah of prophecy, the Author of our eternal salvation, the One through whom alone we have access to the Father. His whole life was now wrapped in the one thought, "Lord, what wilt thou have me to do?" There was no dictating of terms, no bargaining for place, regretting at having to give up so many things, no shrinking from the hardships that were sure to be in his path just ahead, no questioning as to whether this was not after all simply a hallucination; but a full and unconditional surrender right then and there, an absorbing desire to do the will of God in its entirety, regardless of what that might mean in his life. In this he held the only attitude that any Christian convert should ever assume to have. A complete surrender to God, an entire yielding to the will of Him who died for us, a full determination to spend the entire life

in the cause of Christ and the Church, means a straight path to glory and a harvest of souls as a reward.

Notice, Saul was before the Lord, "trembling and astonished." There was no pride of prominence, intellect, or talent; but he realized that he was in the presence of a living and mighty God, compared with whom the mightiest of men were but dust and ashes. "It is a fearful thing to fall into the hands of the living God"—not only at the judgment but also in a life of service. It is not a good sign when men go through the motion of turning to God without an emotion of fear or sense of responsibility. It means something when a soul is rescued from the power of hell and translated into the kingdom of God's dear Son. Well may we tremble when we realize that we are in His mighty power. Well may we rejoice with exceeding joy as we realize that we have been so marvelously and gloriously rescued from the bondage of him who has power to destroy both soul and body in hell! As the stout-hearted Moses, facing the wondrous power of God at Sinai, cried out, "I exceedingly fear and quake," so may the ransomed, rescued sinner fear and quake when he gets into the loving power of Him who holds both earth and heaven in the hollow of His hands. They who begin their heavenward journey with fear and trembling will end their course with the triumph of everlasting deliverance.

God had called Saul to a most responsible and far-reaching work. But this did not keep Him from sending him to where he sends all converts—to the overseers of the Church. It is through this organization that God works, and to this organization all must go to find their heaven-approved places in the Christian service. Notice that Paul went to Damascus blind—the light had to come through the instrumentality of those whom he had been persecuting. Likewise the Christian convert of today, after having found Christ, is directed by the Lord to go direct to the Church and apply for membership and enlightenment. God might have enlightened Saul on the Damascus road just as easily as He smote him to the ground and talked to him after he was smitten. But that would not have gotten him into touch with the people of God. He led Saul to his work over precisely the same road that He leads all other Christian converts—through the door of the Church, under the instruction of

its overseers, in fellowship with its members, Spirit-led and Word-instructed, to the battle for souls. The man who counts himself above such a course and despises the dominion of the Church lacks the humility needed for successful service in the cause of the Master.

As we follow this convert to Damascus we see him at the footstool of grace, patiently waiting for the developments promised him when the Lord met him on the way. "Behold, he prayeth," lets us into the secret of his life. Need we wonder that in due time he was enlightened, baptized, and received into fellowship with the people of God? He entered by the door of prayer continued his course by a faithful testimony, and passed out into the glorious realms beyond in the triumphant hope of wearing the everlasting crown.

"And straightway he preached Christ." This does not necessarily mean that they ordained him to the ministry right away, any more than that "all they that were scattered abroad went everywhere preaching the WORD" were ordained ministers of the Gospel. But he did what every convert should have done then and should do today—he was ready, immediately after his conversion and admission into the Church, to take a positive, definite, loyal stand for Christ. To one trained as he had been it meant that his voice was heard immediately in defending and promulgating the Gospel of Christ.

Saul was no place-hunter. There is no need for any one being one, for God has a place for every one—both here and hereafter. An attitude of full submission to God and perfect loyalty to the Church will mean that God, whose wisdom never fails, will get us into the place which He knows that under the circumstances will mean most for us and the cause. His attitude, "Lord, what wilt thou have me to do?" was maintained through a long and faithful life; and the Lord, in answer to his prayer, kept him working in the place and in the way that meant the salvation of multitudes of souls. Eternity alone will reveal the results of this submissive, fruitful service.

Scottdale, Pa.

Love Never Filleth

In a certain shop window, some passers-by noticed a bird, when one remarked to the other, "that is just a stuffed bird." Without a word of argument, the bird presently began to move and thus demonstrated its being alive.

Do you see the point?

When folks hound you with suspicion, as to the genuineness of your profession, without condescending to the "wolves," "just live it."

GOD'S USE OF ORDINARY PEOPLE

James Gordon Gilkey

We are not adding to this inspiring message, for it needs no addition. We only call your attention to it, lest in hasty looking over the paper you should miss this article of great worth. May God more and more use our unprofitable lives, and the glory shall be His.
—Editor.

In discussing Christian faith with young folks today, if you are successful in proving to them the reality of God, the goodness of God and the power of God, you will find very often that these boys and girls will say to you:

"Oh, well, that is all right! I can understand that if I were an exceptional person God could make some fine and wonderful use of my life. The trouble with me, however, is that I am a very ordinary person. Can I believe that God will make anything out of me when I am so ordinary?"

I believe God will make some significant use of my life, granted that I am only an ordinary person. That is the subject I want to take up this morning, and if you press down into the life and thought of modern young people you will find it is a problem with a great many of them.

"Our Insignificance"

Suppose we grant frankly that practically every one of us has to live an insignificant and ordinary life. I find that is the way to begin with young people who are troubled by the sense of their insignificance. I say to them, "Certainly you are insignificant! All of us are. That is one of the problems of modern life."

One effect of modern industrialism has been to increase this sense of personal insignificance. As I talk with young men and women who have just gone into business and industrial positions I find that they are almost overwhelmed with the sense of their insignificance. They would like to believe that God would make something out of their lives, but the tragic fact is that they find themselves so overwhelmed by the greatness of our modern industrial order that they cannot believe that out of such an insignificant life as theirs God will bring anything splendid.

The Same Job Forty Years

Here is a very impressive passage from an article that appeared in "The Survey": "When I was a little girl my father took me to a great factory where table silverware is made. The memory of most of the processes has faded from my mind, but there persists the picture of a grey-haired man on a high stool, bent over a table. A row of silver forks lay at his left hand. One after another he took them up, worked on the handles with some tiny tool, and then put them down in a row at his right. Another man came with a tray and more forks, arranged them carefully at the left of the grey-haired man, and then carried the finished ones away. The guide whispered to me, 'That man is putting the pattern on the handles. Watch him!' And sure enough, a delicate little stem curved up the left side of the fork and around the top, with tiny cut-in blossoms and curving

tendrils. The guide continued, 'That man is quite deaf, or at least he never notices what people say. We used to take him off this pattern, but he never did any other quite so well, so now we just keep him on this one. He has been doing it for forty years, fork after fork for forty years.'

That is the insignificance of individual lives caught in the machinery of modern industries! It is no wonder that so many boys and girls come to us and say, "God may be able to do something with exceptional people, but what can he make out of me in my little life hidden away off in some inconspicuous corner of a world too vast for any measure?" There is our problem. How are we going to meet it?

Insignificance Is Not Hopelessness

We can say frankly to these young people: "Insignificance does not prevent the development of a splendid character."

Granted that this man may have been working on the handles of forks for forty years, granted that they are insignificant from our point of view, God can make out of them splendid characters.

To my mind that is one of the encouraging things about the life of Jesus. Have you ever considered the hopeless insignificance of Jesus Christ as viewed by His contemporaries? There He was, born in an out-of-the-way corner of the Roman empire, speaking a dialect that people scarcely know anything about today, so insignificant in His life that if you take out of the world the New Testament you will find scarcely six sentences in all Roman literature referring to Jesus Christ, executed at thirty-three by a pagan official, and hurried away into a hasty grave. There is an insignificant life par excellence. But see! Out of that life came the most superb character and personality of history.

We can at least say this to our discouraged young friends: Granted that you do not make much of an impression on Boston, New York, Chicago, or any other place, at the same time, wherever you are and whatever you are, God can make a splendid character out of you.

That is the first great message of courage, it seems to me, that comes from Christian faith. God's power to make a fine character is not conditioned by our eminence or our lack of it in the modern world.

Do you know Joyce Kilmer's poem about "Martin"?

When I am tired of earnest men,
Intense and keen and sharp and clever,
Pursuing fame with brush or pen,
Or counting metal discs forever,
Then from the halls of shadow land
Beyond the trackless purple sea
Old Martin's ghost comes back to stand
Beside my desk and talk to me.

Some people ask: What cruel chance
Made Martin's life so sad a story?
Martin? Why, he exhaled romance,
And wore an overcoat of glory!
A fleck of sunshine in the street,
A horse, a book, a girl who smiled,—
Such visions made each moment sweet
For this receptive, ancient child.

Because it was old Martin's lot
To be, not make, a decoration,
Shall we then scorn him, having not
His genius of appreciation?
Rich joy and love he got and gave;
His heart was merry as his dress.
Pile laurel leaves upon his grave
Who did not gain, but was, success!

Christ's Estimate Of Success

It is quite time for Christian people to get back to a realization that in the estimate of God success is a very different thing from what it is in the estimate of a commercial and money-mad world. What is Jesus' estimate of success? Is it money? "A man's life consisteth not in the abundance of things that he possesseth." Is it social prominence? "Many that are first shall be last, and the last first." Is it power? "He that would be greatest among you, let him be the servant of all!" Let us be frank with each other on that point! Success according to the world means money, power, social position. Success according to Jesus Christ means not one of those things. You cannot reconcile the two points of view. They are different, and some of the people who are counted the world's greatest successes will make a mighty poor impression when they are put up against Jesus' standard of significance and value in life.

There is the second thing we can say to discouraged young people. Insignificance does not prevent the development of a splendid character. **And there is God's estimate of success: not what you have, but what you are.**

We can also go on and tell young people that God will use insignificant men and women in highly significant ways. He will make extraordinary uses out of ordinary lives.

God Back Of Our Lives

If you go back to Christian origins you will find that has been one of the great sources of strength in Christian belief all through the years. Listen to Paul:

"Ye behold, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of this world that he might put to shame them that are wise; and God chose the weak things of this world that he might put to shame the things that are strong; and the base things of this world, the things that are despised, them did God choose, yea, and the things that are not, that he might bring to nought the things that are."

If you want to realize what that meant when it was first spoken or written, picture to yourself a group of slaves or underlings in the Roman world, oppressed, crushed under, taught over and over again that they amounted to nothing; and then watch those men as they heard some one stand up and say, "God chose people just

(Continued on page 87)



EDITORIALS



A Strange Paradox

A paradox is a tenet that is seemingly absurd, yet true. One of the paradoxes one meets these days is found among the Lord's people. It is also among people who profess to be strong advocates of the peace principles of Jesus Christ. The paradox is this, they advocate in writing and speech that it is wrong for Christians to have controversy among themselves, yet constantly in word, deed, and writings they say and do the things that make the dove of peace take wings. Apparently gloating over this situation, shafts of criticism are flung far and wide. This paradoxical attitude suggests either a lean condition of the soul or a low grade of intelligence. If men by their attitudes and positions stir up strife in the Church let them at least be men enough to admit that they have brought about the unpleasant attitude. If men are asked to do wrong by the church ministry, or Conference, the controversy may have a legitimate place; but when this is not true and men are urged to live true to the principles of Christ and Christianity, then if controversy arises among brethren let them be honest enough to admit who started the matter and caused the unpleasant conditions. If one half the power were used to help men meet the standards of the Church as is used in breaking down these standards the tenor of conditions would be such as becometh followers of the Prince of Peace.

The World's Peace Problem

One of the outstanding problems facing the world today is the "Peace Problem," or how to keep the nations from destroying each other and ultimately civilization, thus bankrupting the world. The question might be asked, "Does the world face such an appalling disaster?" We reply without hesitation with an unqualified, "Yes." In the late World War the nations just began to find out how destructive they could actually be. If accounts in magazines and dailies are to be relied upon, the next war will be the most atrocious that the human mind can imagine. Then, again, according to prophetic utterances in the Bible we find statements leading the mind to believe that man will not cease the war business till Armageddon and the Lord's return. Shall we then sit idly by and let the inevitable happen? No, a thousand times, No! We have a service to render.

The root cause of war lies in the human heart, it is brought about by the pride and greed of man, his intemperance and his idolatrous heart—pride and ambition to be at the front, greed to possess land and gold, intemperance that he may gloat his body, and forgetting the

God who could make his life such as would appeal to others.

They say there are international misunderstandings. That is only the surface of the truth. What then is the solution? The real remedy is the re-birth of the heart of man. The old fashioned preaching of the Gospel, requiring genuine repentance before God, will mean a revival, and the souls of men will turn to their God.

Then also it will be a great help to teach the rising generation that war is ungodly, unchristian, destructive, and not honorable, the opposite of which they have too long been taught. This problem needs to be faced by the youth of today. Shall we bring the Gospel to the world? Shall we seek to remake men? Shall we outlaw war and call it non-christian?

The ones who will have to do the paying and the dying in the event of a future war will have to answer that question.

Good News For The Sons Of Preachers

We feel to write this editorial for we are neither the son of a preacher, nor are any sons found at our home that use their father's name after their surname. The proverbial belief has been erroneously held too long, that "preachers' sons are a hard lot." Personally we have never believed this to be true. There are several causes for this attitude. The preacher's son is constantly before the eye of the public. He is being closely watched by some people who are prejudiced because mayhap the father preached something that came to the front door of their own life. Then again there are some wicked people who gloat over the fall of a man of God or the son of such an one, this then is widely advertised.

Lately a well known writer and student of youth gave the public a new book, entitled "The Character of Races" in which he went to the enormous task of looking up the names and occupations of the fathers of 18,400 persons who figure in the last issue of "Who's Who in America." While we do not believe that this classification has any particular weight as to finality in this world or that which is to come, yet there are some things that can be safely deducted from such a list. Mr. Ellsworth Huntingdon computed that it takes 48,000 unskilled laborers to have one son sufficiently distinguished to get into that list. The same number in skilled labor would have 30 such sons; farmers, 70; (this speaks well for farm life) professional men, 600; and finally clergymen, 2,400. Now let the minister's son take courage, this looks rather hopeful for the boys from the home of the ministry. He closes with a note of warning. He sees too many of the better classes constantly leaving the farms, then leaving

the urban centers, on to the large cities. This he feels in time will impoverish enterprise, leadership, and character where it is needed to maintain a steady civilization and a great nation.

The Fourfold Life

In a sense the life of the average man is a miniature world of his own. I like to think of life in its fourfold manifestation as the North, East, South and West of a man's own world. Life also has its three zones; that is, Frigid and chilling experiences come to all of us, then we have the Torrid fiery trials which come to all of us, then again God has given us a world of Temperate Zone experiences which are really enjoyable.

Jesus Christ has given the world the only demonstration of a perfectly rounded out life. So many lives remain unfinished and unbalanced. The Philosopher walking the streets of Athens with a lantern in the day time, hunting an honest man, must not have met Jesus Christ, for he could then have ceased his search. Life in its fourfold manifestation is, Intellectual, Physical, Social and Spiritual.

In the Intellectual realm we find that the mind is the gateway to the body as well as to the soul. It may be that God may not need to open any other book but to lay bare the registry of the human mind to see the record of an entire life. The mind should be a storehouse of truth, its faculties need development. The possibilities of thought, memory, will, reason, and judgment lie within its domain.

Through the Physical body we have access to the outer world. The soul will live on when the body decays, it is only a temporary house. There are about three attitudes to take towards the physical body, first, the Greek ideal of idolizing the body, second the Medieval attitude of devitalizing and starving it, or the Christian attitude of training the body for Christian service and enjoyable living. All destructive habits can in later life produce a world of misery; this too often is unknown by those who are young.

In the Social sphere of life we come into contact with society, with the combined powers and forces of our entire personality. In this way we are either a blessing or a curse to civilization. Every man has his rating given to him after a few years. We need to manifest love, temperance, honesty, patience, humility, justice, good sense and unselfishness to make good in the long run.

The most important sphere of life is the Spiritual. This is the center of our being; this places us alongside the Creator, above brute creation which is soulless. It has been the tragedy of the past that some have had splendid physiques, great mental powers, but their souls were dead and lifeless. It is sad to behold a physique like that of Jack Johnson, a mental giant like H. G. Wells, a personality like that of Napoleon, a scientist like Darwin, an orator like Ingersoll, whose lives in the world have been beclouded by infidelity and godlessness. Be sure before the light of life has burned low and gone out that you have received pardon and life through the Person of Jesus Christ.

Trailing Figures to Their Lair

A lair is the couch or den of some wild animal. Just recently a prominent judge trailed a destructive beast to his lair via the route of figures. We think he reached the proper den.

Awaiting sentence before the court stood a youth of nineteen years. While passing sentence the judge added substantially the following words:

"Within the five years that I have been sitting on this bench there have appeared before me for sentence two thousand seven hundred boys. Among this number there was not found one who was an attendant at a Sunday school. Your friends wished to talk to me about you. I have seen them. And I find that all attempts to have you attend Sunday school have failed. I am sure that if you had gone there, you would not be before me to-day."

Personally we have addressed 1330 young men in Pontiac, Ill., behind bars and stone walls. I was informed that hardly any of those young men attended Sunday school in their youth. These figures preach a striking sermon. Such figures surely are clear evidence that every class in Sunday school should get busy to enroll scholars. Every pupil should hunt his associates, friends, and those unknown to him but living in the same neighborhood. Every teacher should go to his task with a new inspiration. Every superintendent ought to burn midnight oil so as to make the Sunday school as interesting and profitable as possible.

Our criminals are not bred in the Sunday school, but it is the place where the cream of our citizens come from, where members of the Church are kept worthily engaged, where our converts mostly go through, where missionaries are nurtured, where the salt of the earth is procured to save society from utter deterioration and collapse. God bless the teaching force of the Christian Church.

Our Sunday School Lessons

The lessons of this past quarter should have gripped our hearts and minds and brought us closer to our Master and Lord. The last week of Jesus' earth-life is full of glimpses into the heart of the Savior of man. None, who have named the name of Christ as Savior, can fail to have their hearts melted within them as they meditate upon the sufferings of the divine Son of God.

Nor should anyone fail to make real in their lives the effect of this new vision of their Lord. Our love should be more intense, our zeal more earnest and our labor more faithful and true. The pre-eminence of Christ Jesus in our lives can not then fail to be manifest to those about us. Christ, the Peerless One, the One Altogether Lovely, will dwell within us in the power of His Spirit.

"Give me the faith which can
Remove and sink the mountain to a plain,
Give me the childlike, burning love
That longs to build Thy house again.
* * * * *

"And let me live to spread Thy Word,
And let me to Thy glory live,
My every sacred moment spend
In publishing the sinner's friend.

"Enlarge, inflame and fill my heart
With boundless charity divine." —L.

CHRISTIAN LIFE

THE BOOK OF THE LORD

II. Creation

G. J. Lapp

In considering the above subject we are confronted with several questions which materially effect our belief in the origin of matter and life and the relation of the human to the animal and plant.

1. Is God almighty?
2. Is matter indestructible and does it possess the power within itself to generate life?
3. Is the law of Biogenesis (Life can come only from life) true?
4. Can the gulf between the human and animal be bridged?

Is God Almighty?

J. S. Mill in his essays on religion says that "Nothing obliges us to suppose that either the knowledge or the skill (of God) is infinite." Wm. James who agrees with Mill asserts that "Superhuman consciousness has itself an external environment" and that "There is a God but He is finite in power or knowledge, or in both at once." H. G. Wells calls God the Invisible King who has no eternity in the past and no existence before humanity. A soldier in the trench writing his "Somewhere in Hell" says, "God omnipotent! and let it happen! Omniscient and know it in advance and let it happen! I hate him." I have quoted to you the words of the learned and those of a poor victim of their teachings. The last quotation is the terrible outcome of the subtle inventive genius yet limited vision of the modern popular skeptic. How each quotation portrays the same thing, viz. a miserable tragedy as a result of human thinking independent of the way of faith. How would you answer one who would argue with you that God is not almighty and ask you as Dr. Browne asked Dr. McCabe, "Would an infinite God create a world such as we have with all its sorrow and sin knowing how it would come out?" You could answer in Dr. McCabe's words, "Do you think God would have made the world with all its tragedies if He had not known how it would come out?" Science, philosophy, and religion emphasize the existence of an infinite God. I mean science and not the scientist. I mean true philosophy and not philosophers. I mean true religion and not so-called leaders of modern religious thought except as they have unreservedly taken the way of Faith, as revealed in Holy Writ. The soul of man reaches out

after Him. Faith takes hold of Him until we have in Holy Writ, Isaiah seeing across the centuries the kingdom of righteousness and of peace; Jeremiah looking against a background of doom and disaster and catching the gleams of a mighty hope in an almighty God; Ezekiel foreseeing the manifestation of His almighty power convincing the world that He is God. In the epistle to the Hebrews we have portrayed a mighty faith in an almighty God by which "they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, and of weakness were made strong, waxed mighty in war, turned to flight the armies of the aliens" (Heb. 11:33, 34). A belief in the omnipotence of God is the gateway to rich experiences of His grace and becomes the dynamic of faith and fruitful service.

Is Matter Indestructible and Does It Possess the Power Within Itself to Generate Life?

I would heartily recommend to you the splendid book "New Light on the Doctrine of Creation" by George McCready Price, which has been termed a "bomb capable of explosion in the hands of any candid evolutionist who will give it a fair chance." The chapter on "Life only from Life" opens with "Here scientific thought is compelled to accept the idea of creative power." In this chapter he has very ably proved that there can be no artificial process whatever by which living matter can be made out of dead.

Aristotle advocated that "All dry bodies which become damp and all damp bodies which are dried, engender animal life." This formed the basis of all scientific investigation up to and even after the time of the Reformation. Virgil, the Roman orator, maintained that bees were produced from the putrifying entrails of a young bull. Van Helmot a physician of the time of Louis XIV wrote that, "The smells which arise from the bottom of morasses produce frogs, slugs, leeches, grasses, and other things." Sir Thomas Browne, according to the Encyclopedia Britannica Vol. I, p. 64, said that if any doubts the truth of such statements as the above let him go to Egypt where he will find fields swarming with mice begot of the mud of the Nylus

(Nile) to the great calamity of the inhabitants." "The microscope, and the great achievements of such scientists as Tyndall and Pasteur and Redi have so revolutionized the viewpoint that all present day research has become based on the principle that life can only be produced from life and that matter does not possess within itself the power of generating life, thus establishing that it could not have come into existence without some creative power vested within a Creator. "In the beginning God created the heaven and the earth" Gen. 1:1.

Is the Law of Biogenesis True?

Tie a piece of cheese or meat in the open and soon worms will be found in the mass. Cover carefully two corresponding pieces of cheese and meat with a screen and expose them to the atmosphere they will decompose but worms will not be found in them. This and similar experiments simple as they may seem prove that life does not spontaneously spring from matter without contact in one way or another with life or living organisms. For this reason we have all come to believe in and use anti-septics, fumigators and fly-screens. This bears a vital relation with the subject of creation. Huxley has suggested that it does not take a great exercise of philosophic faith to look beyond the abyss of geologically recorded time and understand that at this beginning of things there must have taken place a most wonderful event, essentially and radically different from anything now going on, namely, the beginning of organic life. Why not consider this creation in the good old-fashioned sense of the term? Why even try to confine this beginning to a mere speck of protoplasm? Why is it not just as reasonable to believe that Almighty God exercised His creative power in a general way and brought into being all forms of life which are the progenitors after their kind of all the living creatures of the earth? Is it not absurd to think that He would stop with a mere speck and let it evolve through aeons of time into higher species of life? Life began on the earth by the direct creative act of the Almighty. The record of Genesis is confirmed and will stand against the attacks of all skeptics. God's methods and program of Creation can never fit into any of the plans of modern evolutionists.

Can the Gulf between the Human and the Animal Be Bridged?

A noted scientist declared that he had found the missing link in a certain tribe

of humans who were so low in the scale of civilization as to definitely show their relationship with the animal kingdom. He was challenged by a missionary who said to him, "Give me some of these missing links for ten years and I will teach and train them and prove to you that they are as human as you or I." He proved his statement by faithfully teaching them and the scientist had to turn to other quarters of the earth to find the missing link. He has long since died and to this day no missing link has been reported. We find present day investigation centering very largely around the mental relations of the human and the animal. Some advocate that the difference is not so much that of kind but that of degree while the opposite school declares that the difference does not lie in degree but in kind and that no relationship whatever can be proved. It only remains for us to know that on intellectual capacity depends very largely the fine moral and religious sense which characterizes man. As he thinks and knows so he feels and acts. If this intellectual capacity differed in degree only from that of the lower animals then the highest ape would be so nearly on the level with the lowest man that we could easily accept the assumptions of both the biological and mental evolutionists. But their final returns have been confusing and they themselves have confessed the lack of adequate proof for their theories. Bones and fossils have only caused conjecture which the superficial and purposely skeptic accept as facts under the guise of scholarship. Mental tests have only led to the admiration of the emotional but have not been convincing even to the experimenters themselves. I mean the mental tests to find the relation of the animal to the human. The gap between the moral sense of the human and the absence of it in the animal is so great that no one can ever find proof that the higher evolved from the lower. God created man after His own image, male and female created He them.

The Age of the Earth

We would not close without briefly discussing the question, Is the earth a million or more years old? Only recently it was reported that near Asansol in Eastern India were found trunks of petrified trees which were six million years old. The scientists seemed to have the data at hand which gave them the exact knowledge. In a recent number of a daily paper known as The Englishman published in Calcutta, India, (Dec. 11, 1924 issue) Mr. H. C. Tan of the Chinese Geological Survey is mentioned as having found a fossil beetle "just like the beetles with which we are familiar" but which lived about fifteen million years ago. Mr. Tse Tsan Tai who has made a close study of geological conditions in China doubts if the beetle is of this age and further states that the great disturbances and tidal floods which caused loess (a kind of alluvial deposits) which some hold to be at least ten million years

old were made about 2348 B. C. or the time of the deluge which caused the sinking of the great mass of the continental land in the Pacific ocean and a great upheaval in Central Asia resulting in a devastating tidal wave which swept round the world and destroyed all prehistoric civilizations. This evidently included the poor beetle which became inundated, fastened in some plastic mud, and only recently came to light and caused so much speculation. I quote from the Chinese scientist since he represents a civilization older perhaps than that of almost any other country. He would not presume, however, to go behind the Deluge and fix the age of antediluvian deposits or fossils. He confesses that to go further would be to enter the field of speculation for which there is no definite data. If then we cannot depend on the discoveries of man for definite information regarding the age of the world and all that it has contained, why doubt the record which God has given us in His Word? It does not concern us in the least as to how old some of the fossil remains are. They could have been created by God in as short time as he created man and at the time of the deluge have as soon become extinct. The fact of the flood has never been overthrown and never will. It was God that made the worlds and all things therein and in Him we live and move and have our being.

Aside from the creation of the material there is another creation which amply proves to us that God who created the world knew how it would come out. Sin entered through the fall of man. Where sin abounded grace did much more abound through the Redeemer, Jesus Christ. Faith in Him as a personal Savior has through the centuries worked a transformation in the lives of men and women and they have become new creatures in Christ Jesus—new creations. Faith wrought miracles in their lives. Faith brought to them victories not only over sin but in their testimonies and in their giving their lives for His name's sake Who redeemed them. They conquered at the stake, in the prison cell, in ocean billows, in desert wastes, in unknown forests, among savage hordes, having been created anew from lives of sin and unbelief. This new creation within them led them to definitely and unreservedly accept the inspired records of God's creation of heaven and earth, since their spiritual creation so far transcended that of the material. Dear soul, become a new creature in Christ Jesus, live the life of a living faith, and all science, philosophy, psychology, and research of every sort will be but a glorious elaboration of what God has revealed to you and you will repeatedly exclaim with Robert F. B. Morse, "What hath God wrought!"

Ghatula, India.

HOMES

Ruth Heatwole

Home is the first of the four God-ordained institutions and has been in existence ever since the foundation of the world. The Christian Home! What a thrill it brings,—what power it is to the child when he is far away in the cold, tempting world,—when his feet tread on slippery ground and his ears are filled with the voices of sin. No matter how wicked one may become, the ties of a Godly home will draw him tighter, as he tries in vain to run from them. The modern trend of the twentieth century, with all its new inventions and outside interests, is tending to undermine the stable Christian home of yesterday.

The Home of the Aristocrat

Go with me now into three different types of American homes. First, we are ushered into a magnificent mansion, where the grandeur and the majesty of its furnishings astound us. It is about ten o'clock and the ladies are just arising from their night's rest. We are told that the man of the house was up in time to snatch a cup of coffee at the restaurant before office hours and will not return until evening. Here comes a girl of about eighteen, who is dressed in the finest silks made in the latest style from Paris. She sits down to the piano and entertains us with some new hits in jazz. Her hands are nimble, smooth and soft and it can easily be seen that the fingers have never been pricked by a darn-

ing needle or soiled in washing or scrubbing.

Now a white-haired matron of about forty-five slowly descends the stairs attired very much the same as her frivolous daughter. She sits down among a cloud of cushions and picks up her little fluffy poodle dog that has bounded into the room and fondles him as though he were a baby. Once she even kissed the little fellow on the nose! Poor doggy!

When noon comes a light luncheon is served, and young Gwendolyn leaves early in the afternoon to take her dancing lesson while her mother, if so she may be called, is taken by the chauffeur in a costly limousine to a card party.

When they arrive home they are assisted by maids into their evening gowns and they go down to their dinner just as "Dad" comes home smoking a cigarette, and explaining that he is late because he stopped at a billiard hall for a few games of pool. A formal conversation is carried on during the progress of the meal, and they talk mostly of the latest styles or a new exquisite gown which young Gwendolyn saw in a show window and desires very much. No "Dad" is bragging about a slick speculation deal which he pulled over that day and made him a nice sum of money!

When dinner is over "Dad" leaves for the

(Concluded on page 79)

• MISSIONS •

MISSIONARY BRIEFS

Wanted—Six Experienced Couples.—Bro. J. N. Kauffman sends a statement as to the need of workers in India for the next three years. We should not doubt but that this is a conservative figure. May the Lord cause the Church to pray for the Lord of the harvest to thrust forth laborers into the field. When you read this note brethren, will you pray about this request? Ressler and Albrecht are busy seeing the work. We want them to get over the field thoroughly during the short three months here. We are in the midst of busy times and most of the urgent work remains as usual—undone. We are short of missionaries. Should have three experienced couples just now, and three in training at once for the work in two or three years. If only the church could understand our extreme needs here. May God raise up more workers."

A Notice to City Mission Superintendents and Workers.—Some time ago one of our efficient Superintendents said, "It seems to me that in so many missionary meetings the cause of city missions is neglected." This may be true to some extent because the people of other lands have never heard the Gospel, also the romantic charm of pioneering in strange lands, with thrilling stories and experiences. For a month or two we have been planning to do something in the Monitor in behalf of city mission work. Before these plans will be fully materialized will you help me with any suggestions you may have as to your ideas along this line? May we hear from 2151 N. Howard St., Philadelphia, Pa., to Portland, Oregon on this matter. We are counting on your response. We are watching the mails.

South American Fundamentals Conference.—It seems that the North American cry from the Modernist crowd opposing Fundamentals Conferences must not have reached South America for Brother Parke Iantz reports a Fundamentals Conference. We will take another guess, we believe they have heard that cry, and have enough of the knowledge of the Word of God to know from which direction that cry comes. When men decry Fundamentals of Christianity Conferences you can generally tell which side they are on.

"Have had some very good meetings during our Fundamentals Conference. We feel that the Lord has been blessing the

efforts put forth by the workers on the field. The people, although they profess conversion, still need much teaching. Bro. Luayza writes from Santa Rosa that the building they occupy at present for living quarters is about to be auctioned. It is not for the good of the work to move about so frequently. This is the second time in two years."

An S. O. S. Call for Single Sisters.—Sister Anna Stalter writes from the India Mission thus:

"Hope that you will be able to send us some single sisters to help in the work here. It is very difficult for the missionary and the institution (girls' orphanage) when very new people must take charge of the work. It can not be compared with a situation in the homeland.

Hens Do Well Under the Tithing System.—You might try this way of increasing your supply of eggs. We would not urge this method for good care of the chickens however in cold weather, nor would we absolutely say that it will always guarantee more eggs. But more eggs or less eggs, one tenth of them at least belong to the Lord. This is what our brother experienced.

"Enclosed find five dollars, the tithes of the eggs sold from my few hens. I never had hens do so well as mine have since I started to tithe their product."

German Antichrists.—The neo-pagan movement in Germany today, says a writer in the Sunday School Times, is a militant repudiation of Christ. "Let us cast his bands from us," it cries, with full realization of purpose. Pastor Bublitz in the monthly Die Sonne, commends the "New Heathenism." Baptism he would retain in the church, but Germanize it. The ideas which Luther attached to the baptism formula—death, resurrection, cleansing from sin, must give place to the ideas of the old German forest. The formula he suggests runs something like this: "As this water came up out of the depths of the fatherland so do you remain ever faithful to the holy land of Germany which bore you," and so on. Baptism he holds to be a German custom which should be retained after its dechristianization, for the old Germans dipped the newborn child in cold springs in order to harden it for a fighting life. Another German, August

Frone, would erect a purely German theistic church with appropriate German ceremonies. Christianity he holds to have been the bane of the German people. Fritsch, the editor of Der Hammer, has just been elected to the Reichstag. He, too, stands for the substitution of a thoroughly German paganism for the Christianity of the past. Fritsch is a mad nationalist and Jew hater. Being such he insists it is necessary to cut loose from Christianity, the offspring of Judaism.

American Expenditures.—Tables showing in different ways how Americans spend their income appear from time to time. The American Education Digest gives the following tabulation on a percentage basis:

Church, $\frac{3}{4}\%$	Waste, 14%
Schools, $1\frac{1}{2}\%$	Luxuries, 22%
Government, $4\frac{1}{2}\%$	Living Costs, $24\frac{1}{2}\%$
Crime, $8\frac{1}{4}\%$	Miscellaneous, $13\frac{1}{2}\%$
Investment, 11%	

Another summary, which is being quoted in the campaign of the Congregational denomination to raise its per capita giving:

1. Americans (all ages) average for tobacco per week 70c.
2. Americans (all ages) average for theater and movies 43c.
3. Americans (all ages) average for ice cream and candy 40c.
4. Protestant church members, for the church 8c.

Christians "Until Death":—The story of the village of Daurala, near Meerut, India, is told in Evangelical Christendom: "Almost the entire community of 500 expressed a wish to be taught the religion of Jesus, and to be prepared for baptism. The C. M. S. missionaries pitched their camp in the village, and instructed the inhabitants. Attempts were made to drive them away, but they stood their ground, and inquirers were not in any way terrorized by the efforts. Finally, when the time came no fewer than 206 were baptized, and their conviction was expressed by one who said: 'We and our wives are Christians until death—even if you grind us to powder.' After the baptism, prominent Hindus from Meerut visited the village, and did all in their power to win them back. They failed, and as a sign of their failure a notice was posted, saying, 'They were not willing to give up Christianity, and any Chamar who holds any communication with them is also outcasted, till he shall have paid a fine of 50 Rs. and a feast to the brotherhood.' After six months not one of the converts has gone back. All remain faithful."

MY LITTLE WHITE HOUSE IN THE EAST

W. G. Harris, Java

Come, rest a while on the shady verandah of my little white house in the East. Do you lack inspiration? You will find it there. Do you need rest? You may stay there undisturbed. Do you need a faith tonic? The remedy flows like a stream at the very gate. It is adventure that you seek, you say; then take this flying trip round Gibraltar, through the Red Sea, call for a drink of Ceylon tea in Colombo, make a good landing in Java, and then after a hot and dirty train journey for a couple of days, you may arrive at the nearest station to this little white house in the East. After that it is merely a good day's jaunt! A few miles in a stuffy, puffing omnibus, a few hours in a rickety native dogcart which, by the way, is generally black and quickly makes your white clothes the same color, and then—the road ends. So you must walk. Shank's pony will quickly take you inland, amid scenes of tropical verdure, and to points of wondrous panoramas and soul-stirring sights of beauty. The rice fields rise in terraces on either side of the narrow path. The cocoa-nut palms—fine feathery fellows they are—are seen everywhere, and here and there little darkies gathering their fruit.

Never mind the natives, even if they do stare. They are friendly fellows, but it is a rare sight to see a white man on this rough track. Be careful in crossing this stream; you must jump from one rare and slippery boulder to the other, but keep your nerve, take the risk, and you'll probably escape the wetting you anticipate. Here, take my hand, and I will help you up the steep bank on the other side. Avoid the centre path on that steep hill; it is far too slippery to be safe; the recent rains are responsible and—hi, boys, quickly!—make for yonder tobacco plantation. There are buffaloes coming, worthy beasts and tried, no doubt, but distinctly averse to white men. You must cross a bamboo bridge which has no sides. It is narrow and very shaky, but if you don't look at the rushing stream below it is quite an easy matter. Now through the shady bamboo lanes, round the corner, up a hill, and through a few more villages; now hurrying past the unbearable smell of a native market, with the usual hungry dog at your heels, and now it is only a sharp and rather rugged descent to this little white house in the East.

* * *

You don't think much of it? Well, waive your judgment awhile. In spite of

its bamboo walls, which may tremble as you strop your razor, it is a wonderful place to me. I admit that the floor is only earth, that the roof is a trifle leaky, that there is plenty of mud outside; yes, and that the windows are only holes in the wall, but, nevertheless it is our own little home, and the beacon-house for Jesus in the village. Take heart! The doorways are rather low. I bumped my head many times during the first fortnight here but painful experience is a good teacher, and I am careful now.

The post comes twice a week—that is, if we fetch it; the nearest white man is some miles away, and will never trouble you, so if it be rest and quiet you want you may sit in the shade of the coffee plants or bamboo and not be disappointed.

But, come! Dinner is ready. You'll enjoy it, I am sure, especially if you acquired the palate for plenty of rice. Yes, the ants are a nuisance; that is why we stand everything on water-filled tins. What is that on the wall? Oh, that's a char-chac.



A Missionary's Home In India

Unightly creatures, aren't they? but we never kill them, for they eat the mosquitoes and keep away malaria. Are there snakes about? Yes, but not many, although I killed one the other day about five feet long.

Now, I'll show you the rooms. This is the eating-room, of course. (Mind that trap on the floor, that is because there are so many rats here.) That is where we sleep, and there is your room. You should have a good night, for this is where we pray, plan and believe, and it is this room which helps to make this house the whitest in the kampong. It is the love factory of the district. The Lord Himself visits us in this room, to fan our spark of love into a burning flame, that, blazed by heavenly winds, spreads the glorious message of Salvation, joy, and peace throughout this thickly populated area.

Ah, well, good-night! I hope you will

sleep well. There may be noises, but please don't be disturbed. A rushing sound on the roof will be the rats. A baa under your window is our milk supply, the goat, or you may hear the horse trying to kick his stable down. He usually makes a twice-nightly attempt. The noise of the tong-tong only, means that the village watchman's imagination has been stirred, and that he thinks thieves are about. Sometimes an insect called the tok-ack calls in a very loud voice, but he is a harmless sort of fellow, so don't fear him. A dismal dirge means our Mohammedan friends are attending to their devotions. And if you hear the creak of the bamboo door, at about 5:30 tomorrow morning, well that means it is time to get up.

The native school stands within a stone's throw of my little white house, and so with the rising sun, come some of our dark-skinned boys to school. Gaze into their faces as they listen during the half hour of religious instruction, and watch them as they sing. Are they not an inspiration? They acquit themselves very creditably, too. They are one of the charms of my little white house in the East. Soon after breakfast the daily stream of callers comes and goes. Some are people to sell their eggs, or bargain about their rice; cute people these, who long since have heard of the love which belongs to the white house, and so try perhaps to ask from our heart more cents than our purses can allow. A little troublesome, perhaps, this type of callers, and yet they make me love this little white house, for here is the place to win them for Jesus, the only strong anchor in this rushing stream of heathendom. An occasional beggar, and then throughout the day

come the sick, with their high fevers and ghastly sores, not the best of company, perhaps, but they make me loath to leave my little white house in the East.

A few Sundays past a native man, dusty with travel, came to my gate and begged to be told the way of Salvation. He sought a true religion, and in a few hours the front verandah of my little house became a very sacred spot, for there he found it.

Yes, I thought you would realise it; this house has a peculiar charm of its own, it calls you from afar. There is nothing else like it for miles, no place so clean, no place of such happiness, no other spot where comfort is to be found, help given, Salvation preached. Yes, this must be the secret of its charm. Wonderful white house when, after hours of visitation in native quarters, long journeyings in the broiling heat, crossing torrents, and climb-

ing mountains, we come within the shelter of this little white house to treat our scorched skin and wet our parched lips, and find it so good to be home!

Only a bamboo house, perhaps, but its doors stand open wide to golden fields of opportunity, and there, in the countless villages dotted so thickly near by, lie myriad priceless treasures, jewels of eternal worth, living souls, possessions which even our blessed Lord doth covet. So I am

glad of this little house, crude though some think it is, for it is the gathering treasure-house of gems, which, living in darkness, have never revealed their charm but which, brought into the light of God, shall shine as the stars in the heavens.

Methinks the angels would love to be here and certain I am wherever I roam, the heavenly charm and insistent appeal of this wonderful work will call for my return to this quaint little home—my little white house in the East.—Selected.

WHY PETER SUCCEEDED AND PAUL FAILED

C. E. Lemmon

In the work of evangelism our people have always sought the apostolic norm. We have based our arguments upon a Pentecostal premise. This is well, for against that horizon of Christian history we can see silhouetted more clearly those initial impulses and forces that brought men to Christ. Educational evangelism is more than willing to rest its case in the story of the early church, not upon proof texts alone, always a method of doubtful merit, but upon the surer background of the apostolic program with its attendant successes and failures.

Let us therefore begin with two dramatic situations of apostolic history—Pentecost and Athens. Let us start with the two outstanding figures of the early church—Peter and Paul. On the day of Pentecost "Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, 'Ye men of Judea.'" And again "Paul stood in the midst of the Areopagus, and said, 'Ye men of Athens.'" It has been said that inasmuch as these two greatest sermons of the early church were addressed to men they serve to support a major emphasis upon adult evangelism. Even though one should admit this absurd legalism, from the standpoint of adult evangelism alone the first of these sermons is a huge success and the second a comparative failure. Peter's sermon brought its thousands to an acceptance of Christ while Paul's message resulted in but little more than the stirring of a philosophic ear.

We raise the cry, "Back to Pentecost," often failing to realize that the road that leads to Pentecost must traverse the slopes of an Athenian hill, and that the success at Pentecost can find its true explanation in consideration of the failure at Athens.

Surely the explanation of the success of the one and the failure of the other was not in the preacher. Paul was not inferior to Peter. Indeed most would place him higher on the scale of human greatness. Nor was it in the sermon. They were similar, these sermons, introduced with care, alike in contest, coming to a logical conclusion, and pressing for immediate decisions. In sermonic excellence no doubt most students would give Paul a shade the better of the argument. Nor was it in the strategy of the place. Jerusalem

for the Jews could not more than match Athens for the Greeks, each the center of its own civilization and culture. Perhaps you ascribe it to the Spirit, that strange and mystic Pentecostal flame that burned into human hearts and touched the apostolic tongue. But who would withdraw from Paul, the ecstatic soul of the roadside vision and the third heaven, any portion of the Holy Spirit of God?

The success or failure of these two great sermons is accounted for, not upon the ground of the preacher or the message or the strategy of place or time or the attendant Spirit, but rather upon the varying quality of the audiences that heard the messages.

The congregation at Jerusalem was made up of devout men from all over the world. They had behind them a lifetime of spiritual culture. They had come from spiritual homes. They had been drilled in their synagogues. They were monotheists—believers in one God. And more than that, many of them had intimately known both the person and character of Jesus.

On the other hand, the congregation at Athens had only a pagan philosophy upon which to ground the Christian message. "They spent their time in nothing else, but to tell or to hear some new thing." They were idolaters, sceptics, doing their religious best in building an altar to a vague idea of an "Unknown God." With this congregation the preacher was doomed to failure.

It is obvious that right here we touch the nerve of evangelism. Without spiritual culture there is but little opportunity to make our preaching effective. **There can be no Pentecost without first a devout mind and a ready heart.** Here is surely revealed the great task of our day. The primary duty of the church is to prepare a spiritual background in life upon which to base a Pentecost.

Thorough Bible Teaching

We said it was the primary duty of the church to prepare a spiritual background to make possible a Pentecost. We have tried to show that this is largely the work of the teacher. Let us revert to Pentecost and Athens to find there another duty, largely the work of the preacher.

Those who believe that educational evangelism is truly of apostolic origin have a distinct and definite conviction upon the subject of preaching. They are fully conscious that the teacher alone is not sufficient. With the teacher must go the preacher. Religion by its very nature is emotional and surges forward toward some great life climax. Once to every man there comes a moment to decide. The conscience must be quickened, the emotions persuaded, the preacher must declare his evangelistic word.

Now the content and method of evangelistic preaching is revealed in the sermons at Jerusalem and Athens both by Peter and Paul. There is a striking and significant similarity. They were meticulously careful to base their evangelistic appeal on the spiritual background of their respective congregations. Peter begins with Joel, the Hebrew prophet, refers to David and quotes a Psalm and points out to them the significance of their own knowledge and experience with Jesus. On the other hand Paul must needs notice in pagan idols an evidence of religion, stops to say a word for their Unknown God, and does not forget to quote one of their own Grecian poets. He seeks to build his Christian message upon the meager foundation of their slender spiritual experiences.

We have the right to insist that our evangelistic preaching be so ordered. As preachers we have often failed to use the common sense of Peter and Paul. The one great failure of our modern evangelistic preaching has been the failure to understand the spiritual background of our modern church life. The theology of the pulpit has not always squared with the theology of the classroom. We often teach one God and preach another; we have one Savior in the school and quite another in the sermon; one salvation in the group and another at the rostrum. We shall never have the true evangelism of Peter and Paul until we match the preaching to the teaching; until we build our background of spiritual life and then use it in our exhortation.

The children of our churches are being taught by consecrated men and women from literature prepared by scholars and writers of the kingdom. The great fundamentals of our Christian faith are being wisely and carefully portrayed to them and we have a right to insist that this teaching be respected. But why not let the sermon be built upon the truth? Why not center in it this youth of tender years who walks the way to Christ and gives his life to God? He is the fixed point of evangelism, and his background is the average experience upon which to base our message. He has been carefully taught by consecrated men and noble women. He has learned the way, line upon line and precept upon precept, until at last under the persuasiveness of your sermon, God's clock strikes for him and it is his ripe "season for the soul."—World Call.

HOMES

(Concluded from page 75)

lodge, while mother dresses for the opera, and Gwendolyn is absorbed in a trashy dime novel until she is whirled off to the ball at nine o'clock. At midnight they begin to come home and when the clock strikes three here comes Gwendolyn very tired, but glowing over the ball, in which she danced with five very handsome young men whom she had never seen before and two had even remarked about her graceful steps and lovely gown.

A Wretched Hovel

Now from this home let us go into the suburbs, to quite a different type of home life.

We see a very poorly constructed shack with the windows broken and no paint on the warped boards. Tin cans and other rubbish are scattered all over the yard, where flowers and trees should be. Several small children with dirty faces, tangled hair, and torn clothes are playing in the yard and street. They cluster about us in wide-eyed curiosity and we are soon informed that "Maw" is away washing for a stylish lady, and that Lizzie is in the house tending the baby, while "Paw" hasn't been at home for three days and nobody knows where he is.

As we approach the house we are admitted, reluctantly, by a bashful girl about eighteen, who has been trying in vain to pick up things from the dirty floor and pile them in a corner. Boxes are used for chairs and dirty covers are thrown on the floor which serve as beds. The poor girl is very sensitive of her shabbiness, and the dirty house, and is afraid we will become annoyed at the constant crying of the sickly baby sister whom she is trying to quiet.

When "Maw" comes at noon, she is cross and tired and very impatient at the constant pleading of her children for something to eat. When they at last sit down to their bare board table, with nothing but corn bread and black molasses they constantly wish "Paw" would come home, and be nice to them so they could have more to eat.

When "Paw" does come that night, he cruelly beats his wife for not having more for supper and the children cower off to bed, for fear of similar treatment.

This picture is indeed a sad one and only Christ can bring peace to that wretched home. It is only the love of Christ that can fill the longing void in poor Lizzie's life, and can soften the hearts of that cruel father and that worn-out mother.

Another Home—But Christian

Now we are going to the country for a peep into a home. We see a neatly built home with clusters of beautiful flowers about the door-way. A small stream runs close by where two happy children are wading and splashing the clear cool water into each other's faces, and the merry echo of their ringing laughter can be heard far into the valley. Farther down the stream is a happy lad of about twelve summers,

who is fishing, allowing his bare feet to dangle over the knotty log into the cool water below. The deep, kind voice of the hard-working farmer can be clearly heard as he kindly urges his horses over the field. A merry song is wafted on the sweet, smelling air from the kitchen, coming from the heart of a contented mother and her helpful daughter as they prepare supper for the hungry brood.

As the sun slowly sinks into the West, a low tinkling can be heard far down the valley and as it grows louder and louder a herd of cattle appear coming up the dusty road, driven by a whistling boy, whose ruddy cheeks and brown hands show the making of a fine man. After chores are done the family gathers around the plain, but neatly set table, and as each one settles into his place, everything grows intensely quiet and all heads are bowed in sublime reverence, while the father gives thanks to God for His loving care, and for providing so bountifully for all their needs. What a good time they have while they eat, as each relates the day's happenings, from the youngest to the oldest.

After supper, while Mary washes the dishes, mother darns the stockings and patches the little frocks, and after prayers are said at her knee she tucks the little tired bodies into cool soft beds where they are soon carried into the land of pleasant dreams.

As the tint of the morning sun bedecks the eastern sky they are all up, doing their duties with refreshed minds and rested bodies. Before they eat breakfast they all gather around the family altar and listen to the Word of God and then kneel down to ask His care and protection through the day and again thank Him for His loving care and kindness in their past lives.

Truly God is the head of this home and the family is happy and content in His care. Angels could be asked to stay over night in this home and not feel out of their element. The ties that bind this humble home are of true metal and bear the stamp of heaven. It can truly be said that a home so ordered is the sweetest type of heaven. It was this type of mother who sang the gentle lullaby as the little tired frame was lulled into peaceful slumber, and mother who so quickly healed the cut or bruised finger by the touch of her fond hand. When the little head burned with a high fever it was mother and not a nurse girl who soothed the pain by her loving caress on the aching brow, and watched so anxiously by the little bed only too glad to do something for the comfort of her suffering child. It was mother who left her warm bed on cold nights to see that there was no snow blowing in over the children's bed and to tuck the cover more snugly around the peaceful forms. Ah, yes, a true mother would gladly give her life for the ones whom she loves so dearly.

Truly, fond fathers are needed to-day instead of "dad." This kind of a father who was a pal and a comrade to his chil-

dren; one who loved to crawl on his hands and knees in a frolic with his little child as tireless as the horseman on his back. It was father who lifted the little fellow on the big strong horse at noon and let him ride him to the water trough and then raced with him to the house, being the loser with such a fast footman as his little three-year-old man. Home with such a father and mother where God is the head is what shapes our lives. It is from these homes we first catch the glowing spark which illuminates our whole lives when it catches fire in our hearts.

Why are there not more homes of this type? Have new inventions and luxuries made so many homes a cold form of machinery? We need more real Christian homes today, where girls are taught to cook, bake bread, and keep house, instead of dance, play cards, spend money, and parade the streets. More homes are needed where father has the entire confidence of his children, and where mother is the sole queen of the realm, and conducts herself in such a way as to be worthy of that most hallowed name "Mother." We need more homes that are considered a sacred spot and the occupants love to be there because it is home, not merely as a place to go when hungry or to sleep when tired. Homes are needed where the responsibility of rearing the child is taken by the parents and not shifted to school teachers and nurse girls. No teacher or nurse girl can ever exert the same influence over the child's flexible mind as his mother who understands him so well.

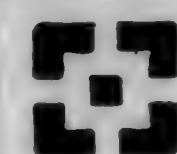
The explanation of the startling change in homes is the fact that Christ has been pushed out and other things are filling His place; there cannot be a happy home unless Christ dwells within its walls, and if the home is Christian it will be happy. Without Christian homes the nation will crumble and fall for truly the strength of the nation lies in the intelligent and well-ordered homes of that nation. Without the Christian home there would be no Christian Church; without the Church, Christianity would be trodden under foot and without Christ, the people would perish. If it be true that upon the hinges of home, the nation and Church swing, how important that the true spirit of a real home be fostered in this day when there are so many tendencies drawing away from the old method. It is everyone's duty who has the love of God in his heart to endeavor to make his home a true type of heaven, one upon which Christ can smile, and whisper, "Truly that is Home, Sweet Home!"

La Junta, Colo.

President Coolidge cares nothing for golf, tennis, baseball or any of the other standard outdoor sports. Horseback riding appeals to him only mildly. His game is walking. Five mornings a week the President is up at 6 A. M., for an hour's constitutional at high speed before breakfast.



BIBLE STUDY



FAITH AND PRACTICE — ACTS

XLIV

CONCLUSION

The Acts of the Apostles forms a fitting conclusion to the Book of the New Testament, although it, itself is not concluded. Paul is left a prisoner in his own hired house. He was in a position to continue his own great work of instruction to the churches among the Gentiles and to confirm the faith of the Jews in Christ their Messiah. This he did in writing. He also laid the foundation for the evangelization of the future generations of men, the continuation of the work of Jesus Christ throughout the world and continuing until Christ shall come again. It is a peculiar fact that while evangelization is carried on by the inspiration of the Spirit of Jesus Christ's constraining and at His command, the great mission is conducted under the directions of the ministry and writings of Paul, the Apostle to the Gentiles. Thus, the "ACTS" of the servants of Jesus Christ through His servants, continue forming a record, in which every faithful minister and disciple of the Lord shall have supplied a portion, and the great record written will be read when the deeds of men shall be declared and the rewards given on the last great day.

The title of this study suggests the two outstanding features of this record and the two fundamental principles of Christian evangelization. The Faith which is preached must be the true faith of Jesus Christ, and that only. The Practice or the application of that faith to the lives of men must be such that the faith is truly interpreted and its integrity maintained. In these two respects the Book of Acts is outstanding in importance and value.

The beginnings of the ministry of the apostles were closely associated with those important truths upon which the Gospel is based,—the death, resurrection and ascension of Jesus and the giving of the Holy Spirit. The first sermon, on the day of Pentecost, was preached but fifty days after the time of Jesus' death, and but ten days after the return of Jesus to His Father in heaven. On the day of Pentecost the Holy Spirit had been poured out upon the group of believers who inaugurated the Gospel dispensation and from whom has gone forth the Gospel message which today is the power of God unto salvation. This beginning was so close to the theme of the Gospel that we should expect nothing to have been added and nothing omitted from the message which Christ had

commissioned His disciples to preach to all the World.

The greatest importance attaches to the character of the message to be preached, and it is noteworthy that all of the apostles, with Paul, everywhere preached Jesus Christ, crucified for the sins of men, raised from the dead for justification, living at the right hand of God for intercession, and sending forth to believers the Holy Spirit for comfort, testimony, and power for service.

Jesus, the Son of God and Savior of men, was preached to the Jews at Jerusalem on the day of Pentecost. The Jesus, whom the Jews had slain, was the Son of God in whom they must believe for salvation and those who believed were, on that day, baptized with water and received the Holy Spirit for their blessing and comfort. It was the same Jesus who was declared to the multitudes by Stephen, and whom Philip had proclaimed to the eunuch from Ethiopia. Peter preached the same truths to the Samaritans and to the Jews at Joppa. He was led by Jesus from heaven to declare the same message to the first of the Gentile hearers in Caesarea. Saul of Tarsus saw and believed on the same Jesus and Savior in heaven, and, being converted in his heart and life purpose, preached Christ to the Antioch church which he had expected to persecute to death for the same faith. From Antioch the Gospel concerning Jesus Christ went forth to the isles of the sea, to Asia and Europe. Everywhere men believed on Jesus and were saved, having the peace of God and testimony of salvation.

Conditions essential to the acceptance of the faith of Christ differed in no respect to individuals or communities. The one condition was that of repentance from sin and every ungodliness from idolatry and superstition. Paul repented of his wrath and hatred and of his wrong judgment and self righteousness. The Ephesians repented of their idolatry and superstition. Everywhere men gave up their false hopes and rested their faith wholly in Christ and kept His word. In every case men were willing to forsake their sins to live a life of righteousness unto God. Jews and Gentiles alike repented,—the Jews turning from their law-condemned lives and from their vain trust in the law for salvation,—the Gentiles, from their ungodly ways and from their vain hopes, having neither God nor hope in this world.

In the apostolic time there was one common standard adopted by the Church, as to what should be required of men who would serve Christ. That standard, originating at the council of the church at Jerusalem, seems to have been adopted wherever the Gospel was preached. It affected the daily life and customs of men, but it was generally known since it had been witnessed to by the Jews in every city whence they had been scattered abroad. Men were required to abstain from blood, from meat offered to idols, from things strangled and from fornication. In but one of these customs or habits of life is there found any divergence, and that is in respect to the eating of meat offered to idols. Paul advises that while eating such meat would not be a sin in itself because the idol is nothing, there should be a charitable attitude toward those who might be led into a digression from the faith by such example. In no other respect was that standard of life disregarded and it affected the customs and convictions of both Jew and Gentile. It did not originate in Christ but was established by common consent among the believers. It did not permit digressions from virtue but confirmed the virtues of the Christian faith.

With respect to the obedience of the faith among the believers, there is found the observance of those ordinances confirmed by Christ among His apostles; and continued by them in their early ministry. The rite of Christian baptism was observed everywhere. Those who believed were baptized. In some cases large numbers, in other instances individuals were baptized with water in the name of Jesus. The Christian observance of the communion in the breaking of bread and partaking of the cup was at no time questioned. If there is silence with regard to its observance, the early precedents speak for it, and the teachings of the apostle Paul bear witness to its observance. The same is true with reference to any of those Christian practices observed and taught by the apostles in the Word. The early Christian Church had fellowship in the common observances of the ordinances established by Christ and His followers. There was no difference between Jew and Greek.

On the question of the acceptance with God of the nations and peoples, the Gospel was sent forth to all men. The Lord found men as they were and left them what the Gospel of Christ made them. The Gospel did not make a Jew out of a Gentile, nor did the Jew become a Gentile because of the grace which was extended toward all men under the Gospel

dispensation. But, both Jew and Gentile were expected to live a life of righteousness, keeping His Word, rejoicing in a common Savior and Salvation and in the common hope of eternal salvation and of glory at the appearing again of Christ. All were exhorted to love and peace, to the ministry of the saints and to the needy and to the spreading of the news of salvation to other people and nations.

Above all, the truth and blessing of the faith was revealed in the desire of all believers to honor the Father and the Savior Jesus Christ by a life that had been saved from sin and now given fully to Him. Through the Holy Spirit men were led from sin and the world to a life that was joined to the very throne of God in heaven. They were attached to Jesus who sits at the right hand of that throne. The world had no great attachment or concern for them, except as a place to live and witness for Christ. Governments were recognized and honored, material things were possessed and used, associations with men were essential and enjoyed, but, all were looked upon as but means by which the will of God might be carried out, His kingdom promoted, and then to pass away while the kingdom of Christ endures forever. This is what wrung the confession from Festus and Agrippa, and brought captains and rulers to respect the men who preached Jesus Christ. The mystery and power of the Gospel of Christ, which manifests itself in such a godly and heavenly life is

"CHRIST IN YOU, THE HOPE OF GLORY."

The End.

The Workers' Column

Blessing Through Justification.—Gal. 3.

March 8.

- I. The means of Justification is Jesus Christ and Him crucified.—Gal. 3:1-6.
 1. The crucified Christ is set before all believers.—v 1.
 2. Obedience to the faith requires a belief in Christ crucified.—v 1.
 3. Faith in Him is the source of a Christian life.—vv 1-6.
 - a. The Holy Spirit is received by faith in Him—not by the works of the law.—v 2.
 - b. All spiritual and Christian life is begun by faith in Him—and completed by faith in Him—not completed in the flesh.—v 3.
 - c. All persecution and opposition of the Christian faith results from faith in Christ crucified.—v 4.
 - d. All spiritual power and manifestation is a result of faith in Christ crucified. It is not found in keeping the law, or in any power of the flesh.—v 5.
- II. Abraham's justification and blessing.
 1. He was accounted righteous. By his faith, he believed God.—Gal. 6:6.
 2. Those who believe God, like Abraham, are righteous as was he.—6:7.
 3. The heathen, whom God would justify also, have the example and testimo-

ny of their justification in Abraham, whom God has made an example.—v 8.

4. All persons who have faith in God, are equally justified with Abraham.—v 9.
- III. The failure of justification by the law.
 1. All must continue in all things that are written in the book of the law, to do them in order to be justified.—vv 10-12.
 2. All who do not continue in all things in the law are cursed, as it is written in the law.—v 10.
 3. The law itself declares the impossibility of justification by its works.
 - a. It makes provision for redemption.—v 13.
 - b. It declares that the just shall live by faith.—v 11.
 4. It made Christ to become a curse to redeem the transgressions of the law from its curse.—v 13.
- IV. Justification and its blessings come through faith.
 1. It is in harmony with God's law.—v 11.
 2. It is not associated with an impossible righteousness by law.—v 12.
 3. It is based upon a redemption that completely removes the curse of law and of broken laws.—v 13.
 4. It brings the blessing of justification and of those whom God has justified by faith.—Abraham.—v 14.
 5. It brings the blessing of God through Jesus Christ.—v 14.
 6. It brings to the believer in Christ the promise of the Holy Spirit.—v 14.

The Enlightened Thought.—I Cor. 2.

March 15.

- I. The darkness of man's mind and heart.
 1. Man's wisdom possesses some excellences.—I Cor. 2:1-6.
 - a. It gives excellency of speech.—v 1.
 - b. It is enticing.—v 4.
 - c. It reveals the wisdom of men, and of the world.—vv 5, 6.
 - d. It is the quality of the princes of the world.—v 6.
 2. The thought and wisdom of the world is a failure.
 - a. It is not the medium through which Christ and Him crucified is declared.—vv 1, 2.
 - b. It lacks in demonstration of the Spirit and of power.—v 5.
 - c. It affords no basis by which men may stand by faith in the power of God.
 - d. It can not save the princes of this world, who may possess it to the fullest degree.—v 6.
 - e. It could not detect and save the Lord of glory from crucifixion.—v 8.
 - f. It could not see nor understand the eternal things of God.—vv 9, 11, 14.
- II. The enlightenment of thought, by God's wisdom.
 1. It is enlightened by the wisdom of God.—v 7.
 - a. The mystery spoken by God's servants.—v 7.
 - b. The eternal truth of God, for the glory of men.—v 7.
 2. It is understood by those only who have turned to God and have accepted Christ.—vv 5, 6.
 3. Human thought needs enlightenment.
 - a. It can not see the things of God.—v 9.
 - b. It can not hear what God has prepared for those that love him.—v 9.
 - c. It can only understand the things of man.—v 11.

4. The thought of man can be enlightened.

- a. By the spirit of God.—v 10.
- b. By the spirit, who searches the deep things of God.—v 10.
- c. By the spirit, who knows the things of God.—v 11.
- III. The mind that is yielded to God.
 1. Receives the revelation of the things of God.—v 10.
 2. The spirit of God makes known to the believer what may be known of God.—vv 10-12.
 3. The believer may understand and declare the things of God, as revealed by the spirit.—v 13, 15.
 4. The understanding of the spiritual mind may not be judged by the natural mind.—v 15.
 5. The spiritual mind and thoughts are in fellowship with the Holy Spirit, with Christ and with God.—vv 12, 14, 16.

Conditions which Promote Song.—Col. 3.

March 22.

- I. A condition of new and heavenly life.
 1. The life renewed with Christ.—vv 1, 3.
 2. The affections set on things in heaven.—v 2.
 3. The hope of glory assured.—v 4.
 4. Evil and the fear of wrath removed.—vv 5, 6.
 5. The evils which conflict with men put off.—vv 7-11.
 6. The spirit of love and peace prevails.—vv 12-14.
- II. The love of God and of the brethren gives happiness.
 1. The peace of God rules in the heart.—v 15.
 2. The unity of the brotherhood promote love and joy.—v 15.
 3. The Word of God in the heart gives light and comfort.
- III. The character of the song under most favored conditions.
 1. It teaches and admonishes from the Word.—v 16.
 2. It helps the singer and the hearer.—v 16.
 3. It cheers the heart.—v 16.
 4. It worships the Lord.—v 16.
 5. It is blessed with special grace from the Lord.—v 16.
- IV. The spirit of song and of life.—v 17.
 1. In word the song should glorify God.
 2. In deed the song should glorify God, and not the singer.—v 17.
 3. The song, the instruction and thanksgiving should all be in the name of the Lord Jesus, and should be an offering of thanksgiving to God by Him.

Does My Church Need Me?—I Cor. 12.

March 29.

- I. Have I a place in the church?
 1. If I own Jesus Christ as Lord.—v 3.
 2. If I possess the Holy Spirit by whom I call Jesus Lord.—v 3.
 3. If, possessing the Holy Spirit, I possess also one more of His gifts.—vv 1, 4.
 4. If I am a member of the body unto which I am baptized by the Spirit.—v 13.
- II. Can I do anything in and for the church?
 1. By using one or more of the diversified gifts which the Spirit gives.—vv 4-6.
 2. By being useful in any way, and discovering the particular gift bestowed upon me by the Spirit.—vv 8-11.

(Concluded on page 94)

EDUCATIONAL

LIFE PARTNERS

Considerations in the Selection of a Life Partner

A. D. Wenger

1. One who is a faithful Christian should be sought. The believer is commanded to "marry only in the Lord." Neglect of this has brought sorrow to many homes. The unbelieving companion may never come to Christ and may keep you out of heaven.

2. Health may be second in importance. One feeble in body or mind can not well provide substance and training for a home. Besides, chronic ill-health is often transmitted to posterity. Especially is one whose physical and mental powers have been wrecked by secret vice unfit for the high calling of founding a home.

3. Look for good traits of character. One easily offended and sulky, haughty and overbearing, harsh and unkind, selfish and unyielding, talkative and saying nothing can be a constant thorn in the side of an unfortunate partner. On the other hand a kind, good-natured, gentle, patient, loving, sympathizing, cheerful, courageous, true and helpful companion will brighten your pathway with flowers and sunshine.

4. "Good looks" figure very largely in most choices. The patriarchs had wives fair and beautiful. An attractive figure has never been objectionable if combined with good character. But outward appearance counts entirely too much. For that reason we have the maxims, "Beauty is only skin deep." "It is not all gold that glitters." "Pretty is who pretty does."

5. Are we related? should be an important question. The Bible forbids the marriage of near relatives. Very noticeable ill-effects of the marriage of relatives even not so near have often been observed in the way of feeble-minded off-spring. Young people generally are not aware of this serious consequence. The parents who can trace relationship should warn their sons and daughters in due time and endeavor to enlarge their circle of acquaintances beyond the borders of the relationship so they will not be compelled to choose among their kin. Man mates lower animals with scrupulous care and is careless with his own species, the highest and noblest of God's creatures, because he allows unwise love to blind his better sense.

6. Diligence is important. Who wants a lazy partner? It is usual for slothful people to appear industrious until after the nuptial knot is tied. Afterward their slothfulness appears. Don't be fooled. Look

up their history from early childhood. Investigate their habits of labor generally. A sluggard at the head of a family may mean hunger, rags, filth, vermin, a leaky shack and general neglect physically, morally and spiritually.

7. Economy is an essential feature. A spendthrift never lays up for a "rainy day." As fast as he makes money, and sometimes faster, it goes for pleasures and luxuries as well as for necessities. He has a mania for spending money and it would be his heart's delight if he only had more to spend. He lives from hand to mouth, pays rent all his life and when he gets out of a job or has misfortune the family suffers. He has no credit for he would sooner spend money than pay his debts. Sometimes it is the woman. Look out. Avoid the spendthrift.

8. Money is handy, but it is no disgrace to be poor if you have done your best and cannot avoid poverty. To marry mainly for wealth is a mistake. Such homes are usually unhappy. In many parts of the world and especially among the wealthy it is the prevailing custom to make wealth the chief consideration in the choice. Sensational court trials and divorce are frequent among that class.

9. Intelligence. A dummy or an ignoramus does not make a congenial and helpful partner. Good common sense is worth more than a college education without it. The Bible advocates study, meditation, wisdom, and understanding. Thoughtful and careful individuals who exercise their best judgment continually may develop a high degree of intelligence unless they are "born short." Wide awake, sensible and close observing young people are in demand.

10. Education is being considered more and more since a high school education is within the reach of so many. With a more thorough knowledge of God and His creation and man's art, we can think more, say more and often do more in a short time than we otherwise could. No one ever regrets having a good education. It can be used to a glorious end in the home and in helping to spread the Gospel. Fortunate is the one whose companion is well educated if the education is used aright. It is a valuable asset to any Christian home and should be highly prized.

11. Ancestry. Were the parents and grandparents bad? The iniquities of the

fathers shall be visited upon the children to the third and fourth generation." Was the individual under consideration once known as a bad child? Often when a father cannot control a disobedient son he says "He is just like I used to be." "He is a chip off the old block." Ancestry is worth considering, for to your great sorrow you are sure to see your bad self in your posterity.

12. Good habits are very important in the selection of a wife or a husband. If her language is not pure and refined, if she uses snuff, if she loves fashionable dress and gay company, if she is a parlor nuisance instead of a faithful helper in household duties she will not be a good helpmeet for you. You will have to keep a hired girl all the time. If he swears, chews and smokes tobacco, ever uses strong drink, loves to linger around public places, has been disobedient to his parents, cast him off. He would make your life miserable. "Single blessedness" is ten times better.

13. In the same church. If one belongs to one church and the other to another church the happiness is often marred. Many are blind to this until they actually meet it. Wise and considerate young people will look ahead and see that such divisions in the family will be unpleasant and detrimental to spiritual life. When parents are divided the children are generally more divided.

14. Aspirations. To drift with the tide aimlessly through life is not commendable. Is the heart set on accomplishing some grand and noble thing in life? There should be high aims and plans for the future. What is the outlook? How much more can one do than to simply take care of himself? See that your friend has lofty aspirations, so lofty that his program for life will be too full of good works to indulge in evil things.

15. Congeniality. That should be determined through sufficient association. People who "marry in haste often repent at leisure." Time and care should be taken to learn whether the parties are agreeable to each other and well suited for a lifelong struggle side by side. Lack of congeniality results in family quarrels, divisions and divorces.

16. Your own challenge. One cannot always get the one they want. He who has not lived a worthy life and has been forced to a lower stratum of society is compelled to take what he can get. Such a young man or woman does not deserve a better partner. Your own life is a challenge to society to give you according to what you have given to society.

17. Social purity. There is hardly another thing that will break up a friendship as quickly as a knowledge of the other being guilty of social impurity. From the days of Moses until the present, good society has revolted at it, and many are the wedlocks prevented on its account. Your friend has a right to know whether you have walked the path of virtue no matter what the consequence may be. It is better to remain single all your days than to get a life partner by lying and deception. The importance of social purity is most fully realized in sorrow and tears when it is too late.

18. Love is not least to consider. Isaac loved Rebekah, Jacob loved Rachel. "Husbands love your wives." There is more in the Scriptures on this feature of life companionship than on any other. True love should exist always before an agreement for marriage. Without it life cannot be happy. If the chief motive is for wealth, position, personal appearance or other selfish ends the voyage over life's sea will be rough. Assure yourself that there is love out of a pure heart for noble reasons, love that will continue through trial, sickness and sorrow on to the gates of death.

Harrisonburg, Va.

THE MENACE OF DEMOCRACY

John Thut

The Editor had the good fortune to be an associate with Bro. Thut in an enjoyable Bible Conference at West Liberty Church, Windom, Kansas. We heard him give this message in short form and urged him to write for publication. We are not in the habit of urging people to memorize prose, but will say that the points that Bro. Thut makes should be memorized by every youth in the world. Since some of our exchange editors reprint some of our articles we would say to them, Give wings to this message. In our minds this is one of the most destructive forces of the present day, although it could be one of the best powers for good. To keep the proper balance between authority and liberty is a difficult task. Only a close following of the Lord Jesus Christ makes it possible.—Editor.

The old and continuous conflict between the kings and the peoples of the various nations of the past and present, or to use American phraseology, the development of democracy, is one of the dominant forces of history. It has caused great civil turmoils and upheavals, accomplishing radical changes at times in the political affairs of governments. Many international broils and wars were incited by it and thus brought about the dismemberment of some nations and the formation of others, especially in Europe. Some kings were slain, some deposed, while the tyranny of others was restrained. The rights of the people thus gradually came into prominence and the principle was recognized and established that government has a right to exist only by consent of the governed. The people, not the king alone, constitute the state. In this respect the development of democracy exercised a salutary effect upon the affairs of mankind.

Leaving Proper Confines

Had this movement itself remained within proper confines by curbing the powers of despotic monarchs, it would have remained a legitimate force in history. It has, however, already made sufficient progress that one can judge it by its intrinsic merits. It is becoming evident that it is exceeding its proper limitations, developing some undesirable tendencies, and becoming a menace. Having triumphed in its long conflict with autocracy, it is invading the domains of all other authority. Ignoring restraint, a spirit of lawlessness is developed.

The Home Is Menaced

It has invaded the home. Children speak of their parents in terms of reproach and even of contempt. A fact generally conceded by both the religious

and secular press is that children now do not yield obedience or respect to parental authority as they did in past generations. The safety of this oldest and most sacred of institutions is endangered, in many cases is already being ruined, by this growing spirit of disobedience to the authority of parents.

Schools Are Endangered

This revolt of the rising generation against restraint also manifests itself prominently in schools. A disrespect for the principles of decency and propriety, a disregard for the moral laws, an indifference to well-established religious teachings and doctrines, a lack of reverence for sacred things in general, and a well-developed self-assertiveness are very characteristic of modern youth. Too frequently these tendencies are fostered and encouraged by the teaching profession. Moreover the remarkable discoveries and inventions in recent years by scientists have changed men's views with reference to material things and natural phenomena, old conclusions and ideas being discarded for more recent ones. If men's ideas and conclusions must be constantly readjusted in science, it is but natural to conclude that moral laws and religious doctrines are not assured and that we must also constantly readjust our beliefs pertaining to these matters, and so the urge is on to discard the old and try the new. This result of the scientific spirit, in conjunction with the development of democracy in the political world, are the basic causes of the spirit of insubordination so prevalent in these modern times.

Government is Flouted

The principles of civil government are attacked with vigor. Various types of radicals and reds are disseminating their

pernicious propaganda. Officials vested with authority are criticised and defamed. Constitutions and other important state documents, containing the fundamental laws of various nations, are not considered, by these agitators, as vital to the welfare of the people as their own radical views, and are, therefore, obstructions to progress. No authority, such seem to think, should be recognized except the impulses of their own inner consciousness. There is rapidly developing that civic condition wherein every man does that which is right in his own eyes—a deplorable condition, a state of universal anarchy.

The Sacred Is Invaded

Not only against matters secular but also against matters sacred does this movement direct its attack. Church authority is undermined. Her right to define herself on great and fundamental issues is challenged. It is claimed that the church is too conservative,—even reactionary, restricting the people in their right to indulge in legitimate liberties. Doctrines that have long been considered fundamental to the Christian faith and essential to our salvation are now ignored and denied, because they are not agreeable to the carnal desires of men.

Even the Bible as the Word of God is assailed. Its message has always been considered by its believers as God's revelation to man, and as such is inspired, inerrant, and authoritative. The discussions on any subjects about which the Bible gives us some knowledge,—questions of doctrine, history, law, science,—were silenced by quotations from its various books; its statements were accepted as final authority. Jesus Christ silenced the devil in this way. Many of its professed friends now, however, have reduced it to a merely human book; its objectionable parts have been expurgated; its undesirable teachings, eliminated, and its wisdom impoverished to human speculations and as such not to be considered more important or authoritative than the vagaries of philosophers. The Bible is a discernor of the thoughts and intents of the heart; it is the authority by which man will be judged, or is already judged; but men now freely judge this Book. With men thus asserting their authority over the Bible, and removing the light that it threw on life's dark problems, and having no more light than the darkness of men's speculations to illumine our pathway, we can only be groping into—who knows what?

Unseating Christ and God

Having become infatuated with their success in their long conflict with authority the promoters of this great movement of democracy have now become so arrogant that they are beginning to presume upon the authority of Jesus Christ and Almighty God,—the last stronghold of authority that can be assailed. Jesus Christ, according to them is a Galilean peasant of humble origin, who became a great teacher,—an idealist who suffered martyrdom; nothing

miraculous attended His career; who exerted a powerful influence over His contemporaries and in subsequent history, but whose authority over men is not conceded. He is reduced to human level; or what pleases carnal man better, man is exalted to Christ's level,—that is, man is deified. The sovereign rights of deity over humanity, the authority of the divine over the human, is being obliterated. God Almighty Himself is being democratized. Gradually man is asserting his claim to deity until he "exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God." Briefly but yet quite clearly the inspired prophecies in several passages portray the consummation of this enticing but sinister movement of democracy,—a consummation, troubled, confused, iniquitous, from which it will be a glorious privilege to be delivered.

"When the Subject Is 'Liberty'"

Doubtless the Apostle Peter had this in mind when he wrote: "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage" (II Pet. 2:18, 19). He refers to a class of teachers who will succeed in seducing many people. The agency they use are "great swelling words of vanity,"—the enticing power of fluency of speech. Who has not felt his reason captivated, his emotion burn, and his imagination glow under the subtle and persuasive power of oratory? How does the precise and discriminating use of great swelling euphonious words in orderly, finely constructed sonorous sentences hold our attention and rivet our interest! What beautiful, entrancing word pictures can be portrayed by these adepts in the use of words! And when the subject of "Liberty,"—exemption from authority, freedom from restraint,—ah, thou bewitching boon, what roseate possibilities are here! How exuberant may now become the flow of words!

And into this alluring temptation these teachers with their numerous dupes will fall. Peter's characterization of these teachers is "they promise them liberty." This at present is a magical word—a word to conjure with. There is a general cry now for liberty—liberty with a great diversity of meaning. Some still demand more political liberty, others ecclesiastical liberty, still others liberty of thought, again others liberty of conscience, still others more personal liberties, etc. It is probable that some of these brands of liberty may be perfectly legitimate, others are rash and radical propaganda; some of them once expressed noble and pure human rights, but as used now are but a demand for license and indulgence. It is becoming a drift towards corruption, sin

and death. Peter states the gradation downwards as "liberty," "corruption," "bondage," and "the latter end worse than the beginning." Paradoxical as it may seem, liberty results in corruption and bondage. This great and powerful force in history, the development of democracy, the movement that restrained the tyranny of autocrats, in the process of its development is now rapidly manifesting itself as a demand for exemption from all authority, for freedom from restraint, for the privilege to pamper the appetites, and for full liberty of thought and conscience, tending toward the deification of man. In its consummated stage it will be characterized by a disregard of human and divine laws; individuals recognizing no higher authority than their own inner consciousness, acting on their own impulses; a state of universal lawlessness.

God and Truth Still Enthroned

Despite this great movement in history against authority the principles of decency, of right and of truth are still in force. The moral law has not yet been abolished. The doctrines of the Christian faith have not yet been revoked. The Christian Church has not yet been prevailed against or overwhelmed. God has not yet abdicated His throne, and He

still holds men amenable to His laws. Every man must give an account of himself to God.

What should be a Christian's attitude towards the development and culmination of democracy? Is the cause of Christ advanced or impeded by it? Does a Christian receive happiness or fulness of joy through gratification and indulgence? Are liberty of conscience and freedom of thought, as interpreted at present, in matters pertaining to our moral and spiritual life the ideal standard of Christian living and thinking? Are our answers to these questions favorable or antagonistic to the fundamental tenets of the teachings of Christ? He says: "If any man will come after me, let him deny himself, and take up his cross daily and follow me." Obedience and submission to the will of Christ is the secret of growth and joy and power in Christian life and service. The Apostle Paul, himself an intellectual and spiritual giant, instead of demanding freedom of thought, found his chief delight in "casting down imaginations, (reasonings) and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5).

La Junta, Colo.

WHY ACQUIRE AN EDUCATION

Martha Springer

The writer of this article is just at the threshold of a life of usefulness. She read this essay at the Young Peoples' Conference. She holds forth the ideal that we wish every young person would possess. Education apart from the knowledge and the purpose of God is only a curse to the possessor. The value of an education depends entirely upon the individual, the kind, the purpose, and the future use of the same.—Editor.

Every Christian young man or woman should have the desire to live a life which will count for the most to the cause of Christ.

Education is the development of the natural powers of man, the intellectual, physical, moral and spiritual. There are two kinds of education, the Christian and non-Christian. We as Christians are of course, interested in Christian education. Christian education is centered in Christ while the non-Christian education is centered in self. Education without Christ is detrimental to the cause of Christ.

First Things First

We must recognize first of all that conversion should precede higher education. We want to know Jesus Christ as our personal Savior. Human nature of itself is a hopeless wreck and no amount of education or culture can make it of any value to the cause of Christ. Education without Christ will help the cause of the enemy. There are many examples of this in our present day.

The Proper Purpose

"The fear of the Lord is the beginning of wisdom." We want to dedicate our lives to Jesus Christ to place them entirely upon the altar and consecrate them to Him.

This is the most important and first great essential. If we are in this condition we are in a position to be truly educated for the highest good. When we possess this divine wisdom the danger of education becoming harmful is not great.

To render the most effective service we need to discover and develop our natural powers. We do not want to take our own way and plan education, but we want to take God's way. Whatever talents and bodily strength we have are gifts from God. If our plan for our education is not in accordance with God's plan we must be willing to change it. We try to get a good education to prepare ourselves for our future work. Let us prepare ourselves to do a work that is pleasing to the Lord.

God has a plan of service for every child of His and He knows what preparation is needed and if we consecrate ourselves, our mind and hearts to Him, He will lead us all the way. He will assuredly make known His will concerning our education.

The Proper Schools

We want to get our education at a school in accordance with God's word. To-day many schools are ignoring and even rejecting the doctrines of the Bible. Jesus

(Concluded on page 94)

OLD BOOKSTORE IN THE HEART OF QUAKER CITY

Famous Browsing Ground for all Sorts and Conditions
of Readers

William A. M'Garry

Book lovers of all ages in every corner of the world, as well as others who decry the heedless pace of modern life that leaves so little time for thought and tends to stamp out historic landmarks, will be interested and perhaps elated at an item of news from Philadelphia. In the sense that the word is used by newspapers the information is not news because it is "negative"—but millions of readers of all living generations will not see it in that light. The story is simply that Leary's Old Book Store, the largest in the world, is to continue doing business at its old stand.

Months ago the commercial and trade journals all over the country carried the information that an already huge department store intended to build an addition south in Ninth street from its present structure. Probably not more than one reader in a thousand of this item in its various forms was aware that if this addition were built as planned it would obliterate Leary's. But since then the heads of the firm have been deluged with a steady stream of letters from reading and writing men, teachers, philosophers, scientists, technical men, and just plain workers asking if the famous old bookstore intended to move or had sold out.

Now it may be announced that Leary's is not to be swallowed up or changed in any way by the encroachments of commerce. The new building is to go up around it, but the old-fashioned three-story brick structure with its quaint awnings and its famous sign of the "bookworm" is to remain just as it has been for more than half a century. A fabulous price was offered for the narrow plot of ground on which the bookstore stands—a price that would have equaled the profits of two years. It was rejected because the owners who have grown old with the books of the world thought more of tradition and the good will of their clients than of immediate profits.

Leary's was founded eighty-eight years ago when William A. Leary arrived in Philadelphia from Maryland and began to sell used books from a basket in what was then the business center, along Second street. Since then its patrons have numbered virtually every famous statesman and man of letters in this country and many from abroad. It is and has been for years the first place to be sought out by literary celebrities visiting Philadelphia. World travelers go there, and keep in touch with the old place wherever they may be. But the real backbone of its patronage both in its own city and in the mail-or-

der end of the business is among people of small means who buy used books because that is the only kind they can afford.

In that sense this old bookstore might be likened to a university—and what an institution it is. Half a million books are on its shelves or in its warehouses—or rather in constant circulation through them. The sales frequently run into two or three million books a year, so widespread is the demand. In these books is all the knowledge of the ages, for the stock is not

and seventy-five years ago, with the volumes arranged on broad tables or in bins. Inside there are a few more tables for special displays, and then the stacks, reaching to the ceiling, with aisles between just wide enough for two rows of book lovers to browse. These aisles are nearly always comfortably occupied. Here the student working his way through college rubs well-worn elbows with the statesman, the professional man and often the multi-millionaire collector.

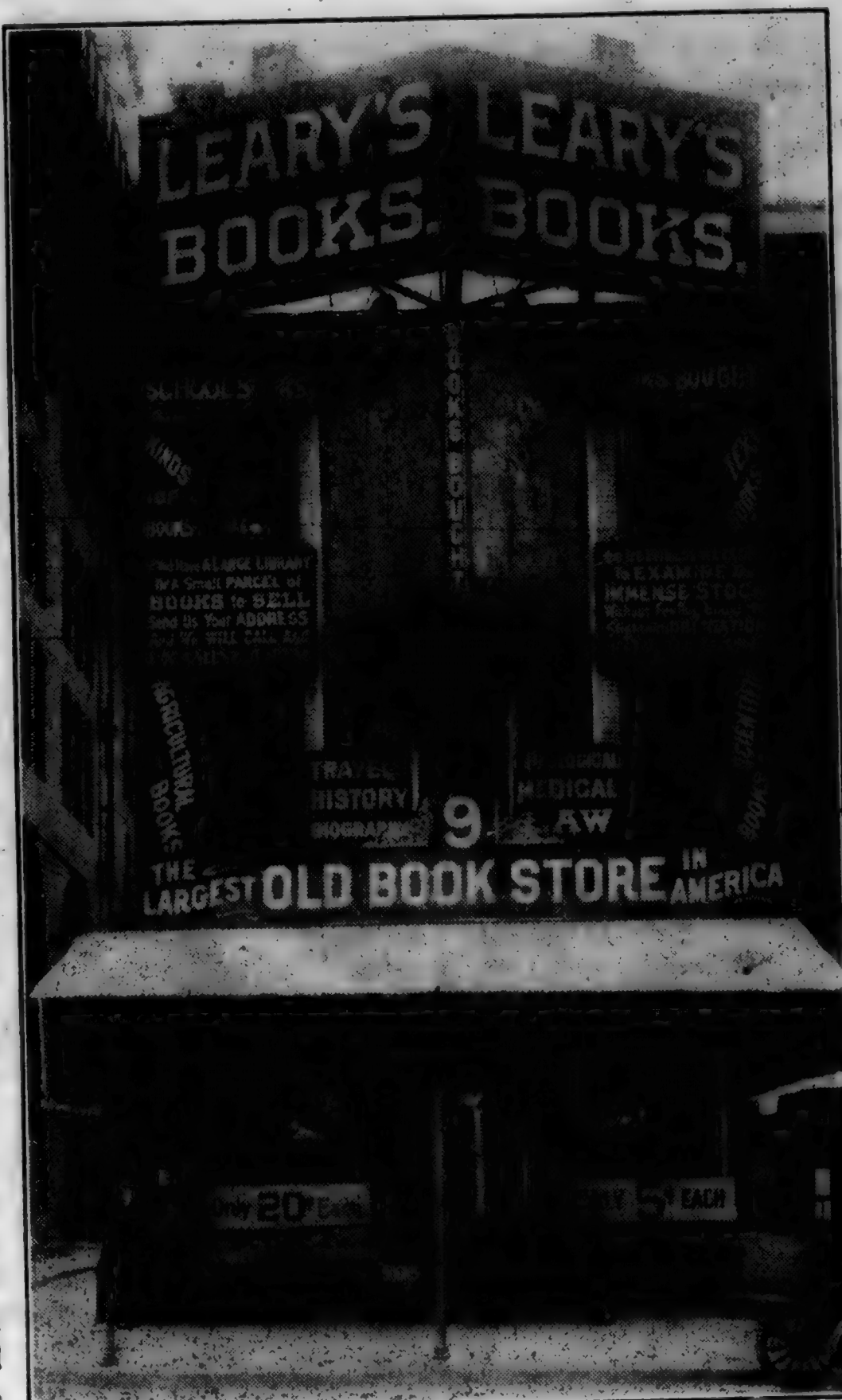
In that connection Leary's has some interesting bits of booklore to offer. There have been periods in its history when book collectors made up the bulk of its customers. For some years after it became the fashion for rich men to make collections of rare books the shelves of the old bookstore were the mecca of treasure hunters. More often, however, the "find"

was to be made on the outside tables under the awnings, or in the outdoor shelves that run along the side of the old building where it is flanked by a narrow court. Here, in a helter-skelter collection of volumes selling at five, ten or fifteen cents each, prizes have been picked up worth hundreds of dollars at the time and now worth thousands.

Simon Gratz, of Philadelphia, bought from these counters one day a packet of yellow pamphlets, most of them relating to Indian wars and similar minor events of early American history. Today these little early imprints bring from two hundred to five hundred dollars each. The reason is that it has become almost impossible to buy them, since nearly all have found their way into the libraries of the historical societies and of wealthy collectors. Although Leary's is constantly buying libraries, to keep its shelves supplied, rare books are appearing less and less in the incoming flow. For a time the store maintained a rare-book department. That has now been replaced by the department of scarce books.

To the outsider this may sound like very much the same thing, but it isn't. According to Edwin S. Stuart, former governor of Pennsylvania, who has owned the store nearly half a century, "scarce books include thousands of titles, and the number is increasing daily." A scarce book is simply one that has never been sought by the collectors, but is in great demand by actual readers. The price of it as a rule is still considerably below the original publishing price. In spite of the demand, such books come back again and again to the market. Sometimes the store has had as many as a hundred names on the waiting list for a particular book, and all of them may be supplied within three to six months. Nine out of ten buyers of old books are also sellers of books. They bring back the volumes when they have finished reading them, to get funds to buy more.

The old bookstore thus has been the means of furnishing library facilities to



Courtesy Dearborn Independent.

The landmark of used books confined to mere popular reading. It includes every branch of science and technology, all the philosophies, history, art, travel and biography as well as fiction. In recent years, with the great increase of the foreign-born element in the population, there has been a corresponding growth in demand for books in French, Italian, Spanish and other languages, and large departments are maintained for the distribution of these volumes.

The store looks more like a library than a place of business. Outwardly it has the appearance of the old bookstore of fifty

thousands of poor students, men and women. It is able to supply at low cost facilities that cannot be had from the libraries. This is particularly true of textbooks. A student may need one for an entire term at a night school. Schoolbooks of all kinds comprise one of the largest departments in the store. Here may be found the young men and women—and often older ones—who cannot find time for regular school courses, seeking the means to self-education.

The late William A. Leary founded the business in 1863, as stated above, selling from a basket. He had so much success that in a short time he was able to rent a store. His son, William A. Leary, Jr., succeeded to the business in 1865, and in 1868 the store was moved to the southeast corner of Fifth and Walnut streets. During the Civil War that was the center of Philadelphia professional and legal life. The courts and banks were all in the vicinity. It was across the street from Independence Hall. In that location the demand for old books increased until Mr. Leary found it necessary to hire an errand and delivery boy.

Edwin S. Stuart, then fourteen, answered his advertisement. The man who was later to become mayor of Philadelphia, governor of Pennsylvania and for a time a national figure in politics, delivered books in a little wheelbarrow. Within three years, so deep was his interest in books, he knew more about the business than its owner. At the close of the Civil War, Mr. Stuart was left in charge as manager of the business when Leary's failing health forced him to retire. When the younger Leary died in 1874 Stuart was continued as manager, and in 1876 he bought out the interest of the Learys, but has held to the old name ever since.

It was about this time that Leary's adopted its world-famous trade-mark—the highly colored picture of a book lover perched more or less perilously atop a ladder before a case of books. One volume is held close to his eyes as he examines its pages. One is held open and ready for examination in his other hand. There are books under his arms, between his knees and all about him. The original was painted by an artist of Dusseldorf. Mr. Stuart had a huge copy made on wood and hung the sign in front of the store, adopting it as the trade-mark.

In the last fifty years that sign has been repainted every year, but it still hangs before the third-floor window of Leary's. It is the store's single advertisement. The same picture was used by Sir Walter Scott in "Guy Mannering." When Leary's was moved, to keep pace with the shift of the city's center, to its present Ninth street address, opposite the post office, the sign went along. All sorts of proposals have been made to replace it with electric signs and other transparencies, but it has never been changed except for the annual coat of new paint.

"When I went into the book business as a boy," says Mr. Stuart, "every city and town had numbers of small stalls, generally outdoors, in which books were sold. Most of them did a large business in the so-called 'dime novels' and 'penny thrillers.' Today these have almost disappeared. It was customary three-quarters of a century ago to sell old books from door to door or from office to office. The change that has taken place is the best possible indication of the changed reading habits of the people.

"Every year the demand for old books increases, much faster than the increase in population. This is so in spite of the growth of magazine publishing. Not so many years ago the magazine editors worried about the saturation point when a million buyers had been reached. Today it is estimated that more than twenty million persons buy magazines every month. This current reading stimulates rather than decreases the demand for more solid material. We get hundreds of inquiries from persons who have read an allusion to a novel or a poem or a biography in a magazine article. Finding the right book is relatively easy to men trained in the business."

It was under the direction of Mr. Stuart that the largest old bookstore extended its operations to foreign fields. For many years one of its side lines has been the preparation of hand-bound books. Editions of popular and lasting American works are bought up and sent abroad to be bound. Agents of the firm in all the great cities of the world are constantly on the lookout for libraries. And in that connection it is interesting to note that the advertising of the firm always has been as a buyer of books. This is necessary to supply the demand.

A development of unusual interest in the business in recent years has been the virtual abandonment of "trashy" fiction. Buyers of used books, the majority of whom have little to spend and must get the utmost in value, rarely call for books of this character. There is a steady call for the great classics, not only in sets but for individual volumes. History also is always in great demand.

A tradition in this old bookstore is that the visitor shall never be urged to buy. In fact, a sign conspicuously posted on all the stacks informs the reader that the attendants are under strict orders not to offer assistance or advice unless asked for it. As a consequence one may browse for hours among all the literature of the world without interference.—Dearborn Independent.

The first six presidents of the United States lived to an average age of 79.6 years, while the average length of life of the last ten presidents who have died has been only 61.9 years, according to one statistician. This, despite the fact that the average man's span of life has been steadily increasing in the last century.

IS EDUCATION ENOUGH?

One of our aged brethren writes, "Brother, give this write-up a place in the Christian Monitor, if you please. This article should appear in all the papers of our country. It makes a double appeal to me because of the fact that it is written by the editor of a secular paper." This editor sees what many men in the pulpit and pew are too blind to see. Lord, keep our eyes open to the fallacy of the teaching that education will meet all the needs of the world.—Editor.

A prominent writer whose views on many questions are carried to a large number of readers by a chain of papers says that we should expend 100 times as much on education as we do on churches. Drawing that distinction it is plain that he means by education merely the development of the mind and by teaching of facts and mechanical processes. It is a conceit that many have, that education will be the salvation of the world, that when all mankind are educated peace will hover over the land and social order will be on a much higher plane. In this view criminologists and sociologists do not share. They have discovered that education in itself is not a deterrent from crime; but, on the contrary, is an aid to the criminal. We have the recent example in Chicago which should be convincing. Educated intelligence is an evil rather than a good unless properly directed by a highly developed moral sense. That development is also an education, a vital one, yet our people appear to be slow to realize it and provide for it as we should.

We were shocked and horrified by the scientific achievements in the taking of life during the late war, and we look forward with intense apprehension to what will happen when the nations again get to fighting. Yet all these horrors are the product of education. Every public school, every college, every university, every technical school is training the brains of men for just such horrors by the scientific knowledge it imparts and the drilling of the intellect in the work of investigation and in the use of the forces of nature. Destructiveness never had behind it the tremendous forces it now uses, and those forces are being multiplied every year. If destructiveness is not itself checked the forces at its command will become fatal to the human race through the work of education. It is not suggested that we cease educational work. It should be expanded and extended, until every human being shall have development of his mental powers to their highest point, if that may be done safely. It cannot be done with safety and advantage to the human race unless man is educated spiritually to at least as high a point as he is in mere mind training and scientific knowledge, which means much higher on the average than he is to-day. It is because we are educated mentally out of balance with our education spiritually that we have wars and all the bad social conditions which obtain in the earth.

Schools are not going to reform the earth unless the schools are themselves

first reformed. They are lopsided in their work. Man is a four-sided creature and needs development on all four sides if he is to stand four square. His intellectual, physical, social and spiritual sides all need equal development. We are at present paying too much attention to the merely intellectual, owing largely to inability to agree upon the form spiritual development should take. The evil of this lopsided development has become plain. Not only was it revealed in the war, as in all past wars, but we are getting a "close-up" of it in the excess of juvenile crime right here where we boast of our public schools. If there cannot be introduced into our schools agencies for development of moral character and the spiritual natures of the pupils, then those agencies must be created outside the schools, and there is no agency now existing which is so capable of doing the work as the churches. To hold that 100 times as much should be expended upon the schools as now constituted as upon churches is to be as blind as a bat to the real needs of mankind.—Globe Democrat.

GOD'S USE OF ORDINARY PEOPLE (Continued from page 71)

like you to remake His world: not working through the great folk of the Roman empire, but through insignificant slaves and poor people just like you."

That is a message that has almost disappeared from Christian pulpits today. We get into the habit of appealing to rich people, to people who have a lot of money, a lot of ability, a lot of power. Unconsciously we adapt our message to the people who are and the people who have. And time and again people who have not and people who are pretty insignificant go away from church feeling, "Well, what does all this amount to in my life? I haven't money. I haven't ability." It is time for us all to get back and realize that God chose not many wise, not many mighty, not many noble, but ordinary people like you and me, and from our lives He is going to bring the new world.

How God Uses People

Now let me point out three or four ways in which God does it, the ways in which God uses insignificant people.

First, God makes them a quiet and a personal influence for good.

If you look down into your life to find what the power is that is helping you most today, you find it is not someone's logical presentation of philosophy or religion. No. It is the memory of some person in whom the Christian virtues became incarnate,—your mother, your father, ordinary people. Virtue and Christian faith incarnate in them have become in you the greatest force for good in your life. God works through people, not through arguments.

What was Jesus' first appeal to the men who listened to him? Was it, "Follow my teaching, follow my arguments, follow my

logic"? No: it was, "Follow me!" What is the greatest influence that your mother put into your life? Some elaborate argument that she worked up to prove her faith? Oh, no! It was her personality. That is the way God works through ordinary people.

Louis XI of France married Margaret of Provence, the fairest maid in all his kingdom, and inside his wedding ring he engraved three words: "God, France, Margaret,"—the three forces for good in his life, the living God, his country, the woman who summed up for him all the noble and beautiful things in life.

What use does God make of ordinary people? He makes their personality, not their arguments, a silent, all-pervasive force for good.

Of the thousand-odd delegates that are at this conference there are probably a great many of you who feel your life has been a flat failure. You have not written any book, you have not accumulated any money. Life is going down into insignificance in the hour of sunset and evening star. Has God made anything out of you? Oh, remember, your life will live on in the lives of those you have touched, and some day they will rise up and call you blessed!

Secondly, God uses ordinary people to meet the concrete needs of the men and women about them.

Some years ago a workman and his wife moved to Springfield from Worcester. Things went well in that little family for a while, but last spring something very tragic happened. The man gave evidences of mental trouble, and one night, to his wife's horror, he suddenly attacked her, and before she could escape from the house he had almost murdered her. She called in the police and doctors. The man was adjudged insane and committed to one of our asylums in Massachusetts, but before the police and the attendants at the asylum could come and get him, something again very tragic happened. He was seated in the front room in his house when an ambulance drove up the street and stopped in front of our community house, which is next door, to ask directions. He thought this ambulance had come for him, and with a sudden yell he dashed out of the house, escaped through the back door, and disappeared completely. Imagine the plight of his wife, left with four little children, and not a penny with which to pay the bills!

The different charitable agencies in Springfield took hold of the case. Our Union Relief Association paid the rent, our community house gave free lunches every day to the three older children, and the day nursery took care of the eight-months-old baby. But where was the money coming from to buy winter clothes? There was a problem. This woman went out to do washing and housework three days a week, she took in box laundries at her house to earn what she could in that way the rest of the time. But you know that is not enough to bring up a family

of four hungry children. How was she going to buy winter clothing for those children?

I told this story in my pulpit on Christmas Sunday. The next day two letters came to me. The first was an anonymous letter with a five dollar bill inside, saying, "Won't you take this and buy an overcoat for the little boy you talked about yesterday?" The other letter read this way: "Will you please take the money that daddy gave me for being on the honor roll at high school, and help the poor family you told about this morning? I am sorry I have only got two dollars left, but perhaps that will buy a sweater."

How does God use ordinary people? By putting into their hearts and minds impulses for kindness and sacrifice that by and by will work out in action and meet the concrete needs of tired, discouraged, disheartened people everywhere.

That is the romance of preaching, that through you God may possibly speak to some of the folks that are listening! God is speaking through you to them, and perhaps some one of them will respond to the voice that comes through you to them, and that person yielding to an impulse for kindness that God has put into their hearts through you, will be able to meet the tragic need of some of the least of these his brethren.

Do you know these magnificent words of Dr. Coffin:

"Some thoughts from God, old and new, will knock at my door today. Duties that He has sent will come and call upon me. Opportunities of His arranging will wait for me. Let me go out into life open-eyed, open-eared, open-hearted! God Himself is looking for me. I may overtake Him in the disguise of the commonplace. I may fail to recognize Him, but God is on the lookout for me. Let me try to have Christ's vision, Christ's insight, Christ's understanding, yes, Christ's responsiveness!"

Would any of you dare go alone by yourselves for about five minutes and say to yourselves, "What is it that God is trying to get me to do to meet the need of some of the poor folk right around me? How is He trying to use me to meet the need of tired children, discouraged friends, boys and girls who want to find a faith but cannot decide what it is?" God is on the watch for you. That is the way He is trying to use your life.

Directing Youth

God uses ordinary people, again, to redirect the course of younger lives.

A good many years ago, I think about twenty, a little boy drifted into a Sunday school on Twelfth Avenue in New York. He was about the toughest specimen that that Sunday school had ever seen. They asked him for his name. He gave it. They asked him for his address, and he said, "Twelfth Avenue." They said, "Who are your parents?" He shrugged his shoulders. A typical waif off the streets!

(Concluded on page 89)

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL TEACHER

Selecting The Truth To Teach

Alta Mae Erb

"What did you teach your boys today?" asked one brother of a teacher.

"I taught them about faith."

"Well, what about faith?"

"Oh, I taught them that they should have faith in God."

"Well, do they know what faith is?"

"Oh, I think so. They knew that from little up."

Another teacher taught "the good Samaritan." Yes, that is a lesson title, but not the statement of a truth. With little children we might attempt little more than to tell them the story, and by picture and retelling help them to learn the story so they will not forget it. But when we teach older children we must have a definite message. I fear that vagueness of message is entirely too characteristic of Sunday school teaching. We should have a definite objective each Sunday, something clearly in mind that we are trying to teach our pupils. In the last article we presented the truth that we can teach but one or at the most two truths in the short Sunday school teaching period. The time is often too short to present one well. This necessitates narrowing the subject down to just one phase of faith, for instance.

I should like in this article to present some suggestions on how to select the truth to teach.

First read the Scripture of the lesson. Read the whole chapter, or more if necessary. Read other related Scriptures. The accounts of the events of Christ's life should be read in all the Gospels that tell of them. Read all passages that may give light on the lesson text. Get the context well in mind. And do this days before the teaching of the lesson. This will give God a good chance to speak to you through His Spirit. I believe we can turn to a commentary or help to get understanding on some dark point, but we cannot get the message that we are to teach there. This message or truth must be given us by God. We need to have it directly from His Word.

After reading the Word and getting full of the lesson story, pray and meditate. Continue in this until God gives you the message. A message thus born of Bible study, prayer, and concentrated thinking will come from the teacher with a confidence that will accomplish results.

A very important consideration in select-

ing the truth is to select it with a view to the needs of the pupils. The truth from the lesson text that would do you most good is not necessarily the truth for your class. The things to consider about the class are many. The following may be suggestive: spiritual condition of my pupils—saved or not, babes or full-grown;

ONE MORE DAY'S WORK FOR JESUS

*One more day's work for Jesus,
One less of life for me;
But heaven is nearer,
And Christ is dearer,
Than yesterday to me;
His love and light
Fill all my soul to-night.*

*One more day's work for Jesus;
How glorious is my King!
'Tis joy, not duty,
To speak His beauty;
My soul mounts on the wing
At the mere thought
How Christ my soul has bought.*

*One more day's work for Jesus;
How sweet the work has been,
To tell the story
To show the glory
Where Christ's flock enter in!
How it did shine
In this poor heart of mine!*

*One more day's work for Jesus—
Oh, yes, a weary day;
But heaven shines clearer,
And rest comes nearer,
At each step of the way;
And Christ is all—
Before His face I fall.*

*O, blessed work for Jesus!
Oh, rest at Jesus' feet!
There toil seems pleasure,
And wants are treasure,
And pain for Him is sweet;
Lord, if I may,
I'll serve another day.*

—Robert Lowry.

their temptations; their intellectual age; their past experience; their habits of life. We must ever remember we are teaching pupils. The pupil is the center about which the Sunday school revolves. The Sunday school exists to win him for Christ and to strengthen him in faith and works. This is what makes the teaching of boys and girls

from the ages of ten to eighteen difficult. They are in the critical period of life. Too few of us look back with sympathy and understanding upon the problems of that age. But they certainly need truths that are adapted to them, and they will be very responsive if these truths are tactfully presented.

Get your message from the Lord thru a study of His Word, thru meditation and prayer, and by considering the needs of the class. Remember that a lesson title is seldom a statement of a truth. No committee could select a truth that would fit all people. The lesson is usually called by the name of an event or by some act or characteristic of a man. But we are teaching, not events, but spiritual truths. And this does not contradict what has been written before, that we must teach the story, if there is one, or the history and the geography. These are necessary backgrounds for truth. We are too little acquainted with the Bible. What spiritual distortions does the man have who does not know whether Abraham lived before or after Moses! That is all true. But after all, the Sunday school teacher dare not be satisfied with teaching how far Bethlehem is from Jerusalem when his pupils are far from Christ.

You no doubt have realized the value of starting early in the selection of this truth, Sunday school teachers, but lest some may not fully realize it, let me add one paragraph. If you start on Sunday afternoon or before, and get full of the subject, you will find yourself getting fuller as the days of meditation and prayer pass. You can decide early upon the message for your class. You then have many days left in which to think out the presentation, the illustrations to use, the applications that your pupils can and should make, and other such details. If you start on Saturday night, even though God may give you a message, you have no time to prepare to teach it. That no doubt is why teachers resort to just commenting briefly upon many truths rather than really teaching one. If I as a teacher will not pay the price of getting a message from the Lord for my class, and thoroughly prepare to teach it, ought I not resign in favor of some one who will? Surely we have little enough spiritual teaching as it is, without wasting this half hour. But I believe I hear you responding from the heart: "There is nothing too good for the Lord. I will do my best to win my pupils and to build them up." Teachers, we have a great responsibility, but a great opportunity. Thank God for it,

Hesston, Kansas.

GOD'S USE OF ORDINARY PEOPLE

(Concluded from page 87)

There were four others like him, but not quite so bad.

The superintendent of that Sunday school, who told me this story, went around in that church in New York to find some woman who would come in and do her best for those unpromising and tough kids. Well, you know the answers that are always given. "I would love to do it, but I am too busy." "Too busy; couldn't think of it! I have enough responsibility."

By and by, after two or three months, the superintendent found in that church a seamstress, a woman living down on Tenth Avenue, terribly poor, earning her own living by sewing, thoroughly exhausted at the end of the day. Somehow the appeal of those boys came to her as the challenge of God Himself, and she said, "I will try it." And so she began.

Well, she had a real time the first Sunday. The prefaces all disappeared out of the hymn books and the Bibles, and appeared again as spitballs that went flying around the room with uncanny marksmanship. So it went for three or four months, but then this boy who gave such little promise at first began to respond to her friendship and her love.

One day he came to her and said: "I have about decided to try to work my way through night school."

"Good for you!" she said. "You can do it!"

After he had gone through night school he came and said: "Do you think I could get through Columbia?"

"Why, of course you could!"

And so he went through Columbia. After he had finished at Columbia he came to her,—and by this time she was a very old lady,—and he said: "Do you think I could make my way through P. and S.,—the College of Physicians and Surgeons?"

"I think you could."

And so he went through. At the end of his course he heard a missionary say that there was great need down in Porto Rico for someone who would go there and parallel the work that Dr. Grenfell is doing in Labrador. Those words came as the challenge of the Almighty to that young man. So he gave his life to medical missions.

When this story was told me in New York some years ago, that boy was back in New York raising the last hundred thousand dollars for a big hospital, and reporting that he and his staff had given free treatment to 15,000 cases the year before in Porto Rico.

Look at the two ends of that story: A man who is remaking the life of an island, and at the other end of the story a waif coming off Twelfth Avenue and saying he did not know who his father and mother were. What is between them? An ordinary woman whose heart God touched. God hath chosen the weak things of this world, the things that are not, to bring to nought the things that are.

Changing The World

Here is one thing more. God uses ordinary people in great numbers to change the very life of the world.

Look back a few thousand years in the history of the world, and what do you find? Take this magnificent passage,

"English uplands in the twilight of a midsummer morning. The torches pale in the growing light. One has a dim apprehension of a procession marching through an avenue of Druid stones, of priests fantastically dressed with skins and horns and horrible painted masks, of chiefs adorned with necklaces of teeth, their great heads of hair held up by pins of bone,... of a great, peering crowd of shock-headed men and naked children. And amidst the throng march the appointed human victims, submissive, helpless, staring toward the distant smoking altar at which they are to die, that the crops may be good and the tribe increase. England, three thousand years ago!"

What brought us out of that? The combined effort of ten thousand times ten thousand people just like you and me, men who tried to interpret the truth of the living God, mothers who laid down their lives for their children, teachers, scientists, thinkers, reformers, all of us gathered together in one united army, carrying the world forward. What is going to bring us out of the horror of war, out of the tragedy of child labor, out of the agony of the slums, out of industrial injustice? What is going to do it? No single leader: the world has got too big for that. No half dozen leaders: the world is too complex. The one thing that can do it is the mingled life and idealism and sacrifice of common folk the world over, men and women like you and me, ordinary, every one of us, but whose hearts God has touched.

"The healing of the world is in its nameless saints. Each separate star means nothing, but a myriad scattered stars break up the night and make it beautiful." Think of that tonight when you look at the sky, "A myriad scattered stars break up the night and make it beautiful." What is finer than to be one little star for God shining with unnumbered other stars to break up the night of a dark and hideously unChristian world and bring in the light and the life of Jesus Christ?

Now I know perfectly well what a lot of you are thinking in your hearts. "Oh, well, that is all right in theory, but if you knew my life and knew into what a little corner fate has driven me, you would not have any illusions about what God can make out of a person like me!"

What are you going to say to that? You can only appeal to the experience of the generations. Do you think that God will be through with you at the time you pass from this life to the next? Oh, no. He has only begun with you, for your influence has been put into life, and God is going to start with it as soon as he gets it, and he is going to keep on forever.

John Newton's Mother

At the time of the American revolution a poor woman by the name of Mrs.

Newton was dying in an underground hovel in London. She had only one son, a profligate wretch by the name of John Newton. At the very time of his pious mother's death he was off on a wild debauch. She died in utter despair, thinking that her life, her prayers, her efforts had been wasted, for was not the only boy she had brought into the world half drunk at the time she was dying? But long after she was gone the memory of her love and prayers brought that boy to himself. He became one of the great preachers of his generation in England. Under his ministry a young man by the name of Thomas Scott was won to Jesus Christ. Thomas Scott in turn was the means of winning to Christ William Cowper, the English poet. About a century and a quarter ago William Cowper wrote a little book called "The Evidences of Christianity." It attained tremendous vogue in the English-speaking world of his day. About the year 1805 a young fellow of tremendous wealth and ability was traveling through Italy, and went into the reading room of a hotel, and saw Cowper's book on the table. He took it up and began to read. It fascinated him. He read for two hours, and then as he closed the volume he said:

"I am through with this life of ease! I am going back to England to throw myself into the task of social reform, building a better world."

William Wilberforce was won for Jesus Christ by the influence of that book. And so he went back to England, and took up single-handed the task of freeing the slaves of Great Britain. Oh, what a struggle it was for thirty long years, but at last before he died he saw every slave in the British Empire free! Why, that was a struggle that cost us a million men in the Civil War! We did not get freedom for the colored people here for thirty years after that. He brought it about in England single-handed without the shedding of a drop of human blood.

There you have at one end of the story thousands of colored people kneeling down to thank God for freedom, and at the other end of the story what do you have? A mother dying in a hovel in London, feeling that life was a failure and God's promises all in vain. Mrs. Newton, John Newton, Cowper, William Wilberforce, and then the freeing of a world!

Now unto him who is able to do exceedingly abundantly even with people like us, unto him be glory in the church by Christ Jesus! We are not working in vain. Through us God is bringing in His new world—Record of Christian Work.

The Chicago Juvenile Court, in the twenty-one years of its existence, has dealt with almost 80,000 boys and girls—treating them not as criminals but as children in need of protection and care. Ninety members of the court's staff are engaged in probation work.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

Y. P. M. Editor

As we near the spring season for most of our readers and Young People's Meeting workers, it is well to take some forethought as to how keep up the spiritual interest among us as the change of conditions may bring changes in our physical and mental life. Our religion must be more than a creature of circumstances. We must surmount the things of time and sense about us if we would live a life worthy of the kingdom of God. Often the drifting of souls begins through their impulsive nature which yields to the present sensations and emotions instead of fixing their life affections more deeply upon the enduring fountains of life that they may be secure in all kinds of weather.

Youth is a time of impulsiveness. The young mind and body is fast growing and changing. New interests are coming before the mind which call out the mind and affections. The only safety for a very little child that wanders out with wide open eyes is to have a nurse or caretaker to see that its interests do not lead it astray. Even so the youthful Christian needs the guardianship not only of the more experienced ones but to learn to know Christ in such a fellowship of the Spirit that in all the varying scenes of life he may not wander astray from the monitor of his soul.

* * *

The topics for this month will furnish material that will meet the needs of the above point of view if properly developed by careful and prayerful leadership. **Justification** teaches us our relation to God in Christ. **Obedience** keeps us in the paths of safety with Christ. It guards our thoughts from the many lines of interest which do not harmonize with the works and plans of Christ for us. **Worship** by song is the way to keep us from getting drowned by the musical world with all kinds of charming music which leads away from the path of safety. The Expectations of the Church rightly held in a loving concern before the youth will bring them to desire to cling close to their natural guardian and loyally keep in wisdom's ways. **Sowing** appeals to the hopeful expectations of youth. Provide plentifully of good seed and direct its use.

* * *

It is suggested that those who have used the topic on January 25th of "Principles for which our Forefathers in the Faith have Stood" in the place of "What the Church Expects of Her Young People," should use the latter topic on March 29th in the place where the topic is to be supplied by the local committee. If you used this topic in connection with the historical topic, then use whatever may seem most profitable at this time.

* * *

We have received occasional letters from our Young People's Meeting workers expressing their appreciation of the helps given in the Christian Monitor and giving such reports of their meeting as they feel interested to give. Thanks for your interest and prayers in our behalf. May God abundantly bless your labors and may the young people grow in grace and prosper in the work of the Lord.

* * *

The topics chosen for the year have been selected with a view of supplying needs in the development of our young people. It is well to study each topic carefully in the light of these needs and use the opportunity to the fullest extent for the edification of all. Be wide awake to all the needs and to all the opportunities given and your young people by the blessing of God will prosper in the Lord.

THE BELIEVER'S STANDING—JUSTIFICATION.—Rom. 5

Topic for March 8

MOTTO

"Being justified freely by His grace through the redemption that is in Christ Jesus."

MEDITATIONS ON THE TOPIC

I. Cleared Before the Court of Heaven.—"Not Guilty"—Is the sentence from the judge which brings relief to the prisoner at the bar. As the records of the trial are put down and the prisoner passes out into freedom he may not again be arraigned before the court for the same, but has a clear standing in the sight of the law. Just so it is with the soul who comes before the courts of Heaven through the great Advocate, "Jesus Christ the righteous." Although He might have been

condemned and pronounced guilty before he took refuge in Jesus' blood, yet after this means of salvation has been resorted to, he can confidently stand in the presence of the Judge and make satisfaction for all offence and have his name put down clear and receive his acquittal. His standing before God is now a peaceful one and he can approach God without fear of condemnation.

The pains and penalties of the judgment have no longer any terror to the man who is justified by faith in Christ Jesus. The accuser may cast up the sins and crimes in which the past life of this justified person has been occupied, but all to no avail for his refuge is secure behind the blood of Jesus. There is only one way in which this blessed condition may be reserved: as in the days of Israel, when the slayer, who fled to the city of refuge from the avenger of blood for safety, would again come out from under his protection

and be in danger (Num. 35:26-28), even so he who despises his deliverance will fall under the fearful vengeance of God (Heb. 10:26-31). But we shall stand before God "holy and unblamable and un-reprovable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel (Col. 1:22, 23)."

II. The Text.—Rom. 5.—This passage shows into what blessings the justification by faith in Christ leads us.

OUTLINE STUDY

I. He Stands by the Righteousness of Another.

1. The penalty for sin is removed.—Rom. 3:8, 9—by Another who pays the debt.
2. The righteousness which is lacking is supplied to the account of the forgiven.—Rom. 5:17; I Cor. 1:30; II Cor. 5:21.
3. He has a right to God's favor and friendship.—Heb. 10:19-22; Jas. 2:23.
4. By the right of favor through Christ, he inherits all things—Rom. 8:32; Gal. 4:4-7.

II. How He Receives this Standing.

1. Not by his own good deeds or merits.—Gal. 3:10-13.
2. Not by natural inheritance.—Phil. 3:3-9.
3. Not by virtue of a society or ordinance.—Gal. 6:12-15.
4. Purely on the mercy and grace of God.—Tit. 3:4-7.
5. On condition of faith.—Eph. 2:8; Rom. 4:5; Acts 13:38, 39; Rom. 3:26.
6. Because of the blood of Jesus.—Rom. 5:9.
7. Because Jesus is raised from the dead.—Rom. 4:25; I Cor. 15:17.

III. Results of Justification

1. All the gifts and blessings for a Christian for time and eternity.—Heb. 13:20, 21; Rom. 8:32-39.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Righteousness."
2. How Jesus Saves.

For Young People

1. Standings of People Unsatisfactory to God.
2. How Faith in Christ Brings a Satisfactory Standing.
3. The Grace of God in Christ Jesus.

For Older People

1. Justification Defined.
2. Justification Made Evident by Good Works.

PERSONAL THOUGHT

What is the basis of my hope before God? Since nothing will pass before the judgment that can clear me except the blood of Jesus, it is only wisdom to cling to what is satisfactory to my judge.

SEED THOUGHTS

Justification is the act of God as a Judge; adoption as a Father; by the former

we are discharged from condemnation, and accepted as righteous; by the latter we are made the children of God and joint heirs with Christ.—John Guyse.

The thief upon the cross and the beloved John were alike complete in Christ.—Anna Shipton.

Justification is the answer to that momentous question, "How shall a man be just with God?" And the reply is, "Not by works of his own, but by faith in the work of another, that is Christ." He must have righteousness in which to stand before a righteous and a holy, as well as a merciful God. He has no righteousness of his own. "Christ is the end of the law for righteousness" unto Him.—Jno. Angel James.

Summing up we may say that men are justified **judicially** by God. (Rom. 8:23); **meritoriously** by Christ, (Isa. 53:11); **mediately** by faith (Rom. 5:1); **evidentially** by works, (Jas. 2:14, 18-24).—Wm. Evans.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?

"The soul that on Jesus has leaned for repose,
I will not, I will not, desert to His foes
That soul, tho' all hell should endeavor to shake,
I'll never, no never, no never forsake!
—Geo. Keith.

OBEDIENCE TO CHRIST IN OUR THOUGHTS.—II Cor. 10:1-6.

Topic for March 15

MOTTO

"Every thought in obedience to Christ."

MEDITATIONS ON THE TOPIC

I. Letting Christ be Master in All Things.—"To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness." Our thoughts follow in the channel of things that concern our affections. If we love the things that are pleasing to Christ, our thoughts will be occupied in those things. If we love the things of the world and Satan, our thoughts will follow in the way of our affections. It is Christ "who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works." If we would receive the deliverance which He brought there must be a yielding of ourselves to Him. We must forsake all that we have (Luke 14:33) if we would be His disciples. That means that nothing in our mind and affections can by any means command us contrary to Jesus Christ.

In order to keep in the place of obedience in our thoughts we need to study our Master's instructions. By carelessness, many have drifted from the place of tender love to Christ into the place of compromise with truth and righteousness and have become enslaved to the power of darkness. We need to study the shortcomings of our life and learn to watch and pray and by grace from God to overcome every temptation to yield to the thought that is evil. We need to make the work of Christ our chief delight, and by association with the

friends of Christ in His Church and by diligent application to serve Him, so feed our souls with the noblest and best thoughts. A fight is on between the thoughts of evil and the thoughts of good. We must loyally stand for the way of righteousness and arm ourselves with the weapons of God which are spiritual and so continue to let Christ rule in thoughts so that our whole life may be acceptable to Him.

II. The Text.—II Cor. 10:1-6.—In this passage we find Paul's method of fighting to keep every thought captive in obedience to Christ. It is not accomplished by the fleshly method but by the power of God.

OUTLINE STUDY

I. Thoughts, or Reasonings, Plans, Designs, in Rebellion to Christ

1. Doctrines that do not abide in the doctrine of Christ.—II Jno. 9.
 - a. Denying His incarnation.—I Jno. 4:3.
 - b. Denying His divinity.—I Jno. 2:22, 23; Matt. 12:22-32.
 - c. Denying His atonement.—II Pet. 2:1.
 - d. Denying the need of atonement.—Col. 2:8-15; I Cor. 1:21-31. ?
 - e. Denying the New Birth.—Gal. 6:12-15.
 - f. Denying the resurrection.—I Cor. 15:12; Matt. 28:12-15.
2. Thoughts contrary to righteousness.—Mk. 7:21, 22; Acts 8:21, 22.

II. Bringing Every Thought into Obedience

1. Through the living Word.—Heb. 4:12, 13; Jno. 6:61-71.
2. By the Weapons of God.—II Cor. 6:4-10; Eph. 6:10-18.
3. By overcoming grace.—Jas. 4:5-10.
4. Feeding on noble things.—Phil. 4:8; I Pet. 2:1-5; II Pet. 1:5-7.
5. Taking heed.—I Tim. 4:16.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Thought."
2. Let Jesus Come into Our Thoughts.

For Young People

1. Thoughts Contrary to Righteousness of Character
2. Thoughts Contrary to Salvation through Christ Jesus.
3. The Best Way of Victory in Thinking Thoughts Pleasing to Christ.
4. How to Keep Our Doctrine and Life in Harmony With Christ.

For Older People

1. Honoring Christ in Every Thought.
2. Taking the Thoughts Captive in Obedience to Christ.

PERSONAL THOUGHT

What is my thought life? Why do my thoughts follow the trend they do? Is the trend in harmony with Christ? Have I met the conditions by which the power of God may help me to cast down every imagination against Him?

SEED THOUGHTS

Every man has some peculiar train of thought which he falls back upon when he is alone. This, to a great degree moulds the man.—D. Stewart.

"Learn of me" says the philosopher, "and ye shall find restlessness." "Learn of me," says Christ, "and ye shall find rest."—Drummond.

If when the wicked suggestions come, we turn from them at once, as we would from wicked talk, and pay no more attention to them than we would talk, we do not sin. But if we carry them on in

our minds, and roll them under our tongues, and dwell on them with a half consent of our will to them as true, then we sin.—Hannah Whitall Smith.

WORSHIPING GOD IN PSALMS, HYMNS, AND SPIRITUAL SONGS.—Eph. 5:18-20.

Topic for March 22

MOTTO

"I will sing with the Spirit, and I will sing with the understanding also."

MEDITATIONS ON THE TOPIC

I. The Worship Expressed by Singing.—Not all singing is in worship to God. But singing may be so directed that it expresses the emotions of the heart toward God. To direct singing in this way some points must be observed:

1. **The Melody** of the song must be such that would be the natural tone of reverence. Whether it be joy, or praise or thanksgiving, or triumph, or sorrow, it must be a tune that does not jar the emotions in expressing the sentiment. How often do we come in contact with a loud boastful voice in common conversation which repels us because of its blunt self exaltation. Such a voice could not be expressive of our emotions of humble adoration and praise toward our Creator. When such a voice has been toned down by a broken heart and a contrite spirit there enters into it a melody which corresponds with the change. Any tone of voice which tends to serve the creature more than the Creator is not suited for worshipful singing.

2. **The Motive of the Song** largely determines the worshipfulness or unworshipfulness of it. Some sing simply for the sake of giving vent to an uncontrollable desire to make a noise. Some sing to pass away the time. Some sing to satisfy their ear for the musical sounds. Some sing to be in the crowd and to do as the others do. But to sing with a desire to express our thanks, or praise, or joy in the Lord, or our sentiments of devotion toward Him will fill our minds and tune our voices as no other motives can. Such motives will cause a composition of selection of words spiritual in their meaning and in harmony with God's Word. Sing songs for the glory of God.

II. The Text.—Eph. 5:18-20.—The filling of the Spirit is the first preparation for the speaking to ourselves in psalms, hymns and spiritual songs. The singing and making melody in the heart must go together if the songs will in any manner go out in worship to the creator.

OUTLINE STUDY

I. The Worship of Singing (Words arranged to be sung in melodies)

1. By instruments for sensual pleasure—dishonor the Lord.—Isa. 5:12; Aoms 6:5.
2. By instruments unto the Lord under the Old Dispensation.—II Chron. 30:21; Ps. 150.
3. By voices.—Ps. 126:2; Ps. 87:7.
4. Voices and the heart instrument under the New Dispensation.—Eph. 5:19; Col. 3:16; I Cor. 14:15.
5. By spiritual and heavenly instruments in glory.—Rev. 5:8; 15:2; 14:2.

II. The Worship of Praise (Words setting forth God's worthiness)

1. It is comely for the upright.—Ps. 33:1.
2. Appropriate in God's house.—Ps. 100:4.
3. To be offered continually in Christ.—Heb. 13:15.
4. It is good to sing praise.—Ps. 147:1.

III. Spirituality in Composition of Words.

1. As a means of edification.—Col. 3:16.
2. Such words are acceptable to God.—I Pet. 2:5.
3. It feeds the spiritually minded.—I Cor. 2:12-16.
4. The only kind of songs in which God can be worshiped.—Jno. 4:23, 24.
5. Foolish songs do not edify.—Eccl. 7:5.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text Word, "Praise".
2. Praising God in Singing.

For Young People

1. What Constitutes True Worship to God?
2. Making our Singing Spiritual.
3. Entering into the Worship in Song.

For Older People

1. Progress of Worship from the Old to the New Dispensation.

PERSONAL THOUGHT

Do we refresh our souls by worship when we sing songs? Then let all hearts prepare by richer experience within that the outward singing may fill others with the harmony divine within our souls.

SEED THOUGHTS

The sweetest song I ever heard was sung by a worshipful heart, when my own heart was in the spirit of worship. Its melody and its words and the gentleness of the voice of the singer were in one accord with the spiritual frame of our souls and lifted us upward to Him who gives us every perfect gift.

Nearly all works, written merely for effect, are ephemeral. The tinsel of fancy, and mere sentiment fades, while words coined from the heart's pure gold live with the ages.—Butterworth.

Topic to be supplied by the Local Committee

For March 29

SOWING, THE SPRING TIME OF LIFE.—Eccl. 11; Gal. 6:7-10.

Topic for April 5

MOTTO

"He that soweth to the Spirit, shall of the Spirit reap life everlasting."

MEDITATIONS ON THE TOPIC

I. Youth's Time for Sowing.—We think of the season of the year and readily understand that we must sow in the spring time if we would reap in the time, for harvest and have food laid up in the seasons when nothing grows. So we think of life as having seasons in it. The season of youth is like the spring time. Maturer years are like the summer time. Old age is like the winter when we live on the stores that have been harvested from the sowing of spring time.

In youth the opportunity comes to sow good or bad seed. What is sown in youth will surely produce a harvest. It will bring joy or sorrow according to the nature of the seed. And it will bring much more than what has been sown. A proverb says, "He that soweth to the wind shall reap the whirl wind." Another proverb says, "He that soweth iniquity shall reap vanity." Our text from Galatians says, "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." We want to make this last

(Concluded on page 94)

Our Illustration Corner

By J. D. Mininger

"Without a parable spake he not unto them."—Matt. 13:34. "To make all men see."—Eph. 3:9.

THE BELIEVER'S STANDING WITH GOD—JUSTIFICATION

March 8

I am standing in Jesus,
Perfected by grace.
God sees not the sinner,
But Christ in his place.
This place is my birthright,
This place is my sphere;
As He is in glory,
So I am down here.

I am standing in Jesus;
What He has is mine;
The life more abundant,
The glory divine;
I went to the cross,
When he died in my place;
I rose from the grave
Through His power and grace.

What now can condemn me?
God justifies all
Who on the great name
Of the Savior will call.
No charge can be laid
To the saints of the Lord;
No judgment can reach
Where is sprinkled the blood.

"In Christ," now accepted,
"In Christ," now made free,
"In Christ" God has chosen
Each Christian to be
Now blameless and holy
Before Him in love,
Until He shall call us
To meet Him above.

With Christ then forever,
Where pleasures shall last:
Where sorrows and tears
Are a thing of the past,
We watch and we wait
For His coming again,
For then on His throne
With our Lord we shall reign.
—Serving and Waiting.

OBEDIENCE TO CHRIST IN OUR THOUGHTS

March 15

Says James H. Mc Conkey, "I used to believe that a few men had a monopoly on the Holy Spirit. Now I know that the Holy Spirit has a monopoly on a few men."

"Commit thy works unto the Lord, And thy THOUGHTS SHALL BE ESTABLISHED." Prov. 16:3.

Usefulness and Obedience in Thought-life

"Obedience in thought-life and usefulness for God, go hand in hand. Of him who meditates in the law of the Lord 'day and night' it is said that 'his leaf (and we may rightfully insert usefulness) shall not wither.'"

S. D. Gordon the "Quiet Talks Man," says that the Christian's meditating in the law of the Lord constantly and the cow's chewing the cud have much in common. When the healthy cow chews the cud, she furnishes us with beef-steak, tallow, leather,

butter, cream, cheese, milk, buttons, buttermilk, etc. Call to mind the ten most useful men in the church to-day and I will show you ten men who meditate much in the law of the Lord. Just as flies will not gather on a teakettle with boiling water, so evil thoughts will not be harbored in the heart that is filled with the Spirit and Word of God.

WORSHIPPING GOD IN PSALMS, Hymns, AND SPIRITUAL SONGS

March 22

"In Spirit and in Truth"

W. H. Griffith Thomas in Kansas City, some time ago, told of a devoted Christian lady who attended divine services at the house of God, but who lacked the sense of hearing. Being thus handicapped, she was of course unable to get the benefit of the preacher's message.

But she would attend the public services and really worship the one true and only God. As an aid to this she carried with her a book having pages of three different colors: black, red and white.

In the audience she would be seen worshipping God "in Spirit and in Truth." She would open her book at the black pages, then call to mind her life, prior to her having found the Savior, as black as those pages. Then she would leaf her book to the red pages; in her mind's eye she would visit Calvary, she would stand in awe at the cross as she saw Jesus bleeding and dying, she would visit the world's greatest tragedy and then call to mind that all that was made necessary because of her sins and because of the sins of others.

Then she would leaf over the pages of her book until she came to the white pages and in her worship, she would say, "though my past has been as black as indicated, through the death of the Immaculate Son of God, my life is now 'white as snow.'"

SOWING, THE SPRING-TIME OF LIFE (Jr.)

April 5

"As a man soweth"

Edward L. James, in the "Wonderful Word," tells of a baker in a village not far from Quebec who bought his butter from a neighboring farmer. One day he became suspicious that the butter was not of the same weight, and therefore decided to satisfy himself about it.

For several days, he weighed the butter, and found that the rolls of butter which the farmer brought were gradually diminishing in weight. This angered him so that he arrested the farmer. "I presume you have weights" said the judge. "No sir," replied the farmer. "How then do you manage to weigh the butter that you sell?" "That's easily explained, your Honor," said the farmer. "When the baker commenced buying his butter of me, I thought I'd get my bread of him, and it's the one pound loaf I've been using as the weight for the butter I sell. If the weight of the butter is wrong, he has himself to blame."

CURRENT EVENTS

Lynchings:—The following concerning lynchings for the past year is compiled by Tuskegee Institute in the Department of Records and Research. There were 16 persons lynched in 1924. This is the smallest number lynched in any year since records of lynchings have been kept, and is 17 less than the number 33 for the year 1923 and 41 less than the number 57 for the year 1922. Nine of the persons lynched were taken from the hands of the law, six from jails and three from officers of the law outside of jails. There were forty-five incidents in which officers of the law prevented lynchings. Two women, one white and one colored, were among those thus saved. Eight of these preventions of lynchings were in Northern States and thirty-seven in Southern States. In thirty-six of the cases the prisoners were removed or the guards augmented or other precautions taken. In nine other instances, armed force was used to repel the would be lynchers. In four instances during the year persons charged with being connected with lynching mobs were indicted. Of the nineteen persons thus indicted only five received sentences. Of the sixteen persons lynched all were Negroes. Seven or less than one half of those put to death were charged with rape or attempted rape. The offenses charged were: Murder, 1; rape, 5; attempted rape, 2; killing officers of the law, 2; insulting women, 3; attacking woman, 1; killing man in altercation, 1; wounding man, 1. The states in which lynchings occurred, and the number in each state are as follows: Florida, 5; Georgia, 2; Illinois, 1; Kentucky, 1; Louisiana, 1; Mississippi, 2; Missouri, 1; South Carolina, 1; Tennessee, 1; Texas, 1.

No Love, No Marriage. A new leaf was turned in the history of Japan when it was announced that the engagement of Prince Asakira Kuni to Countess Kikuko was annulled. The reason given was that they were not in love—a new reason in royal matches. The couple had been betrothed eight years ago when children, but neither cared for the match, and the families called it off. Prince Kuni's sister is the wife of the prince regent.

City Nears 2,000,000. Buenos Aires, the largest city in South America, and one of rapid growth, now claims to be near 2,000,000 in population. No census has been taken since 1914, which showed 1,575,000, but statistics of deaths, immigration and the like furnish the basis for the present estimate. In August the street cars carried

more than 48,000,000 passengers, and the subway some 5,000,000 more.

Earth's Motion Slowing Down:—Is the earth slowing down in its rotation? Prof. Ernest W. Brown, of Yale university, thinks it is. He says eclipses prove it. If the rotation of the earth is actually slowing down this means that our day is getting longer. Many astronomers believe that the tides, the friction with the air, and even the friction with space, are constantly operating to retard the earth in its rotation upon its axis. The subject has been studied for centuries. Just how much, if any, this retardation is, is a matter of disagreement. Prof. Brown's figures show that in 10,000 years from now our day will be one-tenth of a second longer than it is now.

Jewish Migration to Palestine:—That 2,000 Jewish colonists a month—the largest number on record—are entering Palestine and that behind them stand 10,000 desiring to immigrate, was stated by Chayim Weizmann, International President of the Zionist Movement, who believes his people are not only building up a material home in the Holy Land but creating a spiritual unity of Judaism.

Six Postal Officers Suspended:—Six postal officials in six cities, members of the National Association of Postal Supervisors, have been suspended, a clerk of the Senate Post Office Committee has been discharged and a clerk of the House Post Office Committee has resigned as the result of an investigation into charges that money had been used to influence legislation on postal wages. It was alleged that the two clerks received a total of about \$4,000 for using their influence with the committees they served.

Houghton to Go to London.—President Coolidge has decided to transfer Alanson B. Houghton, Ambassador to Germany, to London, to fill the vacancy caused by the naming of Ambassador Frank B. Kellogg to be Secretary of State, and the President was casting about for a man experienced in business and economic matters to take the Berlin post. At least one more Cabinet appointment is to be made before March 4, that of Secretary of Agriculture, for Secretary Gore retires then to become Governor of West Virginia. This post was tendered to Herbert Hoover, but he declined it on the ground that he could render greater service by remaining in the Interior

Department. C. Bascom Sless, Secretary to the President, has announced that he will retire soon and that Representative Everett Sanders of Indiana will succeed him.

The President took the country by surprise when he announced that Secretary Hughes was to retire from the State Department on March 4 and that he should name Mr. Frank B. Kellogg, at present Ambassador to Great Britain, to succeed him. There is no reason to believe that there is any difference of policy or of opinion between the President and the Secretary. Mr. Hughes's desire to return to private life and to repair his fortune by the practice of his profession is natural, but his retirement at this moment was unexpected, and those correspondents who think that the accession of Senator Borah to the chairmanship of the Senate Committee on Foreign Relations has something to do with it are perhaps right. Mr. Borah and Mr. Hughes have not always agreed about our foreign policy, and the Secretary may reasonably enough have chosen to resign now rather than to run the risk of frequent differences with the new chairman. At the same time the President announced the appointment of Mr. Charles B. Warren, formerly Ambassador to Mexico, as Attorney-General to succeed Mr. Stone, promoted to the Supreme Court. That appointment was distinctly a personal one and was made against the advice of the Republican leaders in Michigan, where Mr. Warren lives. More changes in the Cabinet are predicted from Washington, and it is probable that Mr. Coolidge will enter on his first elective term with few of President Harding's appointees still in his official family.—Youth's Companion.

Former Gov. J. M. Davis of Kansas, who was arrested as his term expired on the charge of having received money in return for a pardon granted to an inmate of the state prison, has had a stormy career as chief executive of his state. Throughout his term he has been in political disagreement with the legislature and has vetoed more than sixty bills. Most of the acts were repassed over the veto. A few weeks before his term expired Governor Davis aroused the state by summarily removing Mr. E. H. Lindley, Chancellor of the University of Kansas. The differences between the Governor and the Chancellor seem to have been in large part political, and therefore there are two parties in the state that differ with equal warmth concerning the propriety of the Governor's action.

WHY ACQUIRE AN EDUCATION

(Concluded from page 84)

said "Search the scriptures for in them ye think ye have eternal life and they are they which testify of me. We dare not attend a school where the least discredit is placed upon God's Word—rather it must have the pre-eminence.

In acquiring an education we should not have a selfish purpose. If our purpose is to get the most out of life for enjoyment and ease, it is a selfish purpose. We want to use our education so we can be more useful in Christ's work, and render better service. We want to be a shining light for Jesus before the world.

The purpose of many in acquiring an education is to partake of knowledge along certain lines in which they are preparing themselves for a special life work as a means of livelihood. Let our purpose not be to take up any work in which we will have to do anything that is displeasing to God.

Diversity in Callings

Prayer should have an important place in getting an education. We are not all to have the same amount of knowledge of all things. Some of us will be used in simpler fields of work while others are called to greater fields of activity. The abilities we have and the opportunity for learning all point in the way we should go.

Jesus is a good example. He took opportunity and time to learn what he needed to know. We should not remain ignorant of anything we have the privilege of learning.

Let God Teach Us

In the life of Moses we see how God overruled Providence to educate Moses for the great work he had of leading Israel out of bondage to the land God promised them. Moses allowed God to have His way. This is an example fitting for us. I Cor. 2:12,13 we read "Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual."

God's Word will teach us His Will and if we will then let Him have His way in acquiring our education we will be successful. 2 Timothy 2:15. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This should be our aim in getting knowledge. It should not be just for ourselves but so we can be better servants of God, a greater help to our fellowmen.

Seek His Purpose for our Lives

We are here for some purpose, although our activities may differ we want to be approved of God. If we do not make the best of this life we will have to be ashamed before Him at His appearing.

Let us not miss our opportunities by which God may be glorified and receive greater service from our lives.

Metamora, Illinois.

WORKERS' COLUMN

(Concluded from page 81)

3. By realizing that my gift from the Spirit is a profitable one for the church.—v 7.
 4. By recognizing that there are many others in the body, whose slackness would create a loss, and my slackness would mean a loss to the body of Christ.—Jv 12.
 5. By doing my part as one which no other member can do.—vv 15-17.
- III. Of what value will my service be to the Church?
1. It will fill a place which God has created for me.—v 18.
 2. It will constitute one necessary member.—vv 19-22.
 3. My small place may give great honor to the body, the Church.—v 23.
 4. I may complete the unity of the body and assist to preserve its integrity.—vv 25, 26.
- IV. In what spirit should I serve the Church?
1. In a spirit of humility—where God places me in rank or importance.—vv 27-30.
 2. Coveting the best gifts to do the greatest good.—v 31.
 3. Possessing the charity that will be effective and enduring in the work of the Lord.—I Cor. 13.

How to Gain the Best in Life.—Psa. 23.
(Junior)

April 5.

- I. Follow the right leader—the Lord.—vv 1, 2.
 1. He is the good Shepherd.
 2. He leads to green pastures and still waters.
 3. There shall be no want.
- II. Trust only in things that are safe.—vv 3, 4.
 1. He helps when one may fail, restores.—v 3.
 2. He leads in safe paths, right ways.—v 3.
 3. He protects from danger, His rod.—v 4.
 4. He helps in trouble.—v 4.
- III. Stay where the needs will be satisfied.
 1. The Lord is always able to prepare a table.—v 5.
 2. No enemy can prevent the Lord's care.—v 5.
 3. His cup of refreshing and the oil of His reviving and healing spirit are always at hand.—v 5.
- IV. The end of such a life is desirable.
 1. Goodness and mercy will follow all the days of life.—v 6.
 2. The house of the Lord will be the dwelling place for ever.—v 6.

Norway Changes Capital's Name:—It's hard to keep up-to-date on geography these days, what with the fondness for changing the long-familiar names of places. Norway is the latest country to change the name of its capital city, having dropped "Christiania" after three hundred years of use and reverted to the old name of "Oslo," by which the city was known for six centuries previously.

YOUNG PEOPLE'S MEETING

(Concluded from page 92)

kind of sowing our motto, because it is the only kind that will be profitable and bring happiness in the end.

Another thought worthy of note is, that we should not get tired of our work. Many boys and girls have started out well in the early days of their youth who get weary in well doing toward the latter part of their spring time and spoiled much of the good work of former years by sowing a lot of evil seeds in young manhood and womanhood that will bring them much sorrow and loss in time and eternity. Look well to your sowing. Select the best seed always. Sow it plentifully. Sow it without wearying. Sow no other kind. The harvest will be a time of rejoicing.

OUTLINE STUDY

- I. Seed, Good and Bad
 1. Bad Seed.—Matt. 13:38; Gal. 6:8; Prov. 22:8.
 - a. Sown to the flesh.—Gal. 6:7, 8; 5:19-21; Eph. 5:3-5; 4:17-21; Mk. 7:21, 22.
 2. Good Seed.—Matt. 13:19, 38; Gal. 6:7-10.
 - a. Sown in the Spirit.—Gal. 6:7-10; 5:22-24; I Tim. 6:11, 12; 4:12; II Tim. 4:2-5.
- II. Sowing Time
 1. In youth.—Eccl. 12:1.
 2. In the morning.—Eccl. 11:6.
 3. In the evening.—Eccl. 11:6.
 4. At every opportunity.—Gal. 6:10.
- III. Reaping Time
 1. In due season.—Gal. 6:9.
 2. After many days.—Eccl. 11:1.
 3. At the judgment.—Eccl. 12:13, 14; Matt. 13:39-43.
- IV. The Harvest to Reap
 1. Bad from bad sowing.—Gal. 6:8.
 2. Good from good sowing.—Gal. 6:8.
 3. Small or great.—II Cor. 9:6.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Sow".
2. Good Seed.
3. Sowing in Younger Years for a Good Harvest.

For Older People

1. Reaping the Same Kind as Sown.

PERSONAL THOUGHT

Give me the best thoughts to think, and the best words to speak, and the best company to keep and the best work to do—something that will be pure and true and good and will bring glory to God and happiness to my fellow men for time and eternity.

SEED THOUGHTS

Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff,
Let us find our sweetest comfort
In the blessings of today,

With a patient hand removing

All the briars from the way.
Then scatter seeds of kindness,
Then scatter seeds of kindness,
Then scatter seeds of kindness,
For our reaping by and by.

—Mrs. Albert Smith.

Only the truth that in life we have spoken,
Only the seed that on earth we have sown;
These shall pass onward when we are forgotten,
Fruits of the harvest and what we have done.—Bonar.

HOW OLD ARE YOU?

One day there came to the court of a king a gray-haired professor who amused the king greatly. He told the monarch a number of things he never knew before, and the king was delighted. But finally it came to a point where the ruler wanted to know the age of the professor; so he thought of a mathematical problem:

"Ahem!" said the king: "I have an interesting sum for you; it is a trial in mental arithmetic. Think of the number of the month of your birth." Now, the professor was sixty years old, and had been born two days before Christmas, so he thought of twelve, December being the twelfth month.

"Yes," said the professor.

"Multiply it by two," said the king.

"Yes."

"Add five."

"Yes," answered the professor, doing so.

"Now multiply by fifty."

"Yes."

"Add your age."

"Yes."

"Subtract three hundred and sixty-five."

"Yes."

"Add one hundred and fifteen."

"Yes."

"And now," said the king, "might I ask what the result is?"

"Twelve hundred and sixty," replied the professor, wondering.

"Thank you," said the king. "So you were born in December, sixty years ago, eh?"

"Why, how in the world do you know?" cried the professor.

"Why," retorted the king, "from your answer—twelve hundred and sixty. The month of your birth was the twelfth, and the last two figures give your age."

"Ha, ha, ha," laughed the professor. "Capital idea! I'll try it on the next person. It's a polite way of finding out people's ages."—Watchman.

Great Gifts from the Nation's rich men, nearly all made in the Last ten years.

John D. Rockefeller	\$575,000,000
Andrew Carnegie	350,000,000
Cleveland Foundation (miscellaneous)	150,000,000
Henry C. Frick	85,000,000
Milton S. Hershey	60,000,000
George Eastman	58,000,000
James B. Duke	41,500,000
Mrs Russell Sage	40,000,000
Henry Phipps	31,500,000
Benjamin Altman	30,000,000
John Stewart Kennedy	30,000,000
John W. Sterling	20,000,000
Edmund C. Converse	20,000,000
J. R. De Lamar	16,500,000
Mrs. Stephen V. Harkness	16,000,000
Augustus D. Juilliard	15,000,000
Henry E. Huntington	15,000,000
George F. Baker	12,000,000
J. P. Morgan	10,000,000
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Pierre S. and T. Coleman du Pont	8,000,000
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W. A. Wieboldt	4,500,000
August Heckscher	4,000,000
John Jacob Astor	4,000,000
Lotta Crabtree	4,000,000
Total	\$1,629,000,000

BOOK REVIEW

The following review of the book **Modern Religious Liberalism**, by John Horsch, written by Professor L. S. Keyser, D. D., of Springfield, Ohio, was published in **The Bible Champion**. This commendable write-up is only one of many that have come to our notice. Books defending the faith are important to those who would continue in "the faith once for all delivered to the saints." Our brother Horsch sometimes is attacked for his vigilance in matters concerning the faith. It is hinted that he sees error where there is none. But these constant fox-tails of error seem conclusive proof that the sly fox must be in the hole somewhere. The book may be procured from the Mennonite Publishing House for the price of \$1.50.—Editor.

The first edition of this work received a very favorable review in these columns when it was issued in 1921. By the evangelical press it has been quite generally commended, while, of course, the radicals have not liked it. A new edition has been issued with an introduction by Dr. James M. Gray, president of the Moody Bible Institute. Some changes have been made in the text in order to bring it up to date. The book has many merits. We do not know of a book which sets forth more clearly and incisively the real issue between the radical and evangelical parties in the church of today, nor which exposes more mercilessly the spiritual poverty of the radical position. Without fear Mr. Horsch penetrates right into the camp of religious liberalism, mentions the names of its leading advocates right out in the meeting, and gives the names of the books and periodicals, with pages noted, in which their writings have appeared. Thus every one can find just "who is who" in the liberalistic army. These direct quotations from their works show just how far the Modernists have departed from the faith. No one, after reading this book, will need longer to be in doubt as to what the real issue is, nor how vital it is. He will see that Modernism is not Christianity, but a rejection of its central and fundamental principles. Of course, some men are more destructive than others, but all of them do more or less hacking at the foundations of Christianity, and the logical result of their method would lead to its undermining.

Mr. Horsch is a layman, not a minister or professional theologian. In some personal correspondence with him, he wrote that he is "only a humble layman who takes a deep interest in theological questions." This fact does not in the least derogate from the value of his testimony, but rather in some ways enhances its importance, because no one can accuse him of having "an axe to grind." His motives can be interpreted only as being disinterested and free from any selfish incrustations. Seeing that he has done his work so ably and effectively, we welcome Mr. Horsch most cordially into the fellowship of the defenders of the faith.—Bible Champion.

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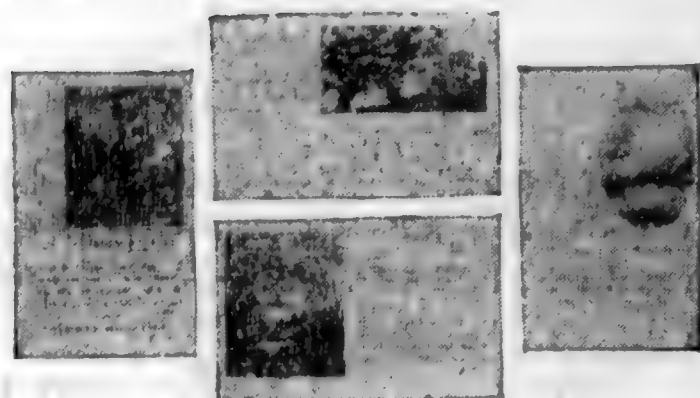
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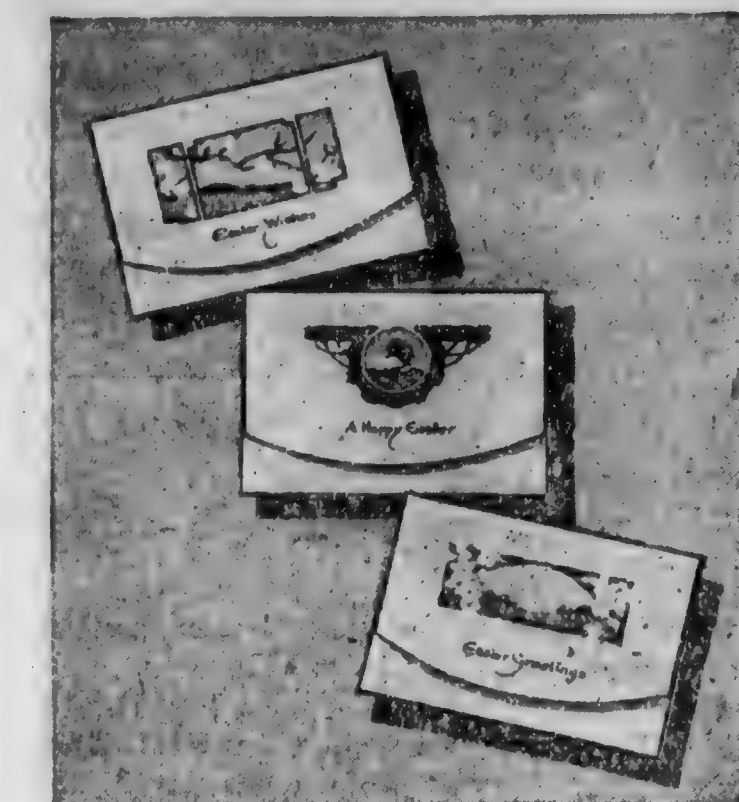
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for heaven or earth: a helpless candidate for ruin. Educate the moral powers alone and you have a being on his way to heaven, but useless on earth. Educate the physical and the intellectual, but not the moral and you have a land-shark, a dangerous animal—a mass of living, powerful selfishness, with disposition and power to indulge the worst passions at the expense of his fellow-men. Educate all the powers and you have a whole man—or woman—to bless the world, build up society, honor and glorify God, and enjoy Him in heaven forever.

"ALPHA"

(Concluded from page 66)

heavily o'er me these many by-gone years."

The cloud had lifted. The breath of God had blown it away and, again, revived one of His children. He walked to the window and beheld the beauty of the setting sun. He beheld the glory of a small portion of the creation of his Maker and in him welled up a spring of the water of life, supplied from the fount of God, and he cried joyfully, "God is my Maker. Praise His Holy Name!"

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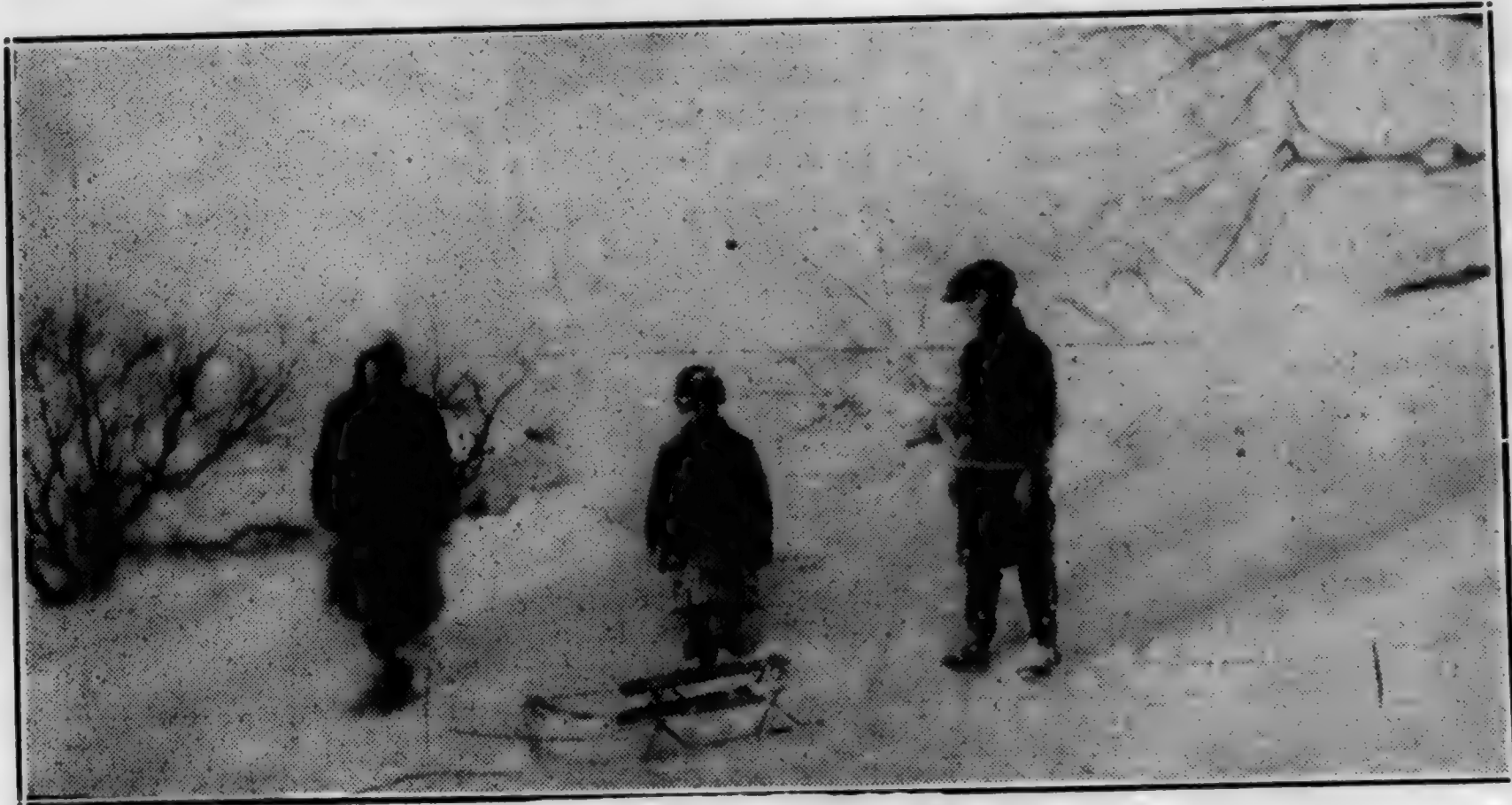
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Farewell Winter!



Welcome Spring!

SELECT READING

"FALLEN"

L. C. Miller

Homo Vir returned from wandering in the byways, highways, and shaded lanes of pleasure, vice and degradation, and in the solitude of his tower found himself suddenly, squarely, confronted by Conscience. Long, long ago Conscience had been his daily companion. At first a formidable giant who could not be conquered; but the larger and stronger Homo Vir grew, the more he opposed Conscience until at their last meeting Conscience had appeared as a weak, shrunken, poverty stricken pygmy. Since then they had never met, but Homo Vir had caught a few fleeting glimpses of Conscience shrinking along the horizon of his vision. Then, behold, suddenly, Conscience had returned as high, as wide, as strong, as deep as ever. A formidable appearing shade that would not depart.

"Homo Vir, you are a fallen creature approaching an impending doom," he whispered in a terrible sentence.

In spite of the fact that the words pierced to the quick, Vir, protected by his breast plate of cynicism and his helmet of pride replied;

"You are mistaken, old Top, I never was more a man than I am today. The keys to the store house of wealth are in my hands. Life, health, freedom, wealth, and happiness are my possessions. Femina is bowing at my shrine. What more could I wish?" answered Homo boastfully.

"You poor deluded mortal, you do greatly err!" replied Conscience.

"Get out of my sight Deceiver!" thundered Vir.

"Deceive you, I will not, enlighten you I must," proclaimed Conscience. "Hear me, I pray thee, as Father Time grants opportunity," and Conscience raised a silencing hand as Vir made an attempt at interruption. "You profess to have freedom! then why are you hid away in this tower of your own construction? Why not, rather, enjoy the liberties offered by a wide world! You claim happiness! Instead you possess selfishness which is in no way synonymous with happiness. The few blessings which you have enjoyed you have hoarded for your own benefits, which give the least possible enjoyment and in no sense represents happiness. To experience genuine happiness, one must share his blessings

with others. Do not hoard blessings but distribute them. No indeed, Vir, instead of possessing happiness you have robbed yourself of it, and you are in a miserable state." Again Vir attempted to interrupt but Conscience prevented.

"You pretend to have wealth! but in truth it is only pretense. Wealth consists not of gold, silver, precious stones, or currencies but of faith, hope and love. **Homo has no faith in Vir and Vir has no faith in Homo.** You lack the valuable asset faith. 'Faith is the substance of things hoped for, the evidence of things not seen! 'And without faith it is impossible to please Jehovah.' You have no hope! You feed on lust, expending all your energies and aspirations on the present and consequently

A wolf in sheep's clothing! Satan as an Angel of light! Lust disguised as Femina! Assuredly you are blind. Your vision is not to be relied upon. Come down from the tower on which you are seated and clothe yourself with humility, that you may be useful. Doff all your foul raiment and be clothed with the pure, snow white, garment of Salvation. Then you will know happiness, freedom, and power."

"You do me a gross injustice," retorted Vir, "from ignorance, obscurity, want, and helplessness I have risen to the exalted position I now occupy."

"The state of dependence and innocence which you have forsaken for your present position did not elevate you as you suppose. 'For he that exalteth himself shall be abased', you have fallen instead of having risen. There is but one power that will redeem and resurrect Homo Vir," corrected Conscience.

"We all have that power within us," protested Vir. "Does not your own Authority, from which you have given your quotations declare, 'Ye are gods, therefore work out your own salvation?' We have that within us which if properly cultivated and developed according to scientific knowledge will deify us."

"Homo Vir, hath within himself an inherited, depraved, fallen nature. Which can be cleansed only by the blood of the Lamb of Jehovah, slain once for all," replied Conscience.

"How can a single offering redeem so many?" queried Homo, for the first time on defensive.

"The offering was infinite, the fallen is finite.

The offering was immortal, the fallen is mortal

The offering was Deity, the fallen is Vir. The offering was a Creator, the fallen is a creature.

Compared to the infinite offering of Jehovah the fallen is as a worm of the dust. 'Behold the Lamb of God which taketh away the sins of the world.' You are a fallen creature, lost! doomed! without the buoyant redemption which Jehovah has to offer, alone, through His slain Lamb," ended Conscience with a threatening finger shaken very near the nose of Vir.

A strange pallor over spread Homo Vir's face. He began to tremble violently. The tower in which he lodged began to rock, then fell with a tremendous crash to mother Earth. Homo fell at the feet of Conscience a submissive figure. Vir lodged upon a

(Continued on page 126)

TO THE MOTHER OF JUDAS

By Ursula Miller

O Mother, with your unknown name,
And with your worse than nameless son,
We pity thee, nor dare we blame
Thee for the crime which has been done;

But O, we pity, pity thee
That thy dead lies dishonored, scorned,
And thou in hideous agony
Went to the potter's field and mourned.

We pity thee, we pity thee,
Though none may lift her voice in blame;
For are we, after all, quite free
From helping with the tragic shame?

face a future of darkness. You are without hope and without Jehovah in the World! Yet, there, remaineth love! Which also you do not possess.

Love is that element of warmth which makes it possible for Homo Vir to subsist: that spirit of fellowship which leads away from sorrow and brings the glad dawn of happiness. That hand of helpfulness which reaches down from High Heaven and lifts up the fallen, who, like yourself, are without hope and without God in the world. My dear, Vir, the elements which produce wealth are the abiding elements: faith, hope and love. These you do not have: so you are poor; wretchedly poor!

You say that Femina bows at your shrine. There, too, you are mistaken. It is, indeed, Lust that bows, and not Femina.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XVII

SCOTTDALE, PA., APRIL, 1925

No. 4

REMINISCENCES OF LIFE ON THE PLAINS

Riding For Rustlers

S. C. Yoder

"I know of a land where the rolling plains
Stretch out in a vast expanse;
Where the southwest winds forever blow,
And the shimmering heat waves dance;
Where the cattle graze on a thousand hills,
And the untamed mustangs roam;
And the coyote howls at the silver moon,
In sight of the settler's home.

"I know of a land where the cowboy rides
In a reckless, headlong pace,
And clings to the back of his outlaw steed
With a careless, easy grace;
Where the quick eye
gleams like a
lightning flash,
If danger ventures
near;
And the whirling rope
flies ever true
And snares the fleet-
ing steer.

"I know of a land
where the hearts
are true,
And the minds of
men are free;
Where a man is known
for what he is,
And not what he
used to be.
If a man's a man he
can lift his head
And stand among
the best.
So I long to go to a
place I know
In the land of the
golden West."

For years the "Bracket H" ranch had suffered at the hands of horse thieves. Early in the spring, when the horses were yet weak from the ravages of winter, these rustlers would swoop down on the range, gather up several hundred head of horses, drive them to some isolated corral, cut out what they considered unsafe to take, and make good their escape. Year after year this had happened in spite of all precautions taken to prevent its recurrence.

Years before when the owner of this brand was a young man he had stocked his range with good horses. As long as he was able to direct the work himself he prospered but now since he was too old to ride much and had to depend on others, he was imposed upon by his own men who

played into the hands of these thieving hands and robbed him of the fruits of his labor.

At this juncture when things were going deplorably bad, there arrived on the scene a short, stocky man with a keen blue eye, coarse whiskers, and black hair somewhat streaked with gray. His dried up features were tanned by the winds of many seasons, and his gait showed that he had spent years



Cowboys of Another Country

in the saddle. When he spoke the words came with a southern drawl; when he sat in the saddle he was at home. His rope never failed and his pistol never erred.

Who was this stranger with blue flannel shirt, and goat-skin "chaps" that swaggered about with spurred boots and broad-brimmed hat? It was "Vaquero" (Cow-boy) Brown, the silent man, who knew the range from Peace River to Texas. He was not learned in books nor letters, but he knew all the ways of the wild. As a little boy he had herded cattle on the plains of Texas after his parents died. Later he followed the round-up year after year. He saw and

played a part in all that goes with it—the Vaquero's joys were his joys and their sorrows were his sorrows. The stars were his friends and the wind and sky spoke to him a language he understood.

He arrived unexpectedly one spring in time to join the round-up, and by his skill on the range and in the corral commended himself at once to the proprietor of the "Bracket H." He was employed during the summer and when winter came he was delegated to patrol the range, locate horses, and keep his eye open for rustlers. During these rides he frequently stopped at the "Running W," sometimes for a meal, sometimes for the night.

For several days in the early part of this particular spring we had noticed that the horses were much disturbed. When a horseman appeared they were off at once. Of course they are always more or less that way in the spring, but at this time they were unusually restless and much on the move. We thought of rustlers but had seen nothing of anyone for weeks. On this particular day they were especially restless and we were rather expecting something to show up.

In the evening about dusk Brown rode up to the corrals with the information that he had been following a

band of rustlers for two days. They had evidently come from the upper country and had swept up band after band from Scootnie westward along the foot of the hills. Tonight they were headed for the corrals at the Bluffs. Tomorrow they would likely make a drive to the Waluke corrals, separate the stock and get out of the country.

Brown insisted on help. "They're goin' to be rough," he said, "but they 'dasant' get away. It's too late to get help from Scootnie so you must send some one along." It did not take much persuasion. Everybody had suffered at the hands of

(Concluded on page 126)

ACCORDING TO THOMAS

Where's Luella's calla?" inquired Mr. Dunmore as he sat at the breakfast table one Easter morning and directed his glance toward the bay window. Luella's face flushed, and her mother answered quickly, "Mrs. Vance came along yesterday and saw it in the window. She stopped, and nothing would do but she must have that calla to put in their church today. She paid Luella two dollars for it."

"Whew! Two dollars for a calla! Seems to me that's a pretty steep price; but Mrs. Vance is able if she wants to."

"Yes, she found out what Luella wanted the money for. Luella told her about the missionary thank offering—the Easter collection, you know—and she gave it of her own accord. But it was a most beautiful plant."

"You going to give all that money to the heathen?" inquired Mr. Dunmore, directing his glance of disapproval toward his daughter.

Luella was a timid girl, and her voice shook a little as she replied, "Why, yes, I wanted to. It was my calla; and it's only once in a while that I have any money."

"You see, John, everybody that loves our Lord likes to make an Easter gift. In the city churches they buy heaps of flowers, I've heard, just to trim up the churches. Now if Luella was spending her two dollars that way it would be different; but for missions, why, I calculate it's just handing out the Bread of Life to starving people," said Mrs. Dunmore calmly.

"Pshaw! You better burn it up and be done with it. I don't believe in foreign missions, anyway. I don't believe half the money gets there, and if it did, what good would it do?"

"John Henry, get the Bible. We must start for meeting early, it's such bad going." That was Mrs. Dunmore's only response to her husband's remarks.

John Henry, a boy of fourteen, who had been silent thus far, brought the Bible, and Luella read the story of the resurrection as John tells it.

Then Mrs. Dunmore and the children knelt, and she prayed.

Her husband sat upright beside the window, looking out across the fields. He always sat there in the morning, but never seemed to listen to lesson or prayer. His wife had prayed "all around him," as she expressed it, for twenty years; but so far as results were concerned, he might as well have been the huge granite rock which was the "centerpiece" of his orchard.

After prayers, Mrs. Dunmore and Luella did the morning chores, and John Henry harnessed the horse, drew the wagon out into the yard, and then came in to dress for church.

A gust of cold air came in with him, and as he closed the outer door the sitting room door was drawn open a little.

Mr. Dunmore was still sitting beside the window, and he heard Luella saying, in a

grieved tone, "But if he don't believe, that's no reason why he should want to keep the Bible from other people, seems to me. I should think he'd be glad to give 'em a chance."

"Don't worry, Luella," said Mrs. Dunmore, as she brushed off the stove; "your father can't understand about missions till he believes. Give your money if you feel moved to, and he won't scold, I guess."

"Father's just like Thomas," struck in John Henry's voice. "He's always saying, I don't believe, I don't believe."

"Yes, dear. Let's pray that he may have Thomas' experience. Now we must get ready. If you get down first, wrap some papers around the geraniums, Luella."

It was about ten o'clock when the wagon rolled out of the yard toward the village, two miles away. Mrs. Dunmore and Luella sat upon the back seat, and each held a geranium in full bloom, well wrapped in news-



papers. Luella had the two dollar bill safely inside her Bible.

The country road was still rough, where heavy rains had left deep ruts, and the wise old horse chose his way carefully. The sky was a perfect blue, and the robins, flying back and forth among the apple trees, sang joyously, for the winter was over and gone.

Mrs. Dunmore turned and shook her hand toward the window, as she had done so many times before. Her husband always expected it, but gave no signal in return.

This Easter Sunday he watched the wagon until the red ribbon on Luella's hat was out of sight, then he locked the front and back doors. This was a most unusual

thing, but he had had a sharp thrust that morning, and was determined to investigate its full meaning. Usually he spent his Sabbath in reading the weekly papers, hammering in a subdued way around the house and barn, driving a nail here and mending a hinge there, and finally falling asleep in his arm chair; but now he was going to interview Thomas.

His son, his only son, who appeared to be forming opinions of his own, and was surprisingly like his mother in directness of expression, had likened him to one Thomas. No appeal nor rebuke had ever affected him as did those few positive words.

He never read the Bible, but after hearing his wife read it so many years he had a misty idea that the person referred to was in the New Testament; so, after drawing the shades of the front windows, as if he was going to commit a forgery, he sat down beside the table and began to search.

In turning the leaves his eyes occasionally caught familiar words. There was that strange text, "Ye must be born again," which he knew was a favorite with his wife. He paused long enough to read the entire story of the wonderful midnight interview. But he did not forget Thomas, and finally reached the very chapter from which Luella had read the short morning lesson on the resurrection. The leaves seemed to open at that place of their own accord, even like Peter's prison doors once upon a time when an angel walked beside him, and John Dunmore's eyes rested upon these words, "But Thomas, one of the twelve, called Dydymus, was not with them when Jesus came."

"H'm! 'Was not with them,' " he repeated. "So that was what ailed Thomas." He had never before felt the responsibility of remaining at home alone until that moment, and vaguely wondered if the man he was "just like" stayed away on purpose.

Reading on, he paused again to repeat, "Except I see . . . I will not believe." That's what John Henry meant, so I've got the right Thomas. 'Would not believe' what, I wonder?"

He began at the beginning of the chapter, and read it through slowly, feeling the force of the simple recital, and recognizing the tremendous truth which Thomas would not believe. Then he read and with added knowledge. "Well, Thomas was with them at the next meeting. 'Then came Jesus.' Exactly; He came, and Thomas was there, too."

The thought that thus far he had traced a likeness to himself in the unbelieving disciple gave him a strange feeling of companionship which he did not enjoy, and he glanced around the room as if to see the risen Lord. "Well, well," and he traced the next verse carefully with his forefinger. "Then saith He to Thomas." He spoke to him! That's the idea; that's a good deal different from hearin' ministers preach and tangle things up as they do."

The remainder of the verse and the next one he read in solemn silence, then repeat-

ed in a puzzled way. "And Thomas answered and said unto Him, My Lord and my God." Thomas got all he could bear that time and had to give up. That was what Sarah meant."

John Dunmore looked at his hands. "I suppose when Thomas saw the places where the nails went through he had to believe. There they were; I guess folks nowadays might believe if they could see."

But there was another verse which drew his eyes back to the page with a strange fascination: "Jesus saith unto him, Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed."

From the logic of this wonderful prophecy John Dunmore could not escape. The perspiration stood upon his forehead as he faced his personal accountability. Ignorance, indifference and unbelief vanished before the sudden light which revealed to him his privilege and duty.

Conscious of the presence of a Divine Guest, he bowed his head upon the open book, whispering over and over again, "My Lord and my God," while his soul shrank from the sudden revelation of its own guilt.

There is one great, glorious secret that God has never shared with humanity, the secret of life-giving. And if He guards the mystery of a flower's growth, will He not keep that of the soul's birth into the spiritual kingdom? But that great miracle of His love which delivers from the bondage of death a soul that "believes," was wrought on that Easter morning in the quiet room. And while from thousands of jubilant voices rose anthems of praise, John Dunmore's cry of anguish became the cry of joy, "My Lord and my God!"

It was a long time before he lifted his head, but at length he arose and walked back and forth, smiling and clasping his hands. He lifted the shades of the front windows and looked out. What a beautiful sky! What a wonderful new world! Passing the mirror, he paused to see if he looked like himself. Yes, it was the same John, but not the same. "She's praying for me, just as she always does every Sunday—every Sunday all these years," he assured himself. "What'll she say when she knows?"

It was half past one when Mrs. Dunmore and the children returned, for they always remained to Sunday-school. John had done the few preliminary things toward dinner that his wife always expected him to do, and was eagerly watching.

He went out as usual to help her from the wagon, and as she handed him the geranium she said: "We had such a good Easter sermon, John; I wish you could have heard it." He made no response, but as her eyes met his she gave a start of surprise. "Who has been here?" she whispered a little anxiously, catching his arm before entering the house. "Have you got company? What makes you look so—so—John?" As she spoke his name a great

hope—too great to cherish—made her heart beat rapidly, for what was the meaning of that rapturous smile?

"Yes, I've got company," he answered slowly, "same as Thomas had when he met with the rest, 'My Lord and my God.'"

Poor little Mrs. Dunmore got into the house and into a chair as best she could,

and her husband brought her a glass of water. She waved it aside and looked straight into his eyes as she asked, "John, do you mean you're converted?" There were tears in his eyes, for he began to realize at last how much she cared. "Yes, Sarah," he said, "according to Thomas I certainly am."—Christian Advocate.

A BIOGRAPHICAL SKEKTCH OF THE LIFE OF MENNO SIMONS

Moses M. Brubacher

It is with pleasure that we present this warm-hearted message from the pen of our beloved brother and minister in the Church. In the Quadri-Centennial Anniversary Services Brother Brubacher gave this message in an address; the Lord used him in a marked way that afternoon in the Waterloo Church. We are glad that Ontario had a real stormy day so that gave a busy preacher time to get the article ready for the press. This message will do you good. Give it a wide reading. Show it to your children. Have your friends read it.—Editor.

Menno Simons was born in the year 1496, in the village of Witmarsum, West Friesland, Holland. Very little is known concerning his parentage and early life, but we do know that he was born in stirring times in the religious world. There was moral and spiritual darkness to such an extent that historians recognize this period of time, as the "Dark Ages."

It was becoming more and more evident that the union of Church and State was a failure, and especially so, under corrupted Catholicism. Menno's parents had lofty aspirations for their promising son, and being anxious to make the most and the best of his life, had him educated for the priesthood.

It is generally accepted that at the age of 28, he was consecrated as a priest, and assumed the duties of his office in Pingjum, a village near his birthplace.

The Stirrings of Conscience

In the early years of his ministry his conscience began to trouble him when he taught that the bread and wine used in the Mass became the literal body and blood of the Lord Jesus. Being endowed with an open mind, and with a desire to know the truth, he resolved to carefully study the New Testament, and with his knowledge of Greek and Latin, he soon discovered that the view of the Church on the subject of the Communion was not the only doctrine that was contrary to New Testament teaching.

It was probably about this time that a number of Evangelists from South Germany came to North Germany and Holland, preaching the doctrines of the Swiss Brethren, with the result that many believed, — were converted, and re-baptized. Amongst these converts was one, Sicke Snyder, who was arrested by the State Church officials, tried before their tribunal, pronounced guilty of heresy, and finally beheaded at Leeuwarden, for being re-baptized.

Martyrs Make Converts

This made a profound impression on Menno Simons, and after searching the Scriptures with diligence and prayerful

application, he found nothing concerning infant baptism. He began to seek information from other sources. He discussed this subject with his pastor, who finally had to admit that there was no Scriptural foundation for it.

Not being satisfied with his own understanding, nor with that of his co-laborers, he consulted several ancient authors, as well as the reformers Luther, Bucer, and Bullinger, and discovered that they all held different views concerning infant baptism. He became convinced by New Testament teachings that he had been deceived, and that each of these men whom he had consulted, were in error on this point.

Shortly after this, he was promoted to the office of Parish Priest in his native village of Witmarsum, where with an increased income and increased popularity, he continued to live a life of luxury, ease, and self-indulgence. His conscience however seemed to accuse him of playing the part of a hypocrite, when he saw the zeal and earnestness of a group of Anabaptists who had taken refuge in an old cloister near his home. This fanatical band adhered to some of the false doctrines of Munster, and drew the sword to defend themselves, but were nearly all slain, and those who survived were executed, among them being Menno's own brother. When Menno saw how willingly these people gave up their lives and property, for their doctrine and faith, though they were in error, he decided to no longer act the part of a hypocrite, but to take a firm stand against the false doctrines of the time. It was a "Decision of Moment" in the life of this great reformer, but being a man of physical and moral courage, he was willing, with Moses, "to pay the price."

With his increased light on the Scriptures, he was fully awakened to the necessity of his own conversion, and besought God's grace in earnest, tearful petitions for cleansing in the Blood of Christ, and for gracious pardon for his mis-lived past. After struggling for several months, the

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CHRISTIAN MONITOR PULPIT

THE RISEN LORD

Daniel Kauffman

He is not here, but is risen.—Luke 24:6.

The scene is by the side of the empty tomb. That little group of devoted women, who had so carefully prepared their spices and ointments with which they proposed to anoint the body of their dead Leader as soon as the Sabbath day was over, was grievously disappointed. They had come very early on Sunday morning—but their Lord had been taken away—He was not there, He had risen, as the angels informed the women.

But the disappointment proved to be only another illustration of the proverbially "dark hour" before the brighter day ahead. It was indeed a sore disappointment when they came to the tomb and found it empty. But what must have been their joy when the angels told them that their Lord had risen, that defeat had become a thrilling victory, and that in His triumphant resurrection there was a blessing in store for them which they had hitherto failed to grasp. The guard at the tomb had been overwhelmed by the power of Heaven; the power of Rome was not sufficiently great to keep the Son of God imprisoned in the tomb—yea, glory to God, our Savior had risen, He had triumphed over every foe.

Let us therefore meditate upon what the resurrection means to us. The devoted women to whom this glorious angelic message was given have been sleeping for nearly nineteen hundred years. Their bodies are lying in the dust, awaiting the resurrection morn, while their spirits are in the hands of the great God who gave them. The lesson of the resurrection, living and glorious for them at that time, is a live question for the living only. What can we, as living souls, get from the thought of a risen Lord?

First. It is impossible for Satan or men to thwart the will and purposes of God. The enemies of Christ had apparently triumphed over Him while they had Him on the cross and in the tomb. But in this they were simply the unwitting tools in the hands of God to accomplish the great work for which the Savior came to earth. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." In this, as in many other cases, God used the wrath of men to praise Him. Men may apparently delay, but they can not stay the power of God from executing His Masterful designs. The work of paying the penalty for sin being accomplished, God took the next step, and in the resur-

rection of our Lord He opened the way out of the grave for every person, saint or sinner. So it is true that in the fulness of time "all that are in the grave shall hear his voice and shall come forth." Thank God for the resurrection that is sure to come. Let us make sure, through accepting Jesus Christ as our Savior and Lord, that this will be to us "the resurrection of life" rather than "the resurrection of damnation."

Second. Christ had risen to **LIFE**. No longer was He subject to the trials and pains of an earthly life. Even His body was now beyond the reach of all His enemies. While He had at all times lived a life of purity and power and triumph, He had also been "a man of sorrows and acquainted with grief." All this was now at an end; and after He had "shewed himself alive after His passion by many infallible proofs," He took His leave from His disciples and made His majestic flight to glory. His life was the glorious, eternal life which enables Him to be today at the right hand of the Father, in the realms of glory, interceding for us. It fills and thrills our souls with joy at the thought that when, at the last trump of God we shall be raised from our graves, it will also be "the resurrection of life;" and with glorified bodies we will meet the Lord in the air, raised above this earthly life which must have its sorrows and pains,—and be heirs of endless glory and eternal life at the right hand of God the Father and our Lord Jesus Christ.

Third. "Not here, but risen." Not the glittering follies and vanities of this world, but the ineffable glory of the world to come, claims the attention and affections of those who are "risen with Christ." As Paul admonishes us: "If ye then be risen with Christ, seek those things which are above." Understand, we are not talking about the resurrection of the body, but the resurrection life experienced by all who have been raised and saved from their trespasses and sins. While the dead body of Christ was in the tomb it was all right for those devoted women to do Him homage there. But He was no longer there, He had risen. So they were admonished to go where He was and see Him where He was to be found. And should we not heed the same advice today? We no longer see the body of Jesus walking around on the earth, as they did for a number of years prior to the crucifixion. He is risen

—so are we, if we have accepted Him as our Savior. Let us therefore seek Him where He is. As Paul admonishes us, "Set your affections on things above, not on things on the earth." "As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of Life." Let us seek the personal, living, eternal Lord, if we would live the resurrection life.

Fourth. Let us not forget that the raising up of Christ meant more than a conquest over the powers of earth. He did not rise from the tomb to become a conquering hero on the earth. His stay on earth was just long enough to convince His disciples of the fact of the resurrection and to prepare them for the coming endowment of power and their service to follow. That accomplished, He ascended to glory, and it is there that we now behold Him. So our overcoming life is a failure if we overcome the forces of earth only. The risen Lord takes our minds, our affections, our overcoming power into the heavenlies. Alexander as a world conqueror, Dives as a man of world wealth, and other men of honor and renown because of their overcoming life in secular affairs only, all ended their lives in miserable failure because their conquest applied to this world only. The real overcoming life, the real seeking of the risen Christ is perfect only as we transcend the realms and glories of earth and find the risen Lord in the eternal courts above.

Scottdale, Pa.

WHY NOT TRY PREACHING?

This generation of rollicking, dancing, card-playing, theater-going, God-forgetting Christ-rejecting sinners need to hear some earnest preaching, preaching that deals with sin and the punishment that sin will inevitably bring. It does not need to be abused, but it does need faithful, earnest, fearless preaching on God and His attributes, His creation of the world and His rights in it. His creation of man, His love for him, and His right to rule over and guide him, ought to be faithfully urged upon this generation. There is great need for preachers who have no desire for ecclesiastical office, for the applause of men, for the wealth of the world, for ease of body, for an escape from the reproach of the cross, but whose universe is filled with the presence of the infinitely holy God, who walk in awe of Him, and worship Him in the beauty of holiness. We need preachers who will insist that Jesus Christ is able to save from all sin, that His kingdom is spiritual, and that the Holy Ghost should dwell in His people. In a word,

we are in need of Gospel preachers who will do their whole duty, believing the Bible revelation of the immortality of man, the sinfulness of sin and its fearful consequences, regardless of whatever ostracism or persecution it may bring, "enduring as seeing him who is invisible."—H. C. Morrison.

TWENTY DON'TS FOR YOUNG PREACHERS

- Don't live beyond your income.
- Don't be a stingy parson.
- Don't preach your doubts.
- Don't preach so much against things as for principles.
- Don't be tempted on any occasion not to preach your best.
- Don't be looking for a larger field—another call.
- Don't flirt with other churches or threaten your own church.
- Don't be a pessimist.
- Don't deal in off-color stories.
- Don't lose your temper in public.
- Don't overlook the Bible when looking for texts.
- Don't be jealous of your fellow-ministers.
- Don't scold and don't deal in personalities.
- Don't be professional, artificial, or sensational.
- Don't belittle little things.
- Don't be lazy.
- Don't neglect the sick and sorrowing.
- Don't betray a confidence.
- Don't fail to keep your appointments.
- Don't allow any one to dictate your messages.
- Don't fail to pray.

—W. H. Baylor, Baltimore, Md.

WISDOM AND WIT FROM SPURGEON

Sometime ago David Lloyd George delivered an address on Charles Spurgeon. It is given almost in full in *The Watchman-Examiner*, of New York, and is good reading for preachers and laymen alike. As a specimen of Spurgeon's wit and wisdom, we reproduce the following paragraphs:

Then here is another very good phrase, when he tells his students to avoid being too flowery. There is no man who had a greater gift of using poetic language, but it was used with great restraint. He said: "You must not wrap garlands round your swords." It is a great saying. He was down on long prayers. He said: "Fancy a man praying for twenty minutes, and then asking God to forgive his shortcomings!" He also advised his students not to preach long sermons. He said: "Some sermons remind me of the sailor who was told to pull a rope on board. He pulled and pulled until he was tired, and then declared that he believed 'the end o' this 'ere rope is cut off.'" Then he said to them: "There are some people who can't stop, even when they have really finished, when they have nothing more to say," and he said it reminded him of the captain who ordered his company to fire a salute, and they answered: "We have no more ammunition, sir." "Then," he said, "cease firing." "That," said Spurgeon, "is my advice to you." Talking on the same sub-

ject, he said, a boy was asked why the church went away rejoicing. He said: "It was, sir, because Philip had finished his sermon."

He gave advice on very practical questions. He was very emphatic about the letter h. He said it must not be dropped. He talked about a man quoting the Scripture. "Many there be who go in thereat," and saying, "Many there be who go in their hat." That is a good way of impressing things on the minds of students. That is the whole point. He was not jesting merely in order to make jokes; he wanted to put things in a way which would not be forgotten. Here is another good bit of advice; it shows how practical he was. "If you are called upon to preach in the afternoon, be careful what you have for dinner. If you eat half a leg of pork you won't feel much divine assistance. A man full of pudding is not very likely to be full of power. The process of digestion won't help your sanctification." That is very sensible, as every public speaker knows perfectly well.—Selected.

A BIOGRAPHICAL SKETCH

(Continued from page 101)

burden was taken away, and sweet peace ruled within. He prayed to God for wisdom, and power, to preach the unadulterated Gospel of Christ.

Testifying with Holy Boldness

He voluntarily renounced all worldly honor and reputation, all unchristian conduct, masses, and infant baptism, and began to preach repentance and faith in Christ, as well as regeneration. At the same time he began to powerfully oppose the false doctrines of the Anabaptists of Munster, and wrote a book against what he called their "Abominable Blasphemies." It was probably because of his opposition to the Munsterites that he was not at once expelled from the Catholic Church. The report went far abroad that he could silence the leaders of the Munsterites.

In 1536 he renounced his connection with the Catholic Church, and joined the "Evangelical Brethren." Shortly after this, he was approached by several of these brethren, who urged him to aid them in gathering together their scattered bands. After giving his consent, they soon had him ordained as pastor and bishop.

Gathering the Lord's Scattered Sheep

His great aim now was, to gather the scattered bands of the peaceful Anabaptists who were starving for the Bread of Life, and to organize them into churches.

It has been said, that Luther was a preacher, Zwingli, a political and moral leader, Erasmus a scholar, but Menno Simons, an organizer. So successful was he in this work, that in a few years he had organized churches not only in Friesland, Holland, Brabant, but also in the German Provinces on the Baltic Sea.

Johnson's *Universal Cyclopedia* says: "In the course of time nearly all the brotherhood in any portion of Europe fell under his influence and most of them were

called by his name." This work of organizing these scattered and persecuted bands of believers was done against tremendous odds.

Menno himself says: "For this cause, I, my poor feeble wife and children, have for eighteen years, endured anxiety, oppression, affliction, misery and persecution. Several decrees had been issued that whoever would shelter, or in any way conceal Menno Simons, or any of his followers, should suffer death. Several instances are on record where individuals suffered imprisonment, torture, and death, rather than tell the authorities where the great leader was hidden.

A full description of his appearance, clothing, etc., was nailed to the various church doors. Many plots were laid for his capture, yet God through His Providence preserved him from all the designs, and cunning devices of his persecutors.

A Follower in Paul's Footsteps

Well might he have said with Paul, "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—II Cor. 11:26, 27. "What persecutions I endured; but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution."—II Tim. 3:11, 12.

After twenty-five years of strenuous labors, in constant dread of a martyr's stake, he at last found a safe retreat on the estate of a wicked nobleman, Count von Ahlefeldt, in Wuestenfeldt, Province of Holstein, who was touched with the cruelty which had been heaped upon Menno and his followers.

Here in seclusion he wrote much and with the aid of a printing press, had them circulated in book form.

Among his writings are:—Inspiration of the Scriptures, Trinity of God, The Deity and Humanity of Christ, Holy Spirit, Sin, Law, Atonement, Repentance, Justification and Regeneration. And he prepared articles on Church Ordinances as: Baptism, Communion, Washing of Saints' Feet, Non-Conformity, Non Resistance, Swearing of Oaths, Anti-Secrecy, and the Blessed Hope. In all these writings he proves to us, beyond the shadow of a doubt, that he was a sound Fundamentalist.

"The Blessed Hope"

The American Encyclopedia, in referring to the views of Menno Simons says, "He believed in the coming Kingdom of Christ." In one of his last recorded writings on the "Blessed Hope," he uses language like this: "O thou bride and sister of Christ, prepare thyself, watch and pray, fight valiantly. Praise God, ye who suffer for Christ's sake, and lift up your heads, for the time is near when ye shall hear, 'Come ye Blessed.'"

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EDITORIALS



What a Red Tag Had the Power of Doing

The Christian Monitor for this month has been changed in a marked way from the original intention. Some excellent and useful articles are absent, and that for good reason. They were not rejected because of their unorthodox character. They were omitted for reasons outside the control of the editor, consequently some writers may be disappointed in this issue. It is all the fault of a red piece of cardboard that is nailed to the door of the editor's home, and it has been there for the last five weeks. Many articles are resting peacefully in the desk, awaiting the lifting of the quarantine for scarlet fever, with which our three girls have been afflicted, but the Lord graciously helped them to pass through the disease with safety, and His healing touch has been granted. Your articles will appear in a later issue. We apologize.

An Urgent Appeal

As the time of the Annual Mission Board Meeting is approaching, we feel directed of the Lord to appeal for much prayer throughout the Church. There is great danger of letting the fervency of the Church cool off. If the Church needs anything she needs the white-heat fervency of a Godly passion for soul-saving. O Church of the living God, neglect not this part of thy mission! The constant ideal of the Church should be to glorify God in the world, by the saving of human souls. May we pray that the power of the Highest will be keenly felt in this gathering, and every decision be heaven-born. May the Holy Ghost indeed move this body, as He did men in the bygone days of the Church's spiritual power. Pray for the Mission Board Meeting.

House to House Evangelism

The nearer the Christian Church gets to perfection, the more she will revert back to the days of Christ and the early working of the Holy Ghost. The reason for this is that when God begins a work He does not complicate matters; man does that. When man invented the first automobile it was a cumbersome affair, needing additions and subtractions. The nearer these inventions get to perfection the less complicated an automobile will be. When we look at a modern church and then look back to the Apostolic Church we are amazed at the marvelous simplicity of everything. To-day we are amazed at the marvelous complication of the work of the Church. Some ministers are doing so much work in the Church that they hardly have the time to do what the early Church would not cease doing; that is, the

preaching of the Word and prayer. This can hardly be the leading of the Holy Ghost.

This brings us to the caption of this editorial, that is, "House to House Evangelism"—a simple method of service but extremely practical. It is highly effective, gives direct contact with individuals, is not complicated, is service such as our Lord rendered. To-day this mode of work is put into the background. Lately I noticed the photograph of a large building that now houses a good-sized congregation of worshippers. In the footnote it said, "This congregation was begun in the home of" Brother So and So. What an inspiration this should be for the Church to go out in cities, towns, and country, win converts, and begin church services in a short time in somebody's home. It is written, "and from house to house" they ceased not to preach Jesus Christ." Recently I heard a minister of the Gospel in Kitchener, Ont., say: "If every Christian man and woman in this city would speak to every one they met and go into all the homes possible, telling the story of the cross, the fact that Jesus Christ is alive and risen again, and that He is coming back again, before twenty-four hours would pass, before the sun set the next day, there would be a revival in the city." Whatever we think of that statement, it is true that the methods God uses are simple and effective. It is written that when they used the Lord's methods of service that "the Lord added daily to the Church such as should be saved." That was daily and not weekly or once-a-year evangelism. May the Lord give us Apostolic simplicity of method, Apostolic power, and Apostolic fervency.

The World To-day

To the student of the Bible the statement of a noted man which verifies a Bible prediction does not add weight to the sacred writ, but it is an added encouragement in the direction of Biblical interpretation; that is, it helps him to feel that he has properly divided the Word of Truth.

In what is called the first "Religious Emphasis Conference" which was held at Des Moines, Iowa, the well-known speaker, John R. Mott, gave an utterance that is worthy of consideration at this time. The main reason for this is the fact that he has studiously travelled over the whole world a number of times, and should know whereof he speaks. He declared, "I was never so alarmed about the world as I am to-day. I am not an alarmist, nor am I a pessimist, but I would be a deceiver if I gave any other impression. The world is in a state of suspicion, irritation, and want of fundamental unity." (Modernists please take note.) This is as the end-time,

this is as Paul writes, this is as Peter wrote prophetically. May the Lord help us to give testimony to the true Gospel till the Lord returns—may we be true. May we not be misled by the mistaken idea being broadcasted that the "Kingdom of God" is coming to this earth through the instrumentality of an apostate Church. May the development of educational facilities not blind our eyes to the fact that education without the "new birth" will not bring in the reign of God. John R. Mott has spoken wisely this time and in harmony with revelation and facts. If he felt he would be a deceiver if he spoke otherwise, may we be careful lest we tread where he would fear to go.

A Stupendous Educational Problem

Recently a graduate of an educational institution remarked, "There were forty-four members in my graduating class, and two hundred and thirty in my daughter's class in the same school." This is a problem of stupendous proportions, yet withal a mighty challenge for good. However serious this problem with its attendant drain on the finance of Church or nation may be, it can be made a wonderful possibility for good. This thirst for knowledge strikes elbows with God, this craving for efficiency need not be amiss. God in His fullness of wisdom has gone around the corner, and man is bending his step to get after. Man is far behind, yea, and will never get after in this world, but who will deny man the right of the chase? The trouble with education is not that it is wrong to seek knowledge, but the fact exists that on the road to knowledge Satan has been doing his mischievous work. He darkens counsel by words. He leads in paths of error. He rejects Divine knowledge. He leads away from God and the truth. He garbles truth. He dilutes truth with error. He seeks to turn men from wisdom's ways.

Consequently we have the call for the Church school. There is a crying need for a Christian education. We need schools that stand firm as a rock on the fundamentals of Christianity, schools that know the difference between the wisdom of this world and the wisdom of God, schools that teach men to think but which do not glorify doubt and unbelief, schools that recognize that men have souls and did not evolve from a lower order of animals or beings, schools that foster a love for unpopular as well as for the popular teachings of the Bible.

More and more the state schools encroach upon the schools where the Bible is given first place; the state is lavishing money upon these institutions; rich men are making large donations as well. This constitutes the challenge to the lover of the Lord, the Church, and the Truth. Shall those who are blessed with means withhold it? This would be a base denial of Jesus; it would be Peter saying again the same words in another matter, "I don't know the man, neither do I know what you are saying." Let the Church rise up en masse and say, "We want schools that are the handmaidens of Christianity, the servants of the Master, the exponents of the truth, loyal defenders of the Church in her warfare with the powers of the darkness of this world."

The Disease of "Busytitis"

Medical men tell us that the number of diseases which the human body is heir to are practically innumerable, so many that even good physicians need volumes of books to keep informed even on major classes of diseases. Far be it from us to add another disease to the long list of diseases that the physical body is subject to. This disease is an ailment of the soul primarily, although it has a close connection with the mind. The name of the disease is what we would call "BUSYITIS."

This disease gets a hold on the best Christians, for that matter, as well as the carnal Christian. It is quite prevalent in the Western Hemisphere; it is pre-eminently an American disease. The symptoms are as follows: It lets a man do anything for himself, but for the Lord he lacks time; it gets him to the depot with his milk every morning on exact time, but brings him to church often a half hour late; it lets him read the Town Journal, but he lacks time to read his Bible; it lets him attend every sale within a radius of five miles, while it makes him feel that a three-day Bible conference would be a great loss in business or on the farm; it let him take care of the stock, but leaves him no time for the nurture of his children; it lets him talk with many men daily, but the Lord hardly gets His daily personal talk.

The cure for this disease can be found in that admirable hymn, "TAKE TIME TO BE HOLY." In it the writer says, "The World Rushes On."

"He is Risen; Tell the Story!"

There are few themes that thrill our souls like the story of the risen Christ. It breathes the very air of victory. All the arch enemies of God had concentrated their efforts to frustrate His plans and to gain the victory over His Son. Death had claimed Him as its victim. Hell had done its worst. So seeming was the triumph of evil that even the disciples who loved Him most, saw in Him only a lifeless body that was to be tenderly cared for in memory of His matchless life on earth. But when the ardently devoted women came wondering to the tomb on that first Easter morning they were met with the joyful declaration of the angel: "He is not here; for he is risen." The joyous tidings can have no parallel in all history except it be the angelic song that announced the birth of the Christ at Bethlehem. Yes, He is risen. It is a glorious fact. No event in history is substantiated with better proof. Death, hell, and Satan have been vanquished by the risen Christ. But there was another message that the angel brought to the overjoyed women as he told them of the risen Lord: "Go quickly, and tell." That is the logical sequel to the Easter story. It is a story of joy, and gladness, and victory. Some one told us. Let us tell the glad story to others.

"Up from the grave He arose,
With a mighty triumph o'er His foes,
He arose a victor from the dark domain,
And He lives forever with His saints to reign,
He arose; He arose; Hallelujah! Christ arose!"

—H.

CHRISTIAN LIFE

THE BOOK OF THE LORD

III. The Pentateuch

Geo. J. Lapp

While visiting the old city of Shechem in Palestine in 1913 we attended an evening service in the old synagogue of the Samaritans. Before going we re-read the origin of these people as recorded in 2 Kings 17. One purpose of our visit was to see the old copy of the Pentateuch which is so carefully kept by the High Priest. It is one of the oldest copies extant and is a carefully preserved scroll of sheepskin rolled together and kept in a metal case. At one time the high priest was asked to send the scroll to London that it might be consulted in connection with some Biblical investigation but the High priest refused to let it go unless he could accompany it to care for it. His fare was paid and he jealously guarded the precious manuscript. In connection with this visit we also learned that the Jewish leaders from the beginning kept a jealous eye over the Samaritans lest in copying the Pentateuch they might insert spurious interpolations. The Samaritans watched the Jews in like manner which in part accounts for the preservation of the original from the beginning to the present time.

The word Pentateuch is taken from the Greek and means "the Fivefold Volume." Josephus voiced the general sentiment of the Jewish leaders of his and previous times when he divided the Old Testament Scriptures into twenty-four divisions according to the letters of the Hebrew alphabet placing the five books of Moses, viz., Genesis, Exodus, Leviticus, Numbers and Deuteronomy under one division designating them as "The Law of Moses." Some early manuscripts show that The Law was divided according to some one of the first important words found in the division. Accordingly Genesis was known as "Bareshith" (In the beginning), Exodus as "Shemoth" (Names), Leviticus as "Vayikra" (And He Called), Numbers as "Vayadabber" (And He Spoke) or "Bamidbar" (in the Wilderness), and Deuteronomy as "Dabarin" (Words) or "The Second Law."

As far as we are able to ascertain there were no prominent religious leaders before the Christian era who in any way questioned the authorship of the Pentateuch. Some hold that the question of authorship was not raised nor was Moses even mentioned in connection with the first five books as their author until about the time of Jo-

siah in 2 Kings 22. However, the authorship is not mentioned in this chapter but outside manuscripts bear ample testimony that the Book of the Law was ascribed to Moses as the author. The Jewish leaders who translated the Old Testament Scriptures into the Greek and Latin all agree to the authorship of the Pentateuch. After the Christian era there were occasional suggestions by some authors that perhaps the five books were a compilation of different records thrown together and finally edited by what they term as a redactor and compiled into one volume which became an object of such deep reverence by the Jewish people. But definite proof of such pernicious suggestions was not attempted until the discoveries were made of ancient Babylonian and other tablets which contained accounts of creation, the flood, etc., similar to those of Holy Writ. They were found to be epics which the people sang at the times of their religious festivals and the conclusions were drawn that they were written previous to Biblical accounts, therefore ancient Jewish writers drew from them for information which they incorporated in the Bible. Such accounts are found in ancient Chinese and Indian literature which could not have been referred to by any early Jewish authors. The only safe conclusion we can form regarding such tablets is that whatever religious literature such as epics, ceremonial laws, discipline, or liturgy to which Moses might have access, God revealed to him the Truth and inspired him to write it for his own and other nations that according to His providence man should know his own real origin, the sovereignty of God, the cause and effect of sin, and the way of salvation. He led Moses to write what would naturally react upon the heathen productions of the time however refined some of them seemed to be and set up standards of righteousness which would lead men upward instead of the downward trend as a result of pagan worship and adherence to degrading heathen forms and ceremonies. Who, called of God to lead His people, could help but react on some such as the following taken from ancient Babylonian tablets regarding creation and the flood, as follows:

"When above the heaven was not named, Beneath, the earth did not record a name,

The ocean (Apsu) the primeval was their begetter,
The tumult (Tiamat) was mother of them all,
Their waters in one united together.
Then were the gods born,
Lahmu Lahamu came forth,
Ansar, the god Anu" etc.....

and
"Aurippakite, son of Umbara-Tutu,
Forsake thy house, build a ship.
Leave what thou hast, see to thy life,
Take up the seed of life into the midst of the ship".

* * *
"At the appearance of the dawn in the morning
There arose from the foundations of heaven a dark cloud:
Ramman thundered in the midst of it....
Then came Nipit casting down destruction,
The anunnaki (spirits of the earth) raised their torches,
With their brilliance they illuminated the land:
Everything bright to darkness turned
In heaven the gods feared the flood,
They fled, they ascended to the heaven of Anu:
The gods kennelled like dogs, crouched down in enclosures.

* * *
"Six days and six nights the wind blew,
The deluge and flood overwhelmed the land,
The seventh day when it came, the storm ceased,
The sea shrank back, the evil wind ended,
Like palings the marsh reeds appeared."

Were we to attempt to quote all the fragments which have been discovered and translated we would have to reserve more space than we have for our present discussion of our subject. The Chinese and Indian legends bear a relation to the above. Knowing as we do that the earth was rehabilitated from the families that came forth from the ark after the deluge we need not seek far for the conclusion that their legends were but heathenish digressions according to the depraved minds of men from the true account as we have it in the Holy Scriptures. To what other conclusion can we come, then, than that depraved minds of today under the guise of scholarship should seek to lead us away from the truth regarding the authorship, purpose, authenticity, and inspiration of the Pentateuch.

Therefore to make a careful study of the Pentateuch we may safely follow out all available sources according to three outstanding principles. 1st, Get a clear understanding of the purpose of writing, to whom addressed, and what influence the author wished to exert. 2nd, Place the text in the time in which the author and his people lived and consider his surroundings and whether the manner and subject matter of the writing are in har-

mony with the times and with what such record ought to be. 3rd, Take the text as it stands, interpret it in the simplest possible manner, and take it to heart without intermixing anything of one's own. We cannot take the time to discuss each principle in detail but keeping them in mind it is well for us to consider a few things which are of vital importance to study at this time. Moses was bound, according to Divine leading and to his own personal experiences and learning, to expound to his own people what had been their origin, the nature of their mission in the world, and the standards by which they were to be guided in their lives and relationships and upon which they were to fall back when they once gained possession of the promised land. They must know the reason for their own existence as a nation and must know the Strong Arm that was bearing them through all the circumstances in which they were placed.

While the authorship of the book of Genesis is not expressly stated within the book itself yet the contents and the purpose of the book clearly show that Moses alone could have written it. We are able to see his hand in too many parts of the narrative. He knew Egypt and had lived there and could portray, as no later author ever could have addressed his people, with the same intelligence concerning the times in which he lived.

With regard to the other books we are told over and over again that they are the words of Moses and we have no reason why we should not accept them as such. If we were to replace the name of Moses by the names of seven or eight alleged authors of whom we know nothing we reduce the books to mere ancient memoirs from which Moses might have copied different pieces, which conjecture would be too preposterous for any reasonable person to accept. Our Savior quoted from the Pentateuch and referred to it as the work of Moses. See, Matt. 19:8; Mk. 7:10, 12:26; Lu. 24:44; Jno. 5:45-47, 7:19. Jewish tradition always consistently ascribed the composition of the Pentateuch to Moses. The writings therein contained are in full harmony with the period contemporary with Moses. It is easy then for us to understand the feelings of the Jewish writers who based their conclusions on such self-evident facts. He may not have written every word of the original manuscript but made use of scribes by dictating to them as did Paul and others of the Bible which will account for the narrative of his death and burial as included in the last chapter of Deuteronomy. The scribes after the death of their great leader could easily have inserted the chapter without doing the least violence to the authorship of the remainder of that and the other books.

Do not become disturbed over the alleged inconsistencies, repetitions, contradictions, and interpolations. It is true that there is a repetition in the first of Genesis regarding the creation of man. There is a break in Gen. 7:13 which makes a slight

repetition in the narrative of the flood. There are two sets of instructions regarding the Passover in Exodus 12. Compare vv. 1-13 and 21-27. There are also contrasts such as one motive ascribed to Rebekah in Gen. 27:1-45 and another motive in 27:46-28:9. By comparing Gen 28:19 with 35:9-15 Bethel seems to be named under different circumstances. But by further comparing with 35:1 one can easily see that 35:15 is really renaming the place. The account of the Mission to Pharaoh, Ex. 6:2-7:13 seems to take no account of 3:1-6:1. But careful reading will enable one to see that the latter is a continuation as well as an emphasis of the former. There are apparent contradictions in the record of laws which deal with different conditions of life. They are not really con-

interchangeably (compare Gen. 2:4-4:26, 5:29, 7:1-5, 9:18-28, etc., and Gen 1:1-2:3 etc., in Am. Rev. Version if the original is not consulted). Wherever the word Jehovah does not appear in the American Revised the original will show the word Elohim or some other for God instead of Yahveh the word translated Jehovah. But here again we have the words used according to circumstances just as we use the words, Jesus, Christ, Lord, Savior, as applied to the Son of God, or Heavenly Father, God, The Infinite, The Almighty, etc., as applied to God Himself.

We have not scratched the surface of our investigation but we may rest assured that if we go on in the same line as has been presented we shall not be thrown upon shoals of doubt and despair. We have the right to subject the Destructive method of Criticism to the same treatment as its exponents have subjected these sublime records of the Old Testament. While some of the milder type have given repeated assurances that they "give us a larger idea of God's working and inspiration and strength rather than disturb our faith" yet they have so far only succeeded in adding rather than taking from the word the difficulties of interpreting Scripture and applying its principles. They have rather emphasized that "Israel slumbers and sleeps" rather than the opposite. They have blinded the world to the importance of the leadership of Moses, the virtue of Joseph, the patriarchal relationship of Abraham, and the real purpose and import of the flood, much less the power and sinfulness of sin and man's need of deliverance from it.

We need to realize more fully that in the Pentateuch we have a complete whole and that they are the words God spoke through Moses.

Ghatula, India.

MENNONITES AT THE WASHINGTON CONFERENCE

Esther Smucker

On the last day of those six days together, we Mennonites who were attending the Foreign Missions Conference at Washington, D. C., met rather informally for an afternoon meeting of our own. We felt our group so pitifully small—there had been sixteen of us, but now there were only eight. And yet among us there was represented the home church, the volunteer, the Mission Board, and the missionary—a complete personnel for the extension of God's Kingdom. For five days we had been listening to great addresses; new messages had been coming to us; we were learning many things; above all we had seen the simple Christ made the center of all life and activity and the plea of all nations! We were meeting now to talk over together just what this Conference should mean to our own people—in the local congregations, in the schools and col-

(Continued on page 109)

RESURRECTION

He is risen! Speed the message,
On the waves of Easter song,
While the echoes of redemption
Their refrains of joy prolong.
"Death no more o'er life victorious,"
Boasts the Savior's empty tomb,
Dawn of day and life immortal
Drive away the dreadful gloom.

He is risen! Swell the anthem
At this joyous Eastertide;
Now is perfect our salvation,
Heaven's gates are open wide;
Buoyant hope dispels despondence
In the hearts of those who weep,
For the tomb has lost its terrors,
Death is naught but tranquil sleep.

"RESURRECTION of the Master!"
Peal the bells of world-wide joy,
Saints enthralled, throw off your fetters,
Powers of life again employ;
Quickened now by grace and power,
Christ confers a purchased right,
At the great archangel's summons,
Joins the hosts in realms of light.

He is risen! We shall see Him
Seated on His ancient throne;
Oh, the transport of the vision,
As He bids us hither come!
All ye hosts of shining angels
Strike your harp and with us sing,
While with gladdened hearts we render
Alleluias to our King.

—Rev. A. Messler Quick.

traditions but laws suited to agricultural and pastoral life as are found in Ex. 20-23 and laws suited to a more complex national life in Deut. 13, 17, 21, 23, and 25. Leviticus contains in more elaborate detail laws related to both harmonizing them and clearly manifesting the hand of God in their composition. There is a marked difference in vocabulary and literary style which does not necessarily show difference in authorship but does beautifully manifest the power of adapting such a profound message to all the circumstances involved. Nothing short of a divine mind could do this. God through Moses anticipated development on the part of the Jewish people and we have the result in the Pentateuch. The words to designate the deity are Jehovah (Yahveh) and Elohim, and are used

• MISSIONS •

MISSIONARY BRIEFS

Protestant Foreign Missions.—Among the facts shown by the forthcoming World Missionary Atlas (Institute of Social and Religious Research, 370 Seventh Ave., New York City) the following stands out:

About 700 organizations over the world, mostly however, having their head-quarters in North America, Great Britain, the Continent of Europe, South Africa, Australia and New Zealand, are carrying on the work of Protestant foreign missions. Of the 700, only about 380 send out missionaries, the remainder being cooperating organizations which collect funds, or function in some special way.

The total income of the 700 organizations for this purpose, as reported in 1923, was \$69,555,148. Of the total income stated, \$45,272,793 was received by societies having headquarters in the United States, \$3,357,739 by Canadian societies, and \$13,342,499 by British societies.

A scale of giving to missions geared to a rate of approximately \$70,000,000 a year represents an extraordinary development since 1859, when the Rev. J. Logan Aikman gathered statistics on missionary income. He was able to report a total income of Protestant societies of \$4,104,296, of which \$2,867,245 was given in Great Britain, \$234,206 in the Continent, and \$1,002,845 in the United States.

In 1900 the United States gave 32 per cent of the total amount and Canada 2¾ per cent. Now the United States is giving 65 per cent and Canada 5 per cent of the total.

The societies report 29,188 missionaries (11,444 men; 17,744 wives and unmarried women): Asia, 16,524; Africa, 6,289; Latin America and West Indies, 3,249; Australasia, Netherlands, Indies and Pacific Islands, 1,810.

The missionary societies have 1,157 qualified physicians from Western lands at work. Of these doctors, 356 are women. In addition, there are 612 graduate physicians (99 women) who are nationals of the countries where the medical mission work is carried on. Foreign nurses number 1,007, while there are 2,597 trained native male hospital assistants and 2,861 women assistants. Mission hospitals now number 858 with 31,264 beds; dispensaries number 1,686. Total individual patients, numbered 4,788,258 for the last year reported.

A total of communicants, baptized non-communicants, and others under Christian instruction numbering 8,342,378 is reported for the 116 areas for which missionary

statistics are given. Under the comparable categories for a quarter century ago, the number was 3,613,391.

Sunday schools number 50,277, as now reported, these having 2,535,726 teachers and pupils; while the field gifts for church work are given as amounting to \$7,469,198, more than doubling the sum reported in 1911.

Philanthropic work of a varied nature is reported by the missions. The orphanages number 361, with 15,106 children as inmates (Near East Relief orphanages not included). Leper asylums, mostly supported by the Mission to Lepers, but administered by various societies, number 104, with 10,880 inmates. Forty-seven homes for the untainted children of lepers care for 710 children. Thirty-two institutions for the training of the blind and deaf have 1,136 pupils. By far the greatest part of this institutional philanthropic work is in Asia, Africa being second.

You are Invited by the Board—and by the Virginian Brethren.—The invitation to hold the 19th Annual Meeting of the Mennonite Board of Missions and Charities with the Weaver's congregation, Harrisonburg, Va., has been accepted and the tentative dates are as follows: Executive Committee Meetings, May 1st and 2nd; Relief Commission Meeting, May 2nd; Board Meetings, May 3rd, 4th, 5th.

Church Union in Canada.—The United Church of Canada is about to become a fact. The Presbyterian, Methodist and Congregational denominations have voted to merge themselves into one body, though each Presbyterian congregation has the right to decide whether it will enter the union or remain outside as an independent church. The Methodist Church voted unanimously for union; the Congregational churches, voting separately, are practically unanimous, and the Presbyterian congregations are voting now. It may be June, we are told, before the last church has voted. It is said that about 3,700 Presbyterian congregations have the right to vote. Many may simply enter the union without taking any vote. One estimate has it that about 250 congregations will express non-concurrence, while the rest will enter the United Church. In many communities, particularly in western Canada, however, church union has been established without waiting for the general decision to form the United Church of Canada.

Americans simply do not know what to do with their spare time. The fumbling for something better, something more interesting, the poignant mental restlessness which is poison to the soul, spreads thru all strata of society. We work to live and then find we don't know what to live for. How to spend the spare time, that is the question everyone asks, consciously or unconsciously, because it is the "spare" time only that counts, that makes one's life whatever it may be. The only happy people are those who have found out something about the secret of self-expression. They are few and far between.—Kenneth Andrews, journalist and critic.

Church Affiliations in Congress.—More than 90 per cent of the members of the incoming Congress are adherents of some religious denomination, according to a tabulation just made by the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church. It lists the church affiliations of the nation's lawmakers as follows:

	House	Senate
Methodist	90	27
Presbyterian	63	11
Episcopal	57	22
Baptist	48	5
Congregational	32	6
Christian Disciple	21	1
Lutheran	17	2
Quaker	3	1
Reformed	3	0
Mennonite	1	0
Mormon	1	2
Universalist	2	0
Unitarian	4	2
Christian Scientist	1	0
Roman Catholic	32	4
Hebrew	8	0
Protestant	7	0
None	35	10
Vacancies	1	0
Unknown	7	3
Total	435	96

Speeding up the Work of Their Missionary.—Evidently the brethren at the Kokomo, Indiana congregation felt out of place in their autos when their missionary on the field was without any or else they felt like speeding up the work of the Lord. Undoubtedly both had something to do with the Christmas present which was given to Dr. and Mrs. G. D. Troyer in the form of a \$700.00 check for the purchase of an automobile. If the modern farmer can hardly be without a car, of how much more service will such a convenience be in the hands of a devoted missionary of the Cross. May souls won be the reward of the donors.

INTERCESSORY FOREIGN MISSIONARIES

T. K. Hershey

By intercessory foreign missionaries, we mean those who cannot go to the foreign field in person, but who have set themselves to pray for definite details of foreign missionary work.

The Need for Such Workers

First, the need is apparent when one takes into consideration what the missionary on the field has to do and contend with. Paul describes clearly the nature of missionary activities in his Ephesian letter, the sixth chapter, verses, ten to twenty. He not only is called upon to overcome prejudices, superstition and hatred, but is called upon to wrestle against principalities, powers, rulers, spiritual wickedness and "isms" of the day. The missionary goes forth to wage a spiritual warfare. It is a war between the forces of Christ and the forces of Satan. Both are after souls. Hence the need is great for intercessory foreign missionaries in the home land.

Second, they are needed because prayer based on God's Word, is the only weapon man can use to reach the invisible foe. The missionary can reach an ordinary Argentine by speaking to him face to face, while the President of the Republic can only be reached through prayer. Paul after urging that prayer be offered for others, in Eph. 6:19, says, "and for me, that utterance may be given me, that I may open my mouth boldly, to make known the mystery of the Gospel." Do you see why we need intercessory foreign missionaries? The armor referred to in this same chapter, is not so much, it seems to me, for protection, but to enable to stand fast. The Missionary alone on the field cannot "stand," he needs the prayers of the intercessors at home.

A beautiful illustration of intercessory prayer is given in Ex. 17:8-16. When the intercessor's hands fall, "Amalek," the Devil, prevails on the mission field today. The enemy is strong. At home the church prays for their ministers, details of church work, and for converts, just so can it pray for those on the foreign field. A missionary without, "Intercessors," limps, stumbles, suffers; souls fall away, and others become entangled in the many isms of the day. If souls are lost that might have been saved, if the church at home through her intercessors would have prayed, as she should have, their blood, we are told will be required at the hands of those who did not do their part. Ezk. 33:1-16.

Things That Can Be Done Through Intercessory Prayers

Sufficient missionaries can be enlisted for

the great battle for souls, enough money can be given to accomplish the difficult task before the missionary, suitable workers will be found and sent, and the unsuitable ones prevented from going. Christ prayed all night before he chose His twelve apostles. To what extent do we pray before missionaries are chosen?

Again many urgent questions of a general missionary nature can be solved through the aid of the intercessor in the home land. The missionary needs your prayers, that he may be guided in the nature of the work to be done, how to do it, where to open new work, how best use the native help, spend the money he has entrusted to him, inspire all to be spiritual and grow in grace. Through intercessory foreign missionaries, individual heathen and Christian can, and should be prayed for by name, an adequate native ministry can be raised up and maintained, revivals be brought about, fresh infillings of the Holy Spirit experienced, and physical strength

Bless, we beseech thee, O God, all who are devoting their life to the understanding and the teaching of Thy Word! Bless the missionaries who are learning the speech of the peoples that have sat in darkness waiting for Thy light! Bless all who through peril and hardship are carrying the Holy Scriptures to the homes of believers and unbelievers alike in the mission fields of the world! Bless all who are giving their prayers and offerings for the sowing of the good seed near and far! Bless all who are planning and promoting the work of the Bible Societies in every land! Bless all who are reading and meditating upon Thy message to the souls of mankind! And grant that they who sow and they who reap may rejoice together in Thine eternal Kingdom, through Jesus Christ our Lord! Amen.

—Bishop of Goulburn.

given to the so often, tired and over-worked missionaries.

How Can I Become An Intercessory Missionary?

First, by deciding that it will be a regular binding duty. Select a fixed time, days or hours, and make them take precedence to all other engagements. Learn the names of the workers on the field, then pray for them each time you go to your fixed place at your fixed time for Intercessory Prayer. Write the missionaries for information, with respect to their difficulties, problems, needs and burdens of their hearts, then in your time pray definitely for these things. There are those who desire to know in order to criticize, but a true **Intercessory Foreign Missionary**, desires to know, in order to help the missionary to win the battle against the wickedness of this world. Show such an interest in the affairs in the foreign field, that the missionary may feel free to write you when hard and difficult problems arise. Take time to be holy.

Take time to pray. Make yourself a foreign missionary at home. You can do this if you will.

"Go" Means "Go"

This will not excuse you from going to the foreign field if God calls you. "Go" means "Go." An intercessory missionary is one who can not go. Will you dear reader be one? Do you believe in prayer? Will you volunteer to dedicate part of your time to intercessory foreign missionary work at home? Will you join the already goodly number who are in the true sense intercessory foreign missionaries? The missionaries on the field need you so much. If the work already begun shall continue to go forward, and new fields are to be entered, you must help us. Will you pray? Will you be an **INTERCESSORY FOREIGN MISSIONARY**?

Elverson, Pa.

MENNONITES AT THE WASHINGTON CONFERENCE

(Continued from page 107)

leges, among the mission boards, and among the Mennonite church at large.

The Christian fellowship we experienced that afternoon was not new, for we had met as a group several evenings before. Before we attempted to talk of definite and specific plans, we enjoyed a period of prayer and of open and frank discussion on the Conference. There were striking impressions of the immensity of the task—we had seen it as it existed throughout the world—great things attempted, great things done, yet always and everywhere still unfinished. And in contrast with the greatness of the task we saw the insignificance of our own small efforts.

And how small they are, what few sacrifices we do make, how selfishly we really live, how little inclined to take up the cross and follow Christ all the way! It is not so much leaders of men as followers of Christ that the entire world is crying for. Some of us felt keenly the call to humble prayer—prayer not so much for things as for the Christ Himself in our own lives, for the Living Christ, the overflowing life within, for a new baptism of the Spirit that should flow through us as streams of living water. Some felt the dangers accompanying several of the messages. Others felt just as keenly the startling truth of President Coolidge's statement that missionary effort in other lands will never rise higher than its source; the church must really live the Christian life at home. Today mission work in all lands is being hindered because of the non-Christian influences which our American business and industry and politics are bringing to these same lands. And unless we have an ear-

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EXPLORING BY MOTOR

J. A. Ressler

Bro. Friesen and I came back from a round trip of a little over a hundred miles a few hours ago. The trip was very interesting and was rich in experience. A pleasant feature of the experience was that it was not so expensive as experience often is.

In order to connect up past with current history I must recall our never-to-be-forgotten trip to Jagdalpur in 1899. On that trip the Pentecost Band missionaries who were with us frequently spoke of a vast region to the south of Raj Nandgaon called Dhondi-Lohara, because it was made up of two states—Dhondi and Lohara—under one zamindar or raja, as he is usually called by courtesy. They had a station at Lohara and were planning to work the whole combined state. So I have long been interested in this region, but I never had been permitted to visit it.

Somewhere within the period of time I was out of India the Raj Nandgaon missionaries and ours of Dhamtari entered into negotiations and they gave us Dhondi as part of our territory, so our missionaries and workers have been touring the state. It is a region rich in possibilities for the Gospel. It is largely covered by forests, but is well peopled by a thrifty, industrious folk, approachable and open minded.

We started out yesterday morning with the Sankra Ford and two former orphan boys who are now engaged in evangelistic and colportage work.

Our first objective was the mission bungalow at Lohara, eighteen miles to the west of Sankra. Bro. Friesen had sent two boys with a letter the day before to tell them we were coming.

We found the bungalow closed and the missionaries gone to Raj Nandgaon to attend their annual Bible Normal. So we went on to Kussamkassa, where we found an old friend, a Christian, in the person of the cook and general officer-in-charge of the rest hut. He had years ago been "boy" in the house of missionary Stoll of Raipur. He is now a Public Works Department pensioner. With his help some of the provisions brought along were served up into an excellent breakfast.

Out of the west of Kussamkassa, just beyond the limits of the state of Dhondi and in the State of Panabars is another inspection hut at a place called Mahalla. Bro. Friesen had never been there, but it is in our territory and he wanted to go. So did I. This trip would give information of vast value in future work.

The Government map at the inspection hut at Kussamkassa indicated a road to Mahalla. It was drawn with a pencil, so the road was evidently new. We began to inquire. Deacon Sadharam, who had once walked out there, said it was twenty-six miles. The map confirmed this. The road branched off the main motor road a mile or two south of Kussamkassa.

A man, a boy and some goats on the road. "How is the road to Mahalla?"

"Who knows, Maharaj? I have never seen the road. I never went to Mahalla. But this end of it is very stony." ("Maharaj" means great king). Intelligent looking man in a light cart driving oxen alone. "Brother, can you tell us anything about the road to Mahalla?"

"Well, you'll find it very rough and stony for about four furlongs, after that it will be better. We have just come over the road. My master is in the cart ahead. I am his mukhtiar" (secretary and attorney)."

A short distance farther and we saw the beginning of the road to Mahalla. It was as described. But the man said it would be better after half a mile. We'll try it. It was graded up with earth and an admixture of stones large and small—mostly large. The cart track wound its way by the side of the graded road.

We picked our way along the top of the grade a short distance, but at the first place where the slope permitted it we descended to the cart track.

Four furlongs—half a mile. Then the cart track climbed to the top of the graded road and we did likewise. Some better.

Milestones. Just stones cut into shape, but no distance or destination marked. Passed five of them, then they ceased to reappear at the expected places.

jungle country now. If there is any grading it is off somewhere in the distance from the only possible road—the cart track.

We meet carts loaded with fine rafters. Others loaded with long, straight bamboos. We ask the cartmen about the road. The universal testimony is, "You find it like this all the way."

The cart track wound in and out among the trees. Seldom could we see the road more than fifty feet ahead—often less. "How about that big stone in the middle of the road?" "I'll get out and watch while you drive slowly—careful now!—oil drain grazed it a bit! Can you get astride this deep rut?"

"I'll try it—all right—how about that middle? Is it too high to pass the differential?"

"I don't know. I don't see how you can avoid it. Take it slowly and keep to the left side as much as possible."

"There come some carts. They can't turn out there."

"Fortunately we can make a little detour here, and so pass the whole line of them."

In this way we picked our way at the possible rate of three miles an hour on the average until we had gone about ten miles from the solid motor road that leads to the south. It was about four o'clock in the afternoon. At this rate we could not reach Mahalla before dark and a drive on such a road after dark was simply unthinkable. And right here was a good place to turn round.

The way back was not nearly so difficult. We had contemplated each obstruction before and knew how to circumvent it. In a remarkably short time we were back on the road to Dhondi, eleven miles south of Kussamkassa. There, at Dhondi, an inspection bungalow welcomed us with open doors and we enjoyed our evening dinner immensely and had a fine rest for the night in clean, comfortable beds (furnished with sheets and covers Sister Friesen had provided).

This morning while the boys were getting our early breakfast ready Bro. Friesen and I drove south about five miles, until we passed the border of Kanker State. On the way we passed the village of Gudum, once contemplated as a possible residence for missionaries of our Mission, and not fully abandoned yet. It is a beautiful site, in the midst of a grand opportunity for mission work, and on the solid motor road. Pray for the salvation of the people round about Gudum. Pronounce the name "Goo-doom," accenting both syllables alike.

Bro. Friesen has determined to go out to Mahalla some time if he is spared to carry out his plans. I have only one personal regret—that I shall in all probability not be able to accompany him.

Along the road we picked up some of that iron ore that is pure enough to work in the forge without previous smelting. I have a few samples that I want to bring home with me. Lohara means "The place of the iron workers." No wonder it has that name.

We arrived this morning at Sankra in time for breakfast.

I wish those who will read these lines could get just a bit of the vision of the need in that region we have just visited. And then of the opportunity there. And then of the appeal it makes to US!

Everything is ready, waiting, open. All we need is the men and the women and your will that we should go.

Pray ye, therefore!

Dhamtari, C. P. India, February 4, 1925.

\$1,100,000 Asked for Missions.—The Reformed Church in America may be among the smaller denominations as regards mere numbers, but it is not small in its missionary program. Its missions budget for the coming year has been placed at \$1,100,000, according to an announcement by Rev. Dr. William I. Chamberlain, corresponding secretary of the Foreign Missions Board, at a meeting in the Marble Collegiate Reformed Church, New York, where Dr. Burrell and Dr. Poling are the ministers.

Good Book of Information and Call To Prayer.—A good booklet for the purpose of giving interesting information concerning our work as a church in the Missionary, Educational, Charitable and Publishing Fields of service. It may be obtained by writing to Crissie Y. Shank, Orrville, Ohio for the price of ten cents.

AN AFTERNOON WITH A BIBLE WOMAN

Selina N. Gamber

It is the Bible women who perhaps, get into more direct, personal contact with the Argentine native women, than any other worker. The Bible woman spends about four hours during the afternoon of each week day with her Bible in hand, unfolding its riches to those who are sufficiently interested to listen to the life giving message.

To many, the Word given out by our Bible women has become the life-giving Word. These have searched its truths and accepted its promises as their very own. Not all who have had the privilege of having had the Word brought to them in their homes week by week have accepted it. Although it is liked generally, many are satisfied with their old way of living and are indifferent to the new religion.

Let us follow our Bible women on one of their afternoon trips and get a glimpse of their daily experiences. After a walk of eight or ten squares while the sun's rays are still quite hot we reach the first home of our list for the afternoon. Here we find several chairs placed in a nice shady place ready for our arrival. The mother, a widow, meets us at the door and she gives us a hearty welcome. She has been absent from the home for several weeks and now she appears in deep mourning. We at once get an account of her sad experience; her youngest daughter, had tuberculosis, doctors advised her to take her away. While away from home the girl died and was buried. The words of our Savior are sweet and comforting to her sad heart; but as to her daughter, she realized that there was no hope for her salvation now. This daughter, with her mother and sister, had for several months listened week by week to the reading of the Word. We praise God that she heard the message and we know not what sweet communion she may have had with her Heavenly Father before she died.

We leave this home and come to the home of a sweet-faced woman of one hundred years of age. She is left alone with a fourteen year old boy who takes care of her, or rather acts as her companion. This boy is a member of one of the more wealthy families in town and has attended our meetings. He wanted to become a member of our church but his parents would not allow him to do this. We are welcomed by both of them. The woman tells us that she had a Bible when she lived in Spain, but before coming to the Argentine it was lost. She often longed for the old book and now since her eyes are dim and she cannot read, she greatly appreciates the old Bible. Many of its passages she remembers well.

Several doors farther on a poor mother

is busily engaged in washing to help support her family of eight little ones. She leaves her work and with her half clad children takes a seat on a little box to listen. But before we began her little girl about five years of age began to shout in a strange manner and threw herself on the ground for apparently no reason. The mother told us that this is the nature of the child and that some evil seems to have had control of the child from infancy. We were reminded of the unclean violent spirits which dwelt in human beings when our Lord was here. We believe they recognize the supreme power of the Word and even through the person of a little child try to prevent its reading. The child could not be controlled and we had to leave. The mother invited us to come again the next week. She said she would take the child away where she would not see us.

In the next home we find a number of neighbor women, waiting with the family. Many of these earnestly desire to know more about the Bible and its meaning.

A CHANGE OF VIEW

"The sending of missionaries into our eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast." was what the British East India Company said at the BEGINNING of the nineteenth century.

"In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined." was what the English Lieutenant-Governor said at the CLOSE of the nineteenth century.

They are very free to ask questions about what we read and their hearts are open to the Word. It is from groups of this kind that many of our most faithful Christians have been led into their new life.

Sometimes we get to homes where people have forgotten the day of our regular visit and are out. Some are entertaining friends around the "mate cup" and are busily engaged in conversation and our arrival is somewhat unexpected, too. Courtesy is very marked in the Argentine and whether our message is accepted or rejected by those who are visiting in the home they remain to listen. In this way those who would not open their door for our regular weekly visits yet receive a message from the Word and need it too. By many the Bible is known as a book too sacred to be read and they are afraid to let any body know of their having listened to it at the house of a neighbor; but after having heard it once there always remains a desire to hear it again. Some of this type have in secret grasped opportunities to listen; when its convicting power began to work in them it no more remained a secret thing but they publicly accept it.

In many of our homes they have become indifferent to the reading of the Bible and we had to leave them to spend that time where there is a greater interest.

Pehuajo, F. C. O. Argentine

A BIOGRAPHICAL SKETCH

(Concluded from page 103)

We have briefly sketched the life of this great and noble man. The real greatness of this great reformer is beautifully expressed by the Historian Brown when he says: "Posterity will marvel to perceive how slowly the church recognized the noblest reformer of the 16th century. One who was compelled by convictions clear and irresistible, founded on the Word of God, to go farther and beyond them,—beyond Luther, beyond Zwingli, beyond Calvin himself; to stand alone, as none of them ever did; to be identified with the fanatical bands of Anabaptists, who were the scorn and horror of all living Christendom, condemned and persecuted unto death, by both Papist and Protestant without exception; to wear out a whole life in labors and perils and privations of all sorts, with the absolute certainty of no earthly recompense: this was the case with Menno Simons—this was his severe, but sublime probation. Yet for Christ's sake he bore it, and bore it meekly. He was faithful unto death."

"Falling Asleep in Jesus"

After thirty years of active service this noble character peacefully passed on to God and home. One trustworthy writer says, "On his deathbed he gave unmistakable evidence of his undying love, and of his unquenchable zeal, and devotion and he fell asleep in Jesus on January 31, 1561."

May the inspiring example of this noble character, be an incentive to us to stand faithfully for the truth of God's Word, in a time when it is assailed as freely as it was in the period of the Reformation. May we resolve to put on the whole armor of God, that we may be able to withstand in the evil day, and having done all, to stand—for the plain, simple, self-denying, unpretentious, and self-sacrificing doctrines and principles, not of the Mennonite Church, nor of Menno Simons, but of our Lord Jesus Christ, as interpreted by our beloved church and her fathers.

In conclusion, allow me to state, that if we would contend more earnestly for the faith, once delivered unto the saints, we must imbibe more and more of the Spirit of Christ who came not to be ministered unto, but to minister and gave His life a ransom for many.

St. Jacobs, Ont.



BIBLE STUDY



THE EPISTLE TO THE HEBREWS

If there should be one book of the New Testament that is more of a mystery than any other, it may be ascribed to the book known as Hebrews. It is a book of mystery in a number of ways. It does not reveal the name of the author. It does not designate to whom it was addressed. The original language in which it was written is conjectural. The time and place of writing, while it may be approximately conjectured, is also uncertain. But, in a more important respect, the book is a mystery, and that is with regard to the fact that it must have a key to unlock its secret treasury; and in another respect, the great mystery of salvation is contained within its pages to be revealed to the diligent inquirer and searcher after the truth of God.

The authorship of the epistle which bears the title "To the Hebrews" has been disputed almost as long as the New Testament books have existed as such. Nothing has been gained by the disputations. The majority of the earliest Church fathers, especially those who were in the closest touch with the great centres of the early Christian Church, have conceded that Paul was the author of this epistle. This tradition has the precedence, and has been sustained by the bulk of evidence throughout the ages. We have the right to accept tradition when it is based upon probability and is supported by reason; and we have a right to such traditions until they have proved to be groundless by verified evidence. No one needs to throw aside his belief that Paul was the author of the Epistle to the Hebrews because some one asserts that there are reasons to believe that either Barnabas, Apollos, or, Clement wrote it. Because there is a difference in the style of writing, a somewhat different method of argument used in the epistle there is a disposition to question Paul's authorship. But it is generally conceded that the doctrinal teaching and the circumstances of the writer belong to Paul. Besides the weight of evidence in favor of Paul in the doctrinal character of the Epistle, and the circumstances of the writer, there is the possibility of the change of style of the author both in language in argument when discussing a theme so different and addressing a people on a theme differing so much from those to whom the other epistles were written and on themes so contrasted. This method of address could be more easily accounted for in favor of Paul than could the other important considerations of circumstance and doctrine on the part of other supposed authors. The same arguments

used to prove a different authorship of the epistle would also prove Paul the author, and those disproving Paul would also disprove others. The weight of evidence remains, with the traditions, in favor of Paul.

A variety of opinions are attached to the matters of the address of the epistle. From the nature of the contents of Paul's letter there is very little room to doubt its having been written to Jewish Christians. To have written to Gentiles concerning the details of Jewish history, and of Jewish worship would have called for innumerable explanations, and such are not found in the letter. The purpose of Paul is evident,—the interpretation of prophecy and ceremony in the light of the faith of Jesus Christ. The history and ceremonies with

Jews. At the time of his writing these same objects of his early devotion inspired him to heights of expression and depths of argument found only in isolated expressions in his epistles to the Gentiles. Even those expressions are usually associated with the thought of God or of Jesus Christ, the God and the Savior of the Hebrews especially.

Those who have given the most thought to the subject seem agreed that the Hebrew Epistle was not altogether a general one. From evidences within the letter they conclude that it was addressed to the Christian Church which was established in Jerusalem. One reason advanced for this is in the fact that Paul's name was not disclosed as it is usually superscribed in his other epistles. Another reason given is this, that he writes of things that the people are associated with intimately, the temple and its worship, the priesthood and their service, even the place of the crucifixion of the Lord, "without the camp". Rome, Corinth, Ephesus, Philippi and Thessalonica had their epistles. Why not Jerusalem? For Jerusalem was the mother of all the Christian congregations. What was written to the Hebrews is applicable to all Jewish believers, and also for all Christians. It was, however, in a special way fitted for the Church in Jerusalem. It was needed in order to safeguard them from a dependence on the place and ceremony of Jewish worship. There was grave danger of their reverting back to the old faith, or of their substituting the former worship for the spiritual life that sprung from a new faith in Christ, and a resting of their hopes in His sacrifice and mediation. They needed to see the reality of the things in Heaven, and to turn away from the shadow of those things. All their life time they had beheld the shadow of good things to come, and should not now, after possessing the very image itself, return to the shadows. There was also a need of encouragement for the believers in the home of Christianity, for there had arisen an opposition which existed within the Church as well as on the outside. The Judaizing believers would draw the Church to the temple. The external adversaries would draw them to the dungeon and to the executioner. The hope that was set before the believer by the exposition of the Scriptures was needed to keep them in their times of trial.

The relation of the Epistle to the Hebrews to the Bible is especially interesting. In a particular sense it is complementary to the Scriptures of both the Old and the

THE SUFFICING BIBLE

When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound;
If I am ignorant, it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And it is wings, if boldly I aspire.

Does gloom oppress? the Bible is a sun;
Or ugliness? it is a garden fair.
Am I athirst? how cool its currents run!
Or stifled? what a vivifying air!
Since thus thou givest of thyself to me,
How should I give myself, great Book, to thee?
—Amos R. Wells.

which he deals are to be understood by his people; even the details of each seem to be fully known and understood, and hence, the people to whom he wrote must have been those of his own race and religion. With what greater liberty could Paul have addressed himself to his own people, and with what profounder argument could he have set forth the mysteries of the familiar history and divinely appointed forms of worship with which he and his people had been most intimately associated and which he studied most careful and reverentially at the feet of the great teacher, Gamaliel. These were the objects of his attainment in the days of his youth. They had inspired him to leave his home and sit in Jerusalem in the days of his youth. They enthused him to the zeal of a persecutor of the

New Testament. It may be said that it brings nothing new into the Word, it adds nothing that may not be found elsewhere, but in it is found material that is related to all of the other writings, and places them into a clearer relation to the work of the Lord in salvation and binds them all more firmly together as the Word of God as a revelation to man.

The Epistle is a unit in itself. It may be called a Commentary of the Old Testament. Yet, it is more than that. It is a vital part of the New Testament and becomes a Commentary on the Gospel of Christ and the Epistles of the Apostles.

The Gospel by John begins with a declaration concerning the Son of God; Hebrews begins in the same manner. Genesis, also, begins with the work of God in creation and the bringing forth of the Son of God, the first Adam and the promise of the Second Adam. Hebrews sets forth the importance of the Word of God as found in the Old Testament, dealing with the fact of the divine revelation through all ages, and attests to the Scriptures as being the Word of God, even dispensed by His angels, and stresses the fact that the Word of the Son is more to be honored, if possible, than the words of prophets or angels. This can have no other meaning than that the Gospels in the New Testament are to rank in importance with the writings of Moses and the prophets.

A second fact in Hebrews is that the Son is also the son of Abraham. It relates Christ to the entire history of the Jewish nation. He is related to the promises of God to Abraham and to the whole ministry of the Jews in their endeavor to bring to the world the blessings of their nation. It does more, in that the special blessing of salvation, through the forgiveness of sins, has been fulfilled in the ministry of Christ as the great High Priest of God.

The Psalms of David look forward to the blessings of Israel and the world through the promise of God, and the answer to the Psalms is found herein. The Psalms are quoted as having in prospect some wonderful blessing and the blessing is found set forth in the great mission of Christ, Heb. 2.

One of the chief interests of the Epistle centers around the relation between Moses and Christ. Moses was faithful in all his house, while Christ was faithful in His house as a Son. Moses the servant was faithful but Christ as a Son was more faithful. Israel's failure through a lack of faith was deplorable and inexcusable. The failure of men through their lack of trust in the Son is equally under the just censure of God.

Perhaps the most interesting and essential part of the Epistle is that which deals with the tabernacle and its service. From Exodus to Malachi the temple is the centre of Israel's interests. There is no other writing in the Bible that brings a clearer understanding of the meaning of the temple and its service than does the book of Hebrews. Christ called Himself the temple

of God. Hebrews shows in what sense He was that temple. Leviticus sets forth the temple and its priestly ministry. Hebrews sets up the real temple, and service, the real Priest and Sacrifice and brings the world to the door of that Sacrifice, places in their hands the proper and only offering for sin and reconciles the world to God through the sacred ministry of the Priest who may minister to the world and is not limited to one people. Hebrews is the answer to the mysteries of the Word of God.

The Workers' Column

DEAD AND RISEN WITH CHRIST.— Romans 7, 8.

April 12

- I. What it means to be dead with Christ.
 1. It is to become dead to the law by the body of Christ, who was crucified for us—Rom. 7:1-4.
 - a. Therefore we are free from the law—vv. 1-3.
 - b. We need not bring forth the fruit of the flesh—Cf. v. 4.
 - c. We may be married to Christ who is risen and bring forth fruit unto God.
 2. It means that the motions of sins in the body which are condemned because of the fruits of sin which they bring are condemned in the death of Christ—7:5, 6.
 3. It means that the deeds of the flesh wrought by sin are judged in the death of Christ—7:7-11.
 4. It means that God's holy law is justified in the condemnation of sin unto death, for Christ died for our sins—7:12-14.
 5. It means that flesh cannot please God, it is condemned by the death of the body of Christ for us—7:15-20.
 6. It means that the flesh has been proved at enmity with God—8:5-10.
 7. It means that we are no more debtors to the flesh or to live after the flesh—8:12, 13.
 8. It means that all flesh fails in attaining to the hope of God—8:19-23.
- II. What it means to be risen with Christ.
 1. Fellowship in Spirit with the resurrected Christ—7:4.
 2. Bring forth spiritual fruit unto God—7:4.
 3. We serve God in newness of Spirit and not in the oldness of the letter—7:6.
 4. We must keep the spiritual law of God—7:14. That which is spiritual cannot be kept with that which is carnal or material.
 5. The inner man must serve the law and the resurrected Christ, for the inner man delights in and is able to serve the Lord in a true sense—7:20-22.
 6. We have deliverance, through the resurrected Christ, from the flesh which is subject to the law of sin and death—7:23-25.
 7. We shall walk after the Spirit and not after the condemned flesh—8:1-11.
 8. We shall count all of the deeds of the body as dead because they are of the flesh—8:12, 13.
 9. In the Spirit, after the Resurrection

- life of Christ, we are the sons of God—8:14-17.
10. All attainments of the Christian life are secured through spiritual power.
 - a. Through hope—8:18-25.
 - b. Through the Spirit—8:26, 27.
 - c. Through the power and intercession of the resurrected Christ—8:28-39.

LIVING A HOLY LIFE.—Colossians 1.

April 19.

- I. Conditions unto holy living.
 1. There must be faith in Christ Jesus—1:3, 4.
 2. There must be an acceptance of the Word of truth of the Gospel—v. 5.
 3. There must be fruit of the faith of Christ and the Word.
 - a. Love to all the saints—v. 4.
 - b. Hope of the things of heaven—v. 5.
 - c. Love in the Spirit—v. 8.
- II. The character of those who live in holiness.
 1. They seek to be filled with the knowledge of His will in all wisdom and spiritual understanding—v. 9.
 2. They are strengthened with all might by His glorious power—v. 11.
 3. They continue grounded and settled in the Gospel—v. 23.
- III. The nature of their holiness.
 1. They are redeemed and forgiven of their sins through the blood of Christ—v. 14.
 2. They belong to the family of God through the First Born—v. 15, 18.
 3. They are reconciled to God through the blood of the cross—v. 20.
 4. They shall be presented to God, holy and unblamable and unreprouvable—v. 22.
 5. Their relation to their former life of sin.
 - a. Delivered from the power of darkness and translated into the kingdom of the dear Son—v. 13.
 - b. Were sometimes alienated and enemies in mind by wicked works, but are now reconciled to God—v. 21.
 - c. Now walk worthy of the Lord unto all pleasing—v. 10.

GOD OVER ALL NATIONS.—Isaiah 45.

April 26

- I. He rules over all things.
 1. He is the creator of man and of nature—Isa. 44:24.
 2. His wisdom superior to that of men—44:25.
 3. His will is supreme in all things—44:26, 27.
 4. He makes even kings to serve Him—44:28.
- II. He causes men to know and understand His supremacy.
 1. He makes kings know that their their power, success and prosperity is from God—45:1-5.
 2. He makes nations know that His power and blessing rests upon those whom He has chosen for His purposes—45:4-7.
 3. He makes known his righteousness and his power by the destruction of those who oppose and revile Him—45:8-10.
 4. He reveals Himself as the God of righteousness and of favor to those who know and honor Him—45:11-19.
- III. How God reveals Himself to the heathen.
 1. They are made to be subject to the nations that know the Lord—45:14.
(Concluded on page 127)

EDUCATIONAL

ON HOLY SOIL

A Devotional Moonlight Walk to Gethsemane

Anis Ch. Haddad

April 17th, 1924, came and with it rain and storm. Within the memory of the oldest inhabitants of Jerusalem never had there been such weather at such a time.

"Where are you going this evening," said my friend to me at dinner. "I am going to the church, to join in a procession, that is made every year on this night to the Garden of Gethsemane."

At seven I found myself in St. George's Cathedral. It seemed very fitting to my mind that on this night at this hour in the City of Jerusalem—the Sacred Feast should be held. During the service I experienced strongly a dream-like sensation that I had felt more than once as I went about Jerusalem. Gradually, however, I realized where I was and I felt grateful for the privilege of such a service in such a place. Surely such an opportunity will never be forgotten. One felt just as if it were impossible to forget Him who said, "Do this in remembrance of me," and yet alas, for human hearts! How easily we forget!

The service was over, and the incumbent gave a notice. The usual procession to the Garden of Gethsemane would soon start.

It was Maundy Thursday night, we had a service and when it was ended we all walked through the Old City down into the Vale of Kidron. Olivet is in front of us. Jerusalem is behind us. Right and left stretch olive trees, forming almost a little wood. The Kidron is flowing, a rare occurrence at this time of the year. A little stone bridge crosses it. We pass over and find ourselves opposite the garden where "Jesus oft-times resorted with his disciples." St. John in his account significantly adds: "And Judas also knew the place."

The Garden

This is the Garden of Gethsemane! How

could I put down the thronging thoughts that pressed on me?

I am not going to discuss the tradition of the Garden of Gethsemane with you. It seems to me a very likely place, just as several other nearby spots might be. Olivet in our Lord's time was full of gardens, like a huge park. Somewhere near here was the Garden of Gethsemane.

The garden probably belonged to some friend of Jesus or one of His disciples, who permitted them to make use of it for their quiet meetings. At that time, no doubt, the whole hill-side was covered with olive trees, but most of them have now disappeared. The eight aged trees which still cling to life in Gethsemane have



A Nook in the Garden of Gethsemane To-day

been enclosed with a low wall and iron railings; and the little garden that blossoms around them is cared for by the pious Franciscan Fathers of Italy.

We ascended and entered into the olive grove of the Russian Church, where, under the light of the now and then appearing Pascal Moon, we had a short and quiet commemorative service amongst the old olive trees. Never have I been at any service so impressive. Such an inspiration, under the stars, surrounded by the old olive trees, looking up to the shadow of the walls of Jerusalem, standing as it al-

ways has, the whole picture seemed so perfect that one might have imagined one had really gone back to the old time. This should last one's life.

After a few moments I saw a crowd coming along with lanterns and staves, and the parallel seemed most real. Some of these were bearded Franciscans who had come for the same purpose as we had. Others have come from the American Colony to sing one or two hymns and pray. All seemed to feel the solemnity of the occasion, and there was a perfect silence over the whole scene. No one spoke above the slightest whisper.

I have no doubt that many branches of Christian thought were represented there, and yet there was one perfect spirit of harmony. First someone held up a lantern, just like the one in the picture of Christ knocking on the door, and started quietly to sing a hymn in English; all who could joined in. Then the Franciscans chanted low what was apparently a short liturgy; next there was a pause and some one knelt down; in a moment all were on their knees and there was a dead silence. All reserve left me, and I forgot all differences. Never shall I forget kneeling in silence by the side of an old grey-bearded monk. Soon after, the people of the "Christ Church" arrived. The Bishop of St. George's Cathedral read the story mentioned in the Gospel, and one or two hymns were sung and prayers offered.

The rain had ceased. The moon shone brightly through broken clouds which were scudding

softly across the sky.

Here the Passion began on the evening of a spring such as this. The Christ saw the light fade up the Mount of Olives, and presently a full white moon climbed from behind it. Then He went out at the gate of the city down into the Valley of Jehoshaphat and crossed the rushing stream of the Kidron, and climbing a little way up the slope of the Mount of Olives came to pray amongst these olive trees.

Jesus had gone each night to Bethany, but had no intention of doing so now, for He knew that His hour had come. Al-

ways given to solitary prayer. He had often turned aside to commune with His Father on one part or other of Olivet, and this night chose the stillness and shade of a spot which His presence has made, henceforth, sacred forever.

Suddenly from out that gate—the far gate that now is so near, it seemed you could almost call to one standing in it—a body of men come forth, the lights swaying to and fro—torches and lanterns. As the men leave the shadow of wall the moonlight glistens on helmets and swords. Plainly they are a part of the guard. Down the hill they come, across the brook, through the olives, towards the garden. There is a moment's pause. A whispered consultation takes place. One steps to the front and leads the way. It is Judas Iscariot.

Within the garden of Gethsemane, as the guard crowds in, there is confusion. The startled sleepers, just aroused by their Master, scarcely realize their position for a moment. They know not what to do. One draws a sword he happens to have and strikes. All is confusion.

Jesus was a Conqueror in This Place

Yet One is as calm as if nothing were happening. Why should He, Who had just fought the sternest battle this universe ever saw, be afraid of mortal men? Of what had the Captain of the World's Salvation now to be afraid? As the Conqueror He is ready to be a sacrifice, but of His own will He laid down His life.

Here under those olives, seen only by a few, took place a vindication of the Majesty such as we shall not see until He comes in glory.

As the commanding figure of the Master comes from the excited group of followers, Judas goes forward, hurriedly, and, as a disciple kisses the Master's hand. There is no foundation for supposition that he kissed His Master's cheek. A scholar in the East kisses the hand of his master. It is the sign of Judas and the guard comes forward and asks a simple question. They hesitate and fall back, and finally prostrate themselves. What a vindication of the Majesty of Christ! The followers of Christ slip away under the trees, looking fearfully on what follows. The Master submits to be bound. The officers recover from their fright, the crowd gathers round once more, and they lead Jesus away. Up the hill in front of us they go. The lights flicker through the trees; a confused murmur of voices comes across the valley; and at a distance one or two figures follow as if to see the end.

At last the procession passes through the city walls and the betrayal of the Son of Man is accomplished.

The Scattered Sheep

From under these trees in the garden the terrified disciples creep at last. They talk in whispers looking fearfully round to see if any one is near who might seize them. At last, taking advantage of every shadow that the valley affords, they make

their flight—some to the city to carry the news there, and some no doubt to "Bethany."

Very little was said by us when thinking about this scene. We were unwilling to disturb the thoughts of our friend brought for the first time in his life, face to face with the very valleys, rocks and mountains bound up for ever with the history of our Savior's passion.

On the farther side of the valley the lights of the city illumined the spires of the curved cypress trees, making them shine like silver. Black clouds are gathering again for rain, and a wind moves coldly amidst the branches.

The Dreamer Awakes

I wake with the start from my dream. A clock is striking in the city. It is very late. My party has left me and is gone higher up the hill. I must be going.

I shall try to visit it another time. However, I picked some leaves from the old olive trees about, and having found my party we made our way back along the road, passing the Calvary, the place of the Skull. In the moonlight it looked a wierd sort of spot, and the skull-like shape of the knoll was very pronounced. I reached my home about twelve midnight.

As I lay down upon my warm bed, and thought over my experience of this memorable night I tried to recall a hymn that I remembered being sung at school.

Go to dark Gethsemane,
Ye that feel the tempter's power,
Your Redeemer's conflict see
Watch with Him one bitter hour,
Turn not from His grief away,
Learn of Jesus how to pray.

Near Syrian Orphanage,
Jerusalem, Palestine.

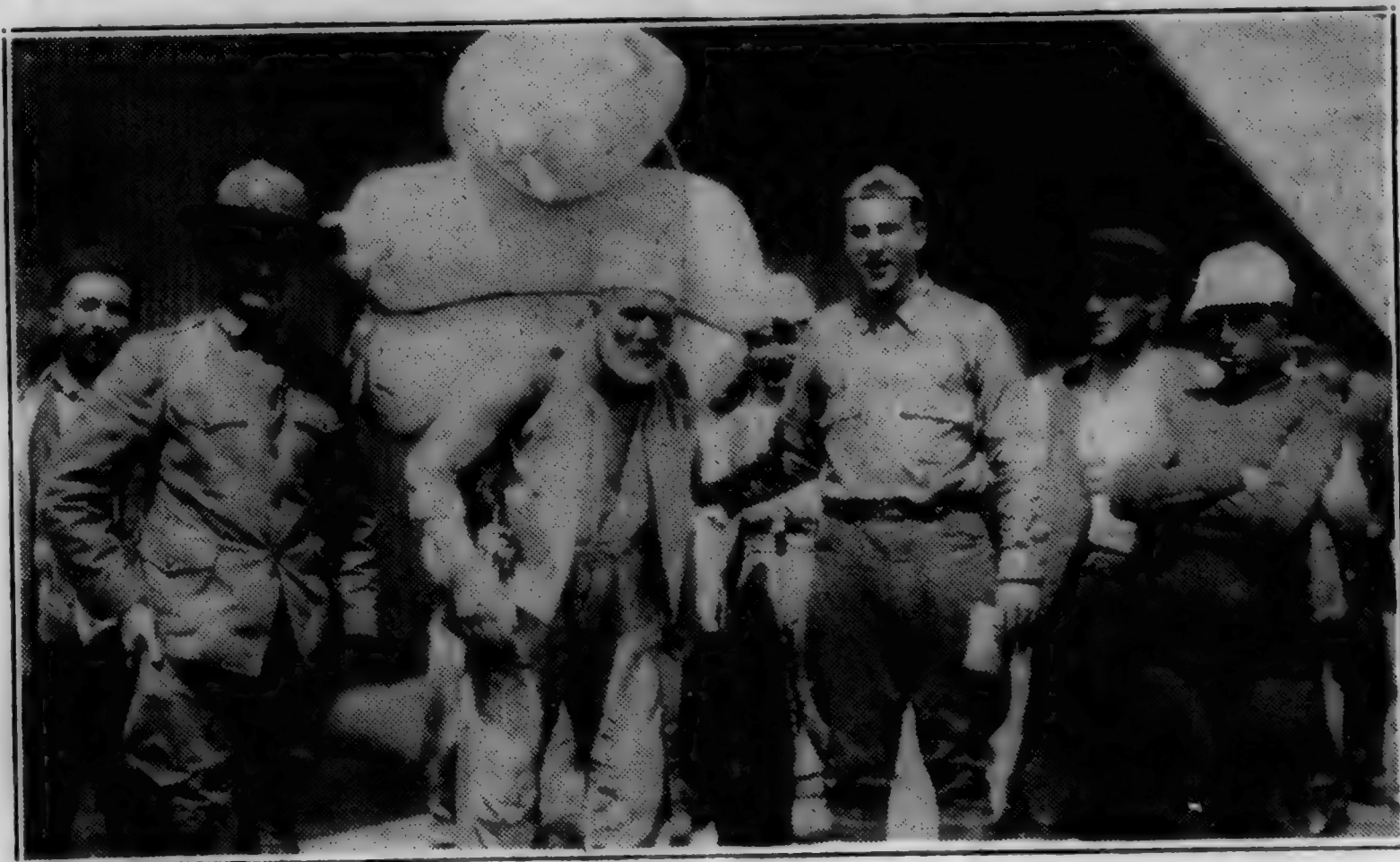
EXPERIENCES AND ADVENTURES IN THE NEAR EAST

Paul V. Snyder

The order to leave Constantinople was welcome. We were anxious to get to work and it meant us, for we were the only ones in the party who wore dark uniforms. So we boarded the Sub-chaser again with certain other relief workers, and it soon turned its prow south toward

cupation) and Prinkipo was indeed a pleasant place to spend leisure time.

The journey was resumed and soon our boat was carrying us swiftly into the Sea of Marmora, between lofty tree clad hills, thru narrowing straits while the late afternoon sunshine began to give way to



Carrying Four Hundred Fifty Pounds

Derindje. Its three two-hundred-and twenty horse power gasoline motors drove it thru the water with the speed of an automobile. Noon found us at the Island of Prinkipo where many of the lady members of the Leviathan party were quartered. The passengers of our boat took dinner with them. Prinkipo is one of a group of very beautiful islands partly covered by a species of evergreen tree. Many large German-built houses were found there (the islands having been a sort of summer resort for German officers during their oc-

purple shadows among the hills. During the journey one member of the party wrote the following poem:

"O purple hills of Asia
With your brown tops lifted high,
Cleft by amethystine valleys,
With the storm clouds drifting by;
Ye have beckoned us to service
And ye have not called in vain,
For we come to heal your children;
We have come to ease their pain.

"The golden sun is setting
In the far off western skies,
The East looks dark, forbidding
To our seeking, alien eyes,

While our hearts turn back with longing
To the dear ones left behind;
Yet we set our faces forward
And we go with single mind.

"O purple hills of Asia
Beyond the ocean's rim,
Ye lure us with your beauty
Tho oft your shores are grim.
As straight as arrow flieth
Our good ship bears us on
To the purple hills of Asia,
To the work we carry on."

Derindje proved to be a small village on the shore of the Sea of Marmora, with a native population of several hundred. Here the celebrated Berlin-Bagdad Railroad touches the coast and the Germans had erected four immense warehouses, evidently intending in their plans of development to use Derindje as an exporting point for Asia Minor. Into these warehouses one or two shiploads of Relief supplies had been dumped promiscuously without regard for value or classification. Whenever a certain article was wanted the only thing to do was to hunt until it was found. Such a state of affairs obviously could not pass, with relief units to be gotten out into the field and supplies to be sent on short notice. More workers were brought from Constantinople and in a few weeks the entire store of relief supplies was completely sorted, classified, and rearranged. The work of moving the supplies from one floor to another was accomplished by crews of native porters or **hammals** supervised by American foremen. The real **hammal**, equipped with his saddle, carries surprisingly large burdens. One old gray-haired man, said to have been well past the three score and ten mark, was seen carrying three one-hundred-fifty pound sacks of flour. Others would get under bales of blankets with the aid of three or four of their fellows, and calmly walk off with the three or four hundred pound burden. Again, ten or twelve Armenians would tug and strain and groan, trying to lift a box that two Americans could easily carry, evidently being afraid that one would work a little harder than his neighbor.

Moving the supplies from one floor to another of the warehouses was somewhat facilitated by a rough elevator, or lift, as the English call it, that was raised and lowered by means of a sort of windlass operated by natives. The lift saved much work, although raising and lowering it consumed a great deal of time; but it was thoroughly in harmony with the spirit of the Orient.

There was another trait the native workmen exhibited at times. If for any reason a man did not like his American foreman, or the work his crew was doing he would watch his chance and slip into another gang where he expected an easier time. Frequently a group of workmen would double in size during a half day. And then the foreman would with difficulty pick out his own men and send the others back where they belonged.

Of the three of our group to reach De-
(Concluded on page 121)

SOME "PLAIN" PEOPLE OF CANADA

B. Mabel Dunham

While this article was not written by a Mennonite, its tone shows that the writer knows something of our people. This article was brought to my attention just recently. It comes from a secular magazine, "The Canadian." It shows a better conception of the church than some men in outside circles have. We pass it on, even though we would have written some things differently. It has historical value for Canadians especially, and a message for all.—Editor.

Among the earliest of the emigrants to Canada from lands outside the Empire were the "plain" people. Our pioneer foreigners, they might be called, both in the East and the West. It was they who in the dawn of the nineteenth century cut their way thru the forest primeval and formed the first settlement in the interior of Upper Canada; it was another branch of the same family who just seventy-five years later broke the virgin soil in South-

manners and customs and the dress of the Canadian people, and to their adherence to certain religious beliefs which discourage their participation in affairs of political or national import.

There would be more sympathetic understanding of these people if their most remarkable history were better known. The "plain" sects trace their origin to the time of the Protestant Reformation in Europe. While Martin Luther was evolving the great Lutheran Church in Germany a similar deflection from Catholicism, known as the Anabaptist movement, was going on in the Netherlands, in Switzerland and in parts of Germany. The Reformation was good as far as it went, said these people, but it did not go far enough. Menno Simons, a Roman priest, was impressed with these teachings, and in 1537 broke from the Church, was rebaptized and became the leader of the movement. Although Simons was neither so learned nor so eloquent as his great contemporary, his creed was much more radical. His aim was not to permeate all secular society with his principles but on the contrary to withdraw from the world and be "separate" and to pursue holiness in a small society protected by a strict discipline. He ordained men to his unpaid ministry solely on the grounds of character and righteous living. Throughout the lowlands of Europe these men went, preaching the Gospel and denouncing infant baptism, the taking of oaths, the practice of war, revenge, divorce and the holding of civil offices. Those who accepted the doctrines they preached came to be known as Mennonites.

Very soon came days of persecution for the people of the new faith. So numerous had they become that they incurred the hatred of both the Roman Church and the

Lutheran. In 1683 they found themselves confronted by two alternatives, either to modify their beliefs or to find refuge in another land where they might worship and live according to the minutest dictates of their consciences. No doubt some were willing to compromise on their religious differences, but many began to look about them for a way of escape.

It was very fortunate for the harrassed Mennonites that a similar religious persecution was going on that time in Eng-



Hammals at Work

ern Manitoba and opened up to cultivation the prairies of the West.

The earliest of our foreign settlers have proved themselves to be a most desirable class of people. They are sturdy and diligent, peaceable and religious, economical and scrupulously clean. They have, however, fallen somewhat short on the score of popularity with the Canadians of Anglo-Saxon birth. This is due largely to their practice of living to themselves in communities, to their refusal to adopt the

land, for William Penn, the Quaker, hearing of the plight of his continental cousins, offered them an asylum in the new colony, which he was founding in the new world under most favorable concessions from the British Government for the "plain" people of his own country. Beginning with 1700, a great emigration of Mennonites to America from Central Europe took place, and before many years had passed Pennsylvania had become known far and wide as the home of the Mennonites, or the Pennsylvania Dutch, as they were frequently called. There they lived their quiet life free from the world and far from its wars and rumors of war.

But into this Elysium there came a disruption. The American War of Revolution broke out and the Mennonites, steadfastly refusing to take any part in it, were suspected of disloyalty to the new Republic. A feeling of insecurity under the new government sprang up among the Mennonites, and a fear lest they might sooner or later be deprived of the concessions which the British Government had granted them. Instinctively these turned their eyes to Canada where British law still prevailed, and where they hoped they might live under the conditions they had so long enjoyed. Toward the end of the eighteenth century began the emigration of Mennonites to Canada from Pennsylvania, a movement which is sometimes known in Canada as the coming of the later United Empire Loyalists.

The first settlement of Mennonites in Canada was made in the Niagara District near the Twenty Mile Creek, in the vicinity of the present city of St. Catharines, and is commonly called the Twenty. The unturned soil which these pioneers homesteaded has been tilled and cultivated until it is today the garden of Canada. Visit it in the spring of year and the whole countryside is beautiful with blossoms; visit it in the autumn and the trees hang heavy with luscious fruit.

The greatest Mennonite settlement in Canada, however, was begun a few years later in the very heart of Upper Canada along the banks of the Grand River. In it is centered a dramatic but practically unknown story of pioneer life, a story which if it concerned any other people than unassuming Mennonites, would be handed down to future generations of Canadians as a precious historical legacy.

To the Betzner family belongs the honor of having been the vanguard of this great immigration. Samuel Betzner and his brother-in-law, Joseph Sherk, brought their families from Franklin County, Pennsylvania, in 1799 in covered "conestoga" wagons. Great were the privations which they were forced to endure. Not satisfied with the locality chosen by their co-religionists at the Twenty, they left their families there temporarily while they themselves pushed their way into the interior on a tour of investigation. They decided to locate near the present pleasing village of Blair in Waterloo County. The land, they were told, belonged to Richard

Beasely, a member of the Parliament of Upper Canada, a man of considerable wealth and influence, living at The Head of the Lake (Hamilton). The two men bought what land they desired at a low figure and lost no time in moving their families into their new wilderness home. The following year came other members of the Betzner family, including the aged father and mother. Others of the same faith came from the same and other counties of Pennsylvania, bought land from Beasely and settled in the same locality. By 1802 there was a considerable settlement with a well established church meeting at the homes of the members, and a school taught by a member of the Rittenhouse family, a relative, no doubt of the

ed by the Mennonites as lawful, were worthless. With an anxious heart he went to interview Beasely on the matter and learned that his suspicions were only too well founded. With no little difficulty he succeeded in securing from Beasely a promise that he would lift the mortgage and give the Mennonites a clear title to the whole tract consisting of more than sixty thousand acres, if they in turn would raise the twenty thousand dollars. Back to the settlement Bricker had to go and tell his story. Consternation came upon the people. They had no twenty thousand dollars, for they had spent their all upon the purchase of their lands. Perhaps their friends in Pennsylvania would help them in their hour of distress! With much misgiving as to the outcome of the venture, they sent Samuel Bricker and Joseph Sherk to Pennsylvania to ask for help. From county to county the two men went, urging wealthy Mennonites to consider their proposition, but without success. Finally Sherk went back to Canada, utterly discouraged, and soon after his return the hopeless, betrayed people prepared to move to Pennsylvania again.

But Samuel Bricker refused to give up hope. He would not go back to Canada until he had twenty thousand dollars. He had some relatives, named Eby, who were people of influence in Lancaster County. He gained their permission to call a meeting at the Eby homestead near Hammer Creek, and once more presented his case. But once more the cautious Mennonites turned a deaf ear to the proposition; they would have nothing to do with it. The meeting was all but dismissed when Hannes Eby stood up and declared that he did not think they ought to consider the matter in the light of a speculation but rather as a Christian duty to help their brethren in distress, and if it yielded them no pecuniary profit, as in all likelihood it would not, they would at least be doing their duty, an act which the Lord might in His own good time bless in a way none of them thought of. This idea prevailed. A joint stock company was organized with twenty thousand dollars' capital and eight shares, one share being the maximum and one eighth of a share the minimum any shareholder might possess. Samuel Bricker was appointed agent of the company with Jacob and Daniel Erb, brothers already upon the tract, as assistants. A two wheeled carriage was built with a receptacle for the money, and into it were packed, in sacks, twenty thousand silver dollars. Samuel Bricker hurried to Canada with the joyous news and the precious money. The next spring the Erbs went to York and settled with Beasely, after having obtained helpful advice from Thomas Ridout, the registrar. The deed wonderfully executed on heavy parchment, and the wheels of the carriage which conveyed the money, together with a "conestoga" wagon which came to Waterloo in 1804, and other relics of the early pioneer life of the Mennonite people, are at present

EASTER

Glorious message of Easter,
Come to our hearts again,
Breathing sweet peace and comfort,
Banishing grief and pain;
Come in thy sweetness and beauty,
While the glad anthems ring,
Telling the wonderful story
Of the risen Lord and King.

Come to the heavy-laden,
Wearying 'neath the load,
Come to the ones discouraged
At the roughness of the road.
Come to the weak and the doubting,
Come to the hearts that fear,
Come in the fullness of blessing,
Bringing thy measure of cheer.

Come to the hearts that are yearning
Over the loved and lost,
Come to those who are wand'ring,
Sin-stained and tempest-tossed.
Come to each heart as the tidings
Ring out over mountain and plain,
Jesus the Savior is risen,
Is risen, and lives to reign!

Beautiful message of Easter
Dwell in our hearts for aye,
Bringing sweet balm for sorrow,
Sweet hope of a brighter day.
Christ, the Redeemer, liveth,
Loudly His praises sing.
Death is forever vanquished,
Hail to our risen King!

—Violet Hadley Travers

founder of the famous Rittenhouse School at The Twenty.

In 1804 a terrible blow befell the little settlement and all but obliterated it. A young man named Samuel Bricker had walked to York (Toronto) some sixty miles distant, to attend to some matter of private business, and while spending the night at a tavern there, he chanced to overhear a conversation which interested him vitally. He learned that the land which Beasely was selling to the Mennonites was owned by a joint stock company of which Beasely was one of three members, and that it was mortgaged for twenty thousand dollars. Immediately Bricker became obsessed by a grave suspicion that the deeds written by Beasely and accept-

THE SAVING OF NOME

Margaret E. Sangster

Courtesy of The Christian Herald.

housed in the Waterloo Historical Society Room in the Kitchener Public Library.

In 1806 there was a great influx of population from Pennsylvania. The land which the new company held was surveyed and laid out in lots of 448 acres each. A draft of the tract showing the plots of land all duly numbered, was sent to Pennsylvania, and lots were cast for each man's appropriation. These lands the young men were urged to homestead, and they did so in such numbers that a new Pennsylvania soon began to emerge in the heart of Upper Canada. It was in this same year that a new company was organized with Hannes Eby's younger brother, Benjamin, as agent, to buy a tract of land lying to the north along the banks of a beautiful stream, which young Benjamin named after a river in the homeland, the Conestoga.

When the war broke out in 1812 with the United States the Mennonites became uneasy. They were, however, assured that their claim to exemption from military service would be respected in so far as actual fighting was concerned, but they would be required to furnish wagons and heavy draught horses and to serve as teamsters. Thirteen men did duty in this capacity, namely; Christian Schneider, Jr., Peter Erb, Joseph Eby, Samuel Eschelman, Benjamin Springer, Frederick Herener, Jacob Bock, Henry Pannebacker, John Scheirich, Henry Wismer, Adam Shupe and a man named Wilfong. These were sent to Detroit and had a part in the retreat under Col. Proctor up the Thames to Moraviantown. During the battle which ensued there the Mennonites took shelter in a swamp nearby, until a British officer warned them that all was lost and advised them to run for their lives. Adam Shupe had the misfortune to be taken by the Americans. He was brought before General Harrison, who, perceiving his innocent and harmless appearance, gave him permission to go home. There were other occasions on which the Pennsylvania Dutch boys were pressed into service as teamsters during the war, but although they suffered great losses in horses and wagons, no lives were lost.

The first church of the county was built by Bishop Benjamin Eby in 1813, on the site of the present Old Mennonite Church in the city of Kitchener. In the graveyard adjoining it were buried in the years that followed, many of the pioneers, including Samuel Bricker and Benjamin Eby himself. No pretentious monuments are allowed in that God's-acre to this day, and no flowers. In death, as in life, the Mennonites are "plain" people.

About Benjamin Eby's church, which he also used as a school, grew up a little settlement known as Eby-town. But when there came in 1826 and the succeeding years, a great influx of population from Germany, the name was at Benjamin Eby's suggestion changed to Berlin. During the recent war it was again changed, after a prolonged and somewhat bloody conten-

(Continued on page 118)

From out of the frozen North it comes, this tale of a splendid deed,
Of men and dogs who have carried on, with strength as their only creed;
With strength and honor and duty, keen as the tempests that they braved,
Of men and dogs who have fought with fear, that their brothers might be saved!

A scourge lay over the town of Nome, and its people felt dismay,
And the help to save from an icy grave was six hundred miles away;
The help in the form of medicine that would ease the pain and dread,
That would conquer terror and black disease and the suffering ahead!

We live in an age of miracles, of motors and rails of steel,
Of power that moves on splendid wing, on runner and wave and wheel!
We have conquered the air and the ocean tides, we have crashed through the earth
below,
But Nome was wrapped in a cloak of ice, in a fortress built of snow!

And then it was, in the time of need, that the works of science failed,
For storm lay over the northern land, and the stoutest engines quailed;
The rails were blocked and the airplanes were helpless before the blast,
And the hand of the scourge brushed over Nome, a hand that was closing fast!

There were just two factors, the oldest ones that have ruled the northern land,
The man and dog—and the little sled that is guided by the hand—
The man of the snow, and his husky team, who have lived through the lonely space
Of a lonely country where courage takes the first, and the only place!

Six hundred miles on an unmarked road, with the storm clouds mounting high,
Six hundred miles o'er a white expanse, with black anger in the sky;
Six hundred miles with disease ahead, and with horror lurking near—
Six hundred miles for a battle ground, for a conflict with grim fear!

They worked in relays, they could not rest—for the cold was too unkind....
They could not pause for a bit of sleep—ah, death followed close behind.
Wee dots on the silver sheet of snow, they hurried from place to place,
Each dog with a steady, silent lope—each driver with stern, set face!

To lose the way? It meant certain death for many, not only one!
It meant the failure to do a task, and a great deed left undone.
It meant that the plague would sweep like flame, that a city's soul would burn,
And that many would take the last white trail, from which there is no return....

Through light and dark, and through biting wind, there were nine who met and passed,
Brave men of the North whose names will die, but whose gallant deed will last.
The hours swept—like the mighty waves, on a beating, throbbing strand—
While on in Nome, with life's hour glass, death counted the slipping sand!

The task grew greater, the chill more fierce, but the sled with its precious freight,
Was hurried on through the icy land, for it would not—could not—wait!
And the dogs raced on to the vicious tune of the snapping whip and ice,
And paid, with their frozen, gasping lungs, for a mighty sacrifice.

They were hungry, these dogs, for they could not stop—but the northern dogs are
brave.
And I think that they guessed, in their numbing brains, that they raced with death to
save
The lives of many—I think they guessed, and I think they did not whine,
But pulled along, through the cutting snow, in a breathless, flashing line.

It was Gunnar Kasson, who won the race—with a thrilling double test—
He made two laps at the very last, with a gallantry unguessed.
He missed the man who would take from him the drug on the little sled,
For the storm had grown to a blinding thing and no one could see ahead!

The man who missed him, who lost his way? We think of his grim despair,
At knowing that Kasson would keep the tryst, and would fail to find him there!
At knowing that Kasson, a tired man, would have fifty miles to do—
Before the last of the race was won, and the sled was carried through.

For Kasson was tired, his dogs were worn—and the blizzard swept the land,
And there were moments of utter dread, when they feared they could not stand;
But Balto, the dog who had the lead, was the one who saved the day,
He had been to Nome on grim trips, before—and he sensed the right of way!

Oh, we live in an age of miracles—we have science at the gate,
But science could never have reached to Nome, not before it was too late!
And science could never have matched its life with the agony of frost,
And science could never have jeered at death, when the way ahead was lost.

It was Balto, the dog, who kept the trail—it was Balto, the dog, whose heart
Was like an engine that throbbed so fast that it almost burst apart—
It was Balto who needed no rein or whip, no food or no bit of rest,
Who gave in a dumb, unasking way of his fine, instinctive best!

The world was watching, a bit apart, with its hand upon its throat,
And Nome was waiting with frenzied prayers—those prayers had a sobbing note!
And the papers headlined the driven beasts, and wrote in unstinting praise,
But the man who drove tramped behind his dogs in a snow-swept, groping daze!

I fancy the miles at the very last were miles of unceasing pain,
When Nome seemed only a magic place that they never, quite, would gain.
I fancy the man had ceased to think, and the dogs begun to cry,
When they saw the dark of the town against the black of the stormy sky!

A crack of the whip, a feeble one—and mad shouting from afar!
Ah, Kasson was like a mariner that has crossed the last, grim bar
A dog sank down with a little moan, but was jerked back to his feet,
And Balto ran, with a steady gait, through the cheering, vivid street!

They will tell in the books of history, this tale of a splendid deed,
Of men and dogs who dared carry on, with courage their only creed—
But will they tell us how Kasson wept as he trod the streets of Nome,
Or that Balto sank to the ground, and slept, when he knew that he was home?

(Continued from page 118)

tion, to the present name of Kitchener. Waterloo County is in many quarters regarded as a stronghold of disloyalty. There are many Germans resident there who fought during the recent war only under compulsion, but there are also some who rushed into arms at the call of the Empire. The Mennonites looked upon the conflict with disfavor not because they were disposed towards Germany, and there was no reason that they should be, but because they were opposed to the principle of war for conscience sake.

In Wilmot township live the Amish, a people who came direct to Canada from South Germany. Their leader, Christian Naffziger, landed at New Orleans in the early days of the nineteenth century and traveled northward to Pennsylvania in quest of land. There he was persuaded by the Mennonites to continue his journey to Canada. He came in 1822, and finding land to suit him near his Mennonite brethren, he sought out the Governor of Upper Canada and secured from him a very liberal offer of fifty acres of land free for each family with the privilege of buying more at a low rate. Delighted with his success, he set out for Amsterdam, taking the precaution of calling upon King George IV. of England enroute, and securing from him confirmation of the Governor's promises. A few years later there came to Canada as the result of Naffziger's exertions not only the Amish, but others of similar religious beliefs from Bavaria, Alsace and other parts of Europe.

Such, briefly, has been the history of the migrations of the "plain" people who left Europe for conscience sake and found religious toleration in the new world. But the great bulk of the people turned not to the west, but to the east. Some of their religious leaders had no faith in William Penn and his visionary home across the ocean. They fled to Northern Prussia and remained there for about a century, until their repeated refusal to do military service brought them again in disfavor with their legal authorities. They were finally deprived of their rights as citizens, imprisoned, taxed, fined, tormented, ex-crated, and life in Prussia became intolerable. Most opportunely help came from Russia. Catharine II. offered them free lands, exemption from military service, re-

ligious liberty and many other privileges. In 1873 began the migration to Russia, where they lived undisturbed for nearly a century, until, indeed, they found themselves face to face with more persecution. In 1870 the Russian Government withdrew many of their privileges, demanded that they should learn the Russian language and serve as they might be required in the Russian militia. Deputations to St. Petersburg availed nothing. The Mennonites learned that they must either conform to the laws of the land or go elsewhere to live. At this crucial time Mr. Zorabs, the British consul at Berdiansk, suggested the broad acres of Canada as a possible home for the distressed people. In 1872 a deputation was sent to Canada to spy out the land, with the result that the Canadian Government offered them twenty-two townships, a total area of 460,800 acres of level prairie land along the international border between Manitoba and the United States. The sympathy of the Mennonites of Waterloo County was enlisted and they raised \$75,000 to bring their oppressed brethren out from Russia. In 1874 began the great Mennonite migration to the Canadian West. For six years it continued until 6,902 settlers were reported. The first arrivals were brought to Waterloo County and royally entertained by the Mennonites there. When they had learned something of the methods of agriculture employed in Canada, they were conducted by Jacob Y. Shantz, a successful Waterloo farmer, to their western home. It was of these people that the immigration officer at Quebec made the following report:

They are of a robust appearance, very mild and temperate, docile, and under the thorough control of their leaders. They brought a considerable amount of specie with them, as well as drafts for large amounts on various banks. Their clothing was well adapted for the climate of Manitoba, consisting for the most part of home-made heavy cloth, and they were nearly all supplied with fur coats, caps and mitts. Such people cannot fail to make good settlers.

And they have made good settlers. Not only did they keep up with their payments of interest on the \$75,000 loan, but within twenty years they had paid back to the Mennonites of Waterloo the entire principal. They have succeeded not only in gaining material prosperity but in commanding universal respect for business in-

tegrity and an enviable reputation for unfeigned piety.

They have had their troubles, these Mennonites of Manitoba, real troubles in their eyes, no matter what others may think about them. They had been here only about a decade when a great uneasiness came upon the people because of laws pertaining to the conduct of schools. They could not understand our system of public schools and were afraid to accept the government grant for school purposes for fear of incurring a debt, which they would be compelled to pay later on with accrued interest. Many held it contrary to the principles of their religion to perform any civil duties connected with schools, or even to take part in the election of trustees, or to pay taxes through the medium of municipal officers for the conduct of schools.

A Provincial law passed in 1905 requiring school trustees to fly the Union Jack during school hours was regarded by the Mennonites as an attempt on the part of the legal authorities to entangle them against their will in the affairs of state. During the recent war there was great apprehension about the principle of conscription, and some held that the contribution of money for war purposes was as incompatible with the true spirit of their religion as the actual fighting, although it was generally conceded that funds might with perfect propriety be collected for Red Cross purposes. Even in times of peace some of the Mennonites of Manitoba are disturbed about the future and the preservation of the sacred principles of their religion handed down to them by their fathers, and are casting their eyes here and there to see if perchance they cannot find an even more delectable abiding place than the prairies of Canada.

East or west, the Mennonites have been our pioneer foreigners. From the settlements in Lincoln and Waterloo Counties of Ontario and from the colony in Manitoba, thousands of "plain" people have emigrated to Saskatchewan and Alberta of the farther West. In Ontario, too, there are, notably at Markham and at Elmwood, offshoots of the older settlements. In 1911 there were no less than 44,611 Mennonites in Canada, the majority living in the Western Provinces. A very small proportion of these people have come as strangers to a strange land, but so strict is their adherence to their peculiar mode of dressing, and acting, and speaking, and thinking that it would be difficult, indeed, to distinguish between a newcomer and one whose ancestors came to Canada four, five, or six generations ago. Mennonites seem to be impervious to the Canadian atmosphere; they refuse to be assimilated. They are proof positive that it is possible to be a Canadian by birth and parentage, yes, great-grand-parentage, and yet remain pretty much of a foreigner.

But the influence of the "plain" people of Canada cannot be estimated numerically, nor is it confined to those who call them-

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THE SUNDAY SCHOOL

THE SUNDAY SCHOOL TEACHER Helps For Primary Teachers

Alta Mae Erb

I shall try in this and the two succeeding articles to give helps for the primary, junior, and adult teachers respectively. These articles will almost presuppose a reading of the previous articles in this series on the Sunday school teacher.

Let not any primary teacher be satisfied with just happily passing the hour of the Sunday school with the children. The children may enjoy the hour and yet not learn anything of God. I once asked a little girl who was attending a Daily Vacation Bible School how she liked the Bible school.

"Fine," she said.

"What Bible story have you learned?" I asked.

"Oh, I don't know," she said; "We learned about Little Red Riding Hood."

Now a Sunday school teacher may entertain with even better stories than Red Riding Hood, and yet not teach the child about Jesus. I recall an hour spent with a primary teacher and a class of children. First they sang a number of songs. Then the teacher told a story. They prayed, sang, took the offering, greeted some new scholars, listened to the teacher as she told the lesson story, sang, did some handwork, sang, distributed papers, marched around and out to music. Not more than five minutes, at the most, was given to the lesson story. These children were happy all the time. But if that was the usual program for the Sunday school hour the Sunday school was not functioning for those children as it could and should. The work of the Sunday school for all its pupils, children included, should center about the Word of God. Many features of the class hour, such as taking the offering, singing, handwork, and story-telling (other than the lesson story) have their place, but they should not be given the bulk of the emphasis and time. No story should be used in the Sunday school hour that requires more time than that given to the Sunday school lesson. Teachers, do not think and plan how to make the hour interesting so the children will like it without regard to what you really accomplish for God. Rather think and pray and plan how to teach them a lesson about God and His will for us. Have this one aim paramount in all your efforts—my children shall learn at least one truth about things divine each Sunday. Aim to **teach**, not to entertain. The children will enjoy a lesson learned as much

as anything you can do for them. Have a definite message each Sunday. With very small children this may be nothing more than a Bible story. Be sure that the children get this story. A story will often function in a child's life to teach a spiritual truth without the teacher's mentioning the application.

One reason the lesson story is not given the place it should have is that teachers are too unfamiliar with the story themselves. They just trust to memory, failing to read carefully and to practice the telling of the story in their preparation. Know the story well, very well. Fill in with much detail for the children. Use pictures to help make

'TIS EASTER MORN!

'Tis Easter morn! Lift up your head,
And hear the joy-bells ring!
They're pealing forth the glad refrain:
"He's risen! Christ our King!"

'Tis Easter morn! The lily blooms
Where all was sad decay;
The earthly clod was pushed aside;
It blooms in full to-day.

We'll follow Him, yea, from the tomb,
E'en as the springtime seed
Breaks through the shell, and seeks the light,
As e'er it finds a need.

And thus we, too, shall live again,
Where naught can pass away;
He'll clothe us with immortal forms,
On Resurrection Day.

—Edna G. Young.

the story clear. In your home preparation read the story to yourself until it becomes very real and vivid to you. Then tell it aloud to yourself. This is a very helpful device. Try it and see. Most teachers need practice to become better story-tellers, but we ought not practice on the children. Tell the story simply. Just get full of it so you can tell it interestingly and vividly.

But one telling will seldom suffice to get the story across to all children. Have the children tell the story with you, helping them when necessary. Have one child go and stand beside the picture and tell the story. Ask questions about the picture which will cause the children to think the story again. Children like a good story,

and every Bible story is a good one if we make it such.

Illustrations of various kinds are very helpful to use in presenting the lesson story with its truth. These may be word illustrations from childhood experience, or the home life of your children, or from your own life, or from something you have read. Objects brought to class may help. A teacher may draw on a black board while telling the story. Pictures may be brought in to help explain some part of the story. Look around at your home. See what you have. Do you save all the scripture calendar pictures? Maybe you have a large Bible story book with pictures. Nothing would be better to use in teaching the twenty-third psalm than a series of five or six shepherd pictures. We should be willing to buy good pictures for this purpose. What teacher would not be willing to spend ten cents to help get a message across? The Perry Picture Company, Malden, Mass., puts out excellent pictures in one-cent, two-cent, four-cent, and up to ten-cent sizes.

I wish to say a word about the use of the picture cards that are given out in Sunday school. Perhaps the best time to give them out is after the story has been told and retold a number of times. These could then be given out and questions asked such as each child could respond to by pointing to his card. These cards now stand for something, and the child will appreciate them. He will soon go home and will have a nice card to carry home. With this he can tell the story to his parents and others. Suggest to the older people that they ask the children at home what they have learned. A child's ability to do this is a good test of the primary teacher's success. Have a definite message each Sunday and try to get it across to every child. A teacher once gave each child in her class a piece of tape with an ivory ring attached to one end and the first card of the quarter pasted just below the ring, by which the tape could be hung on the wall. These they took home, and each succeeding Sunday pasted on the string at home that Sunday's card. The teacher also kept such a string at the Sunday school to use for review. On review Sunday the strings were brought to Sunday school. A number of children could tell the whole story from the top down.

A part of the lesson period may well be given to song. One teacher, desiring her children to learn a new song, but not wishing to take the time from the lesson hour to learn it, gave the mothers of the

(Concluded on page 126)

THE MENNONITES AT THE WASHINGTON CONFERENCE

(Concluded from page 109)

nest concern for our land and our institutions, unless we in our own rural communities, in our offices, in our school rooms, and in our churches are truly Christian; unless we learn to work together, our work in mission lands will continue to bear less fruit than God wills them to. Other countries are calling for Christ, and somehow we, too, felt how very much we ourselves need Him.

The rest of our discussion centered around three points: missionary literature, Christian stewardship, and that overworked subject, our young people. One remark that was made over and over during the conference was "How I wish more of our Mennonite people were here!" Well, the Conference is over and gone, but you can get a verbatim report of all the addresses just as they were given by sending two dollars and a half to the Committee of Reference and Counsel, 25 Madison Avenue, New York. We feel that a copy should be in the hands of someone in every congregation; Sunday schools or congregations might do well to see that their minister is supplied. One copy should be available for every mission station on the field, for a conference such as this has not been held in America for twenty-five years. Already one missionary society is making plans to supply its missionaries, and we pass the suggestion on to others. Moreover, we feel to urge a greater emphasis upon missionary literature in the home and in Sunday school libraries. Especially do we recommend the *Missionary Review of the World*, a monthly magazine. For our children there is "Everyland," and of biographies the value and interest of which can never be counted there is a great number. Below is given an excellent list, any of which can be gotten through our own publishing house—any of the missionary periodicals also:

Missionary Heroes—25 brief sketches, Basil Matthews
John G. Paton—South Sea Islands.
Shelton of Tibet—Most interesting.
Alexander Duff—India, William Paton.
David Livingstone—Africa.
A Gentleman in Prison—A native Japanese, Caroline Macdonald.
Henry Martin, C. E. Padwick.
Ion Keith-Falconer—Doctor in Arabia, J. Robson.
Mackay of Uganda, Mary Yule.
Khama—Great African chief, J. C. Harris.
Robert Morrison—Pioneer to China, Broomhall.
Wilfred Grenfell—Pioneer to Labrador, Basil Matthews.
William Carey—Indian, D. Walker.
Torchbearers in China—Native Chinese, Matthews and Southon.
Ann of Ava—Judson's wife, E. D. Hubbard.
The Moffats, E. D. Hubbard.
Children at Play in Many Lands—K. S. Hall.

Christian stewardship is inevitably a part of a truly Christian life. We believe that to be truly Christ's followers we must make the greatest possible use in the greatest possible way of everything God has en-

trusted to our care for the greatest possible advantage of the Kingdom of God. That this may be done more effectively among our people we suggest a larger use of the yearly budget in dealing with mission finances; the envelope system of systematic giving is meeting with happy results wherever it has been used. A plan which has been of real value is that of definite support of a missionary or missionary family especially well known to a community or a congregation by that congregation. And especially well liked is the idea of definite projects for children and young people; perhaps the entire Sunday school or just the Primary and Junior Departments decide to support certain missionary children or to build a new church building or a hospital. Then, too, individual congregations or several of them together in one community might well decide to send out one or two new missionaries for whom the Board has no other available funds. Or perhaps some volunteers in training might be helped. The call still comes to Mennonites to give of their wealth.

We feel to urge volunteers that they do not lose their purpose and interest even if the way to the field does not seem to be immediately open before them. Moreover we also feel to urge parents that they should not hinder their own sons and daughters from serving Christ abroad. And that there might be an awakening of missionary interest and Christian endeavor among our young people we feel it would be wise to hold a number of inspirational and educational missionary conferences. These might well extend over a period of several days, and some of us even hope for a ten days' conference. Our missionaries home on furlough, as well as volunteers and missionary appointees could well be used in such conferences.

There was a small group of Mennonites at Washington. The value of this great missionary conference on this side of the Atlantic will become real among our own churches only as individual hearts everywhere open to Christ and to the impelling dynamic of His love.

Goshen, Ind.

SOME "PLAIN" PEOPLE OF CANADA

(Concluded from page 119)

selves Mennonites. No census could ever compute the number of people in Canada today who, thoroughly Canadianized, can trace their ancestry back by some unbroken line to this worthy stock. Many of these men and women occupy places of honor and distinction in our governments and in our business and professional life. Wherever they go they carry with them a high sense of honor, integrity, sobriety and simple piety, an inheritance from their pioneer fathers. Contact with the world may have contaminated a few Mennonites, but there is this compensation that it has done much to clarify the moral atmosphere of Canada.—The Canadian Magazine.

EXPERIENCES AND ADVENTURES IN THE NEAR EAST

(Concluded from page 116)

rindje (Leon Meyer having been sent to Samsoun on the Black Sea) Ernest Miller was placed in charge of a group of hammals in the warehouses, while Jesse Smucker and I were assigned to the transportation department, of which Bro. W. A. Derstine, of Pennsylvania, was temporarily in charge. We very narrowly missed meeting Bro. Aaron Loucks at this point, he having gone farther inland just before we arrived. Bro. Derstine soon left us to join Bro. Loucks and in a short time they sailed for New York. It was increasingly seen that the original plan for a Mennonite Relief Unit was not practicable and that our greatest opportunity for service lay in working with the Near East Relief in whatever capacity they considered us most useful. To this end we continued working in the Transportation Department. Here, waiting to be set up and placed in running order, were eighteen Indian motorcycles, as many Reo one and two ton trucks, twelve or fifteen Ford touring cars, a number of Chevrolet ambulances, and about ten Case tractors,—surely enough work to satisfy anyone. A force of native mechanics was put to work setting up Ford cars and we were assigned to go over their work after them, a duty which disclosed another side light on the Oriental mind and its methods. They would ruin threads on bolts, lose burrs and washers, leave hose connections loose, grease the hub caps of the rear wheels, invariably leave bolts loose in difficult corners, connect up lights and horn in such a way that no light or sound could be produced, and in short, make it necessary for every bit of their work to be supervised, a fact that should reflect not on them but on their lack of training. And perhaps their slowness in acquiring training was not their fault entirely either. It did, however, serve to keep life interesting for their overseers, and this article is supposed to be a record of interesting experiences.

In the meantime another duty devolved upon us. With so many motor vehicles about waiting to be sent out there developed a demand among American personnel for instruction in operating them. This demand came chiefly from the ladies of the party, and, like all requests from such sources, had to be humored.

Kalona, Iowa.

Four More Missionaries for India.—One brother and three sisters are under consideration for appointment at the Annual Board Meeting for the field in India. This with the two which are under consideration for the South American field will mean about \$1800.00 for equipment. Can the Lord depend on you for this help, if so send it to the Treasurer, Vernon Reiff, Elkhart, Indiana, marked for the "NEW MISSIONARY FUND."

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

Y. P. M. Editor

Thoughts Practical for our lives at all seasons of the year are given to those who meditate on God's Word. The Easter topic for April 12 has been chosen with the thought in view of making this a time for profitable meditation appropriate with the thought of Christ's resurrection. We cannot separate the resurrection idea from the idea of a previous death, so we have joined the two for our meditation.

* * * *

Holy Living is not limited to old people or people of a particular name or standing in the world. Holiness is a standard for all God's people. It is important that we get a true conception of what holiness really means in our life and that we may follow in that way with all our heart.

* * * *

The Mission Topic of this month is one we have heretofore not considered very definitely in our meetings. It will be very profitable to do some research work on this topic beforehand and then come together filled with a sympathetic interest from the angle of the Gospel for the people in our midst who need our help.

* * * *

The Junior Topic for May 3, will be very helpful for old and young. The kind of young people who will be used of God are those who dare to stand alone with God. May God grant that many hearts may be strengthened in their purposes for God and His truth.

CRUCIFIED AND RISEN WITH CHRIST.—Col. 2:10-15; Rom. 6:1-14.

Topic for April 12

MOTTO

"If we be dead with him, we shall also live with him."

MEDITATIONS ON THE TOPIC

I. Our Union with Jesus Christ.—Wonderful is that plan by which sinful men are admitted into fellowship with God. We are given credit for what He hath merited for us before the Father. He died on the cross and that death becomes an atonement for us who receive Him and it stands in a legal sense as though we had died for our own sins. When a substitute dies for another the law cannot touch the one for whom he died. So it is with all who are in Christ Jesus.

Legally then, "I am crucified with Christ," and if crucified, I am also "dead with Him," in the eyes of God's law of justice, and so am no longer under its wrath against my sin. A dead man is "buried." If Christ is my substitute I am "buried with him." And as surely as I am buried, so surely am I "risen with him." He "led captivity captive and gave gifts." This is the heritage of all in Christ who are made "joint heirs with Christ," and shall "inherit all things." "If God be for us who can be against us."

What is legally ours by Christ Jesus is made ours in terms of life. Our old sinful nature is "put off" and the earthly members are "mortified" or "crucified" and a "new man" is "put on" which is in the divine image. This becomes as a spiritual resurrection to us. We are as a "new creature." This new creation in us, who have met the conditions in Christ, enables us to walk in "newness of life." "They that are Christ's have crucified the flesh with its affections and lusts." Our life and walk are now in the Spirit, unless we fall away from our heritage and "live

after the flesh" which quickly produces death. "I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul."

II. The Text.—Col. 2:10-15, and Rom. 6:1-14 illuminate the above meditation. Study it carefully.

OUTLINE STUDY

I. His Death on the Cross is Credited as Ours.

1. Our iniquity is laid on Him.—Isa.—53:6.
2. He bore the penalty which we deserved.—53:4, 5.
3. He became a curse for us.—Gal. 3:13.
4. Legally we are crucified and dead if we are in Christ.—Col. 2:20; Gal. 2:20.
5. Spiritually we die on the cross.—Gal. 5:24, 25; 6:14.

II. His Resurrection Makes Justification Possible.

1. He was raised for our justification.—Rom. 4:25; I Cor. 15:14-18.
2. His power is at our service.—Rom. 8:32-34; 1:4-6.
3. It makes possible a spiritual transformation.—Acts 2:32, 33; II Cor. 3:8-18; 5:15-21.
4. We are raised to a newness of life.—Rom. 6:4; 8:10-17.
5. We shall also have a glorious resurrection.—Phil. 3:21; Col. 3:4.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Rise."
2. Jesus Died and Rose Again for Us.

For Young People

1. Christ Our Substitute in Death.
2. Christ our Righteousness.
3. A Newness of Life by His Resurrection Power.

For Older People

1. The Crucifixion of the Flesh.
2. The Spiritual Resurrection.

PERSONAL THOUGHT

What is my personal attitude toward Christ?

SEED THOUGHTS

"And when before the throne
I stand in Him complete,
I'll lay my trophies down,
All down at Jesus' feet.

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain
He washed it white as snow."
—Elvina M. Hall.

"I can do all things through Christ which strengtheneth me." There is nothing so hard to do, nothing so hard to overcome, but Jesus has made sufficient sacrifice, and provided sufficient grace and power to meet it.

THE POWER OF A HOLY LIFE. II Cor. 6:14-7:1; Matt. 5:13-16.

Topic for April 19.

MOTTO

"Be ye holy in all manner of conversation."

MEDITATIONS ON THE TOPIC

I. The Power of Holy Lives.—God is the power of a holy life. When God has the chance to use a human being as an instrument, a work is wrought that glorifies God and blesses humanity. When lives of men are holy by reason of God dwelling in them, they shine forth in all manner of conversation.

Holy lives increase in power because of devotion to the Word of God. Increase in the knowledge of God increases the power of the life for good.

Holy lives are a power to influence men for righteousness. By the influence of the Holy Spirit shining forth in holy lives, the truth is exemplified in word and deed and men know that the life power comes from God and so are convicted of their own need. Such conviction if properly acted upon often results in the salvation of the soul. Even wicked men who fight against God fall back from their purpose in the presence of a holy life. Holy lives are victors over the power of darkness.

"Satan trembles when he sees

The humblest saint upon his knees."

Satan knows his defeat in the prayers of the pious. They are weak, but their Lord is strong. What seems their defeat is oftener their victory. While the enemies of Christ triumphed in the nailing to the cross, Christ conquered by the power of the blood He shed for an atonement. While martyrs poured out their lives in testimony of their faith, there sprang up other souls to fill their places, because of the power of their testimony.

Holiness begins as God's work of grace in Christ and works out in every avenue of the life in which it has been wrought and becomes more and more complete as we grow in grace and knowledge.

II. The Text.—(1). II Cor. 6:14-7:1.—In this text we see how the holy life is a separated life from all things sinful or

disloyal to God. It is a life in the process of being perfected. (2). Matt. 5:13-16.—This shows how God uses His disciples as channels through which His glory is manifested. How important that we "let" our light shine.

OUTLINE STUDY

I. The Power of God Making a Holy Life.

1. Giving all things necessary.—II Pet. 1:2-4.
2. Delivering from sin.—Rom. 6:22.
3. The cleansing.—Heb. 10:22.
4. The seal.—Eph. 1:13, 14.

II. The Power of God Working in the Holy Life.

1. Working thru the will and the action.—Phil. 2:12, 13.
2. Enthroned in the Holy Temple.—I Cor. 6:19, 20; II Cor. 6:16-18.
3. Working in a man to serve the Gospel message.—Col. 1:29.

III. The Power of God Using the Holy Life to His Glory.

1. Promoting the truth.—II Cor. 10:3-5; Eph. 6:10-20.
2. Perfecting character.—II Cor. 3:18; II Pet. 1:5-8; II Cor. 7:1; I Thes. 4:3-7.
3. Making it an instrument of light.—Phil. 2:15.
4. Using it in every good work.—II Tim. 2:19-22.

IV. The Power of God Keeping the Life Holy.

1. Giving Victory over the world.—I Jno. 5:4, 5, 18, 21.
2. Giving strength in weakness.—II Cor. 12:9.
3. Providing escape from temptation.—I Cor. 10:13.
4. Instructing in an unspotted life.—Jas. 1:27; I Jno. 3:3.
5. Keeping from falling.—Jude 24.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text Word, "Holy".
2. How God Makes Us Holy.

For Young People

1. What is a Holy Life?
2. Manifestations of a Holy Life.
3. The Sources of Power in Holy Living.

For Older People

1. The Possibilities of a Holy Life for All.
2. God's Use for a Clean Life.

PERSONAL THOUGHT

Not, how great nor how wise are we but how pliable for God.

SEED THOUGHTS

"Take time to be holy
Speak oft with thy Lord.
Abide in Him always
And feed on His Word;
Make friends of God's children,
Help those who are weak;
Forgetting in nothing
His blessing to seek.

"Take time to be holy,
The world rushes on;
Spend much time in secret,
With Jesus alone;
By looking to Jesus,
Like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see."

"Take time to be holy,
Let Him be your guide,
And run not before Him
Whatever betide;

In joy or in sorrow,
Still follow thy Lord,
And looking to Jesus,
Still trust in His Word.

"Take time to be holy,
Be calm in thy soul;
Each thought and each motive
Beneath His control;
Thus led by His Spirit
To fountains of love,
Thou soon shalt be fitted
For service above."
—W. D. Longstaff.

THE NEGRO AND THE NORTH AMERICAN INDIAN.—Eph. 3.

Topic for April 26.

MOTTO

"God is no respecter of persons."

MEDITATIONS ON THE TOPIC

I. **The Negro.**—The Negro as we know him in America is a descendant of the slaves that were sold here in the early history of our country. He is here and cannot help it. He has been born under conditions and circumstances for which others are responsible. Whether that lies at the door of past generations or the present depends on what part those of the past have or those of the present have in making conditions as they are. The only way we can be free of blame is to be sure we contribute nothing to the side of making conditions worse and do all in our power to make him better according to the plan of the Gospel.

The Gospel has and is able still to bring blessing to this race. Let us measure ourselves in the light of the great commission and discharge our whole duty.

II. **The North American Indian.**—The Indian is here and only God knows how and why. But as a race they come in the great plan of God and deserve the help of God's people for Jesus' sake who died for all men.

Their present condition is needy in many respects. They are not usually financiers and as a result are poor. They inherit the traits of their ancestors and are naturally inclined to the wild and reckless life. They have been more or less separated in life from the white man's society and naturally have been neglected religiously also. Some Gospel work has been done among them to good effect with at least some. Love of Christ constrains us to look upon their needs and lend our hand.

III. **The Text.**—Eph. 3.—Paul declares how that God revealed that Gentiles as well as Jews should be "fellow heirs." It suggests to us as Gentiles that we ought to think none too obscure or foreign to be offered a chance for salvation.

OUTLINE STUDY

I. The Negro

1. History of the Negro in America.
 - a. The Slave Trade.
 - b. Slavery in America.
 - c. Sentiment against slavery and its progress in the U. S.
 - d. The Civil War and the Negro.
 - e. Progress of the race since the Civil War.
2. The Gospel and the Negro
 - a. The Gospel in times of Negro slavery and its blessings. (Cf. Eph. 6:5-9; Col. 3:22-25; Philemon; Tit. 2:9; I Pet. 2:18)
 - b. The Gospel to the Negro since the days of slavery and its progress and results.—(Cf. I Cor. 7:21-24)

- c. Present needs and opportunities for Gospel work among them.
 - d. Problems facing the Church in their evangelization and uplift.
3. Responsibilities, in the Light of the Word, Toward Them.—Acts 10:34-43.

II. The North American Indian

1. As the white man found him in America.—Eph. 2:12.
2. Hostilities between Indians and Whites.—Jas. 4:1-3.
3. The Indians and the Government.
4. The Indians and non-resistant people.—Rom. 12:21.
5. Efforts to Evangelize the Indian.—Rom. 15:21.
 - a. Hans Egede (Greenland)
 - b. Roger Williams (Rhode Island)
 - c. John Elliot (Mass.; Translations)
 - b. David Brainard (Mass.)
 - e. Mayhew Family (Islands off Mass.)
 - f. Wm. Whitman (Oregon)
 - g. Edgerton R. Young (Hudson's Bay)
 - h. Churches working: Baptist, Methodist, Presbyterian, Reformed, Others.
6. The present conditions and needs of the Indian.
7. Opportunities and duties toward the need.—Rom. 1:14, 15.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text Word, "Salvation".
2. Jesus Saves Everybody Who Will.

For Others

1. Assign some phase of the Outline Study for research work to be reported to the meeting. For reference work see, "Encyclopedia of Missions", E. M. Bliss, 1904, Funk and Wagnalls.; "Outlines of Missionary History", Mason, Geo. H. Doran, Co. N. Y. Any general Encyclopedia or History.

2. Assign some phase of our responsibility toward:

- a. The Negro.
- b. The N. A. Indian.

PERSONAL THOUGHT

The love of Jesus prompts us to seek the lost of earth of every tribe and nation. The black man and the red man are on our program. Are we ready to give our service at the call of Jesus?

SEED THOUGHTS

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

THE MAN WHO STOOD ALONE. ELIJAH (Jr.).—I Kings 18.

Topic for May 3.

MOTTO

"The effectual fervent prayer of a righteous man availeth much."

MEDITATIONS ON THE TOPIC

I. **Alone and Yet Not Alone.**—Elijah was sometimes alone among men, but not without the presence and blessing of God. We first find him hiding by a brook and being cared for by the ravens, after he had told Ahab that there would be a dry season until he spoke the word that rain should come. God cared for Elijah in his loneliness and when the water dried up he was sent to stay with a widow and

her son, where they were kept by an unfailing supply of meal and oil, which God never allowed to diminish.

The great time when he stood alone with God was on Mt. Carmel where he made a test of the true God against the many prophets of Baal. When they could get no fire from their god Baal, Elijah prayed and received an answer by fire from heaven. They could not deny that the Lord is God. Then Elijah prayed for rain and it came. But the wicked queen Jezebel threatened to take Elijah's life, and soon he was alone again far out in the desert where he prayed that God might take his life away. Instead of this God waked him from his sleep and set water and bread by him and commanded him to eat. After eating and drinking and sleeping he was strong enough to go for forty days without any more food while he journeyed to Mt. Horeb. Here he was still alone with God. But God showed him that he had 7000 men yet in Israel who would stand for God with Elijah. This encouraged Elijah to go back and work for God among them. Many wonderful works did God do by this man who dared to do right when so many did wrong.

II. **The Text.**—I Kings 18, tells the story of how Elijah stood alone on Mt. Carmel. Read this story in particular and then look up the scriptures in the Outline Study.

OUTLINE STUDY

I. Who Was the Man?—I Kings 17:1.

1. Elijah was his name.
2. From the land of Gilead.
3. Called the Tishbite.

II. What Was His Work?

1. A Prophet.
 - a. Foretelling drought.—I Kings 17:3.
 - b. Foretelling the destruction of Ahab and family.—I Kings 21:17-29; II Kings 9:25-37.
 - c. Foretelling the death of Ahaziah.—II Kings 1:2-17.
 - d. Foretelling a plague.—II Chron. 21:12-15.
2. Teaching by words and miracles.
 - a. The increase of the widow's oil and meal.—I Kings 17:10-16.
 - b. The raising of the widow's son.—I Kings 17:17-24.
 - c. Praying for fire.—I Kings 18:24, 36-38; II Kings 1:10-12.
 - d. Praying for rain.—I Kings 18:41-45; Jas. 5:17, 18.

III. Some Special Experiences

1. Fed by the ravens.—I Kings 17:2-7.
2. Meeting with Obadiah.—I Kings 18:1-16.
3. Meeting with Ahab and Israel.—I Kings 18:17-46.
4. Fleeing for life.—I Kings 19:1-3.
5. Alone in the desert and at the Mount of God.—I Kings 19:4-18.
6. Taken to heaven without dying.—II Kings 2:1-11.
7. Appears with Jesus on the Mount of Transfiguration.—Matt 17:3, 4; Mk. 9:4; Lk. 9:30.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Elijah"
2. Relate Some Incident in the Life of Elijah.
3. Lessons for Us from the Life of Elijah.

For Others

1. The Prayer Life.
2. God's Care for Us.

Our Illustration Corner

By J. D. Mininger

"Without a parable spake he not unto them."—Matt. 13:34. "To make all men see."—Eph. 3:9.

Crucified and Risen with Christ.

April 12th

It Makes Dead Men Live

"They crucified him." A fable sometimes contains a great truth. It is told that the Empress Helena went to the Holy Land to find the Cross. Excavations were made, and three crosses were found. But how were they to know which was the true one? They took a corpse, and put it on one, and then on another. As soon as the corpse touched the Savior's cross, it started into life. This is only a fable, but it demonstrates the divinity of Christianity—it makes dead men live.—From "Thoughts from My Bible," by Moody.—S. S. Times.

The Cape of Death

"The Lord is risen indeed." There is a cape at the southern extremity of Africa which was once called "The Cape of Storms." Navigators were afraid to round it. With the growing power of science, mariners grew bolder, and presently the time came when the Cape of Storms was called "The Cape of Good Hope." Such a thing has happened with reference to death. Jesus' victory over death has turned it into the Cape of Eternal Hope.—Christian Herald.

Jesus' Epitaph

The Lord is risen indeed. When we wander through a graveyard and look at the tombstones, or go into the church and examine the old monuments, we see one heading to them all: "Here lies." Then follows the name, with the date of death, and perhaps some praise of good qualities of the departed. But how different is the epitaph on the tomb of Jesus. It is not written in gold or cut in stone; it is spoken by the mouth of an angel, and it is the exact reverse of what is put on all other tombs. "He is not here."—S. S. Times.

The Power of a Holy Life.

April 17th

1. Illustrated in the life of Peter as follows:

"Insomuch that they brought forth the sick into the streets and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them." Acts 5:15.

2. Illustrated in the life of Paul.

"God wrought special miracles by the hand of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." Acts 19:11, 12.

The Negro and the North American Indian

April 26th

"No man careth for my soul." Psa. 142:4. Can the Negro and the North American

PERSONAL THOUGHT

Let us dare to stand for the truth with God if we must seem to stand alone among our fellow men.

SEED THOUGHTS

"Stand up! Stand up for Jesus!
Ye soldiers of the cross;

Indian truthfully say that of the Menno-nite Church? Have we been as neglectful of them as the church in the following illustration was of Foreign Missions?

There is a story of an artist who was asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvass an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly-carved pulpit, the magnificent organ, and the beautiful stained glass windows. Within the grand entrance was an offering plate of elaborate design for the offerings of fashionable worshipers. But—and here the artist's idea of a decaying church was made known—right above the offering plate there hung a square box bearing the legend, "For Foreign Missions," and right over the slot through which contributions ought to have gone he had painted a huge cobweb."—S. S. Times.

The Man Who Stood Alone.

May 3rd

Herbert Booth in his splendid book on "The Saint and the Sword," relates how his father who had definite convictions that the Gospel should be brought to the "Down and Outs" of London "stood alone."

Of his father's work along this line, Herbert Booth writes: "What wonderful things I have seen achieved by endurance for Christ and a passionate affection for the lost. In the days of its greatest spiritual power, the Army was slandered by the press and scorned by the church, while the aristocracy of England classed its people with screeching fanatics and branded its leaders as unprincipled grafters. But we went on loving. We had a rule never to answer back. We always responded to the world's spite by more self-sacrifice and service.

"When a few years ago, I followed my father to his grave; saw the streets of London cleared and gravelled for his hearse; walked behind the vehicle crowded with floral tributes from Crowned Heads and Republican Presidents of Europe and America; when I marched in the rear of that casket through eight miles of streets packed with sympathetic and appreciative people, my mind travelled back to other days and other crowds, in the streets and squares of England, where events, I believe of even greater interest to heaven had taken place. I remembered how I had marched with my father when he had been hooted and stoned by angry mobs, and I asked myself how this great change had come about? There could be but one answer. It was not by worldly influence, wealth, influence or material force of any kind. It was LOVE—love for these most lost—which made it possible."

Lift high His royal banner,
It must not suffer loss:
From victory unto victory
His army he shall lead,
Till every foe is vanquished
And Christ is Lord indeed."

—Geo. Duffield.

CURRENT EVENTS

Japan Recognizes Russia and Saghalin.—After months of oriental bargaining, Japan has concluded a treaty by which she recognizes Russia. Alike at Moscow and Peking, there is said to be great satisfaction. But time will show whether or not Japan will find reason to regret this latest friendship.

The treaty means much more than a mere resumption of diplomatic relations. Japan obtains concessions which will extend over forty or fifty years. She has long desired a supply of oil, and this commodity she will obtain, partly by consignment from Baku and partly by her own direct control of wells on the island of Saghalin, where she will pay from 5 to 15 per cent. royalty on the output, with a higher figure for gushers.

Americans Quit Opium Conference.—The American delegation has withdrawn dramatically from the International Opium Conference at Geneva because of the refusal of the opium-producing countries to enter into any agreement for controlling the production and distribution of raw opium, and Representative Stephen G. Porter, its chairman, announced that it had booked passage on the first ship for home. The Americans felt that it would be impossible for them to sign the weak agreement which evidently will be concluded by the nations which are continuing the conference. However, M. Zahle, of Denmark, president of the conference, predicted that at the plenary session the clause for which the Americans had been contending would be adopted, and there was general dismay at the American withdrawal.

Senate Confirms Stone.—The Senate, by a vote of 71 to 6, has confirmed the nomination of Atty.-Gen. Harlan F. Stone to be an Associate Justice of the Supreme Court, but only after a six-hour open session in which Senators criticized some of his actions rather harshly. Ordinarily nominations are considered in executive session, but by a vote of 60 to 27 the Senate decided to discuss the Stone case in public.

Forbes Sentenced for Two Years.—Col. Charles R. Forbes, former director of the Veterans' Bureau, and John W. Thompson, St. Louis contractor, were sentenced to two years in Federal prison and fined \$10,000 each, as their motions for new trials were denied to defraud their conviction on charges of conspiracy to defraud the government on hospital contracts. The case is to be appealed.

Coolidge Inaugurated.—Amid one of the most simple inauguration ceremonies that Washington has ever known, Calvin Coolidge took the oath of office as the overwhelming choice of the people in the election last November. In accordance with his simple tastes and policy of economy much of the display of former inaugurations was eliminated. He was inducted into office and delivered his inaugural address from the steps of the capital where an immense crowd witnessed the ceremony. The address was broadcast all over the country and many millions of people heard it in their homes. President Coolidge had the privilege of addressing the largest radio audience that has ever listened to one man speak. The keynotes of his address were: continued advocacy of the World Court, limitation of armaments, economy, and tax reduction. Some of his most striking expressions were: "Economy is idealism in its most practical form," "The result of economic dissipation to a nation is always moral decay," "The collection of any taxes which are not absolutely required, which do not contribute to the public welfare, is only a species of legalized larceny." Just previous to the inauguration of Mr. Coolidge Mr. Dawes delivered his inaugural address in the Senate Chamber in which he attacked some of the rules of the Senate, thus throwing an oratorical bomb shell into that staid and august body. Christian people should remember the Biblical injunction to pray "for all that are in authority."

The World War's Actual Cost.—As nearly as a corps of painstaking investigators can determine, the World War cost the Allies, including the United States, a total of 163 billion dollars. This is the conclusion of a statistical study which recently appeared in the London Morning Post and which has been widely commented on in all the English press.

Here, in a nutshell, are the results of the inquiry as it deals with the cost apportioned to the four chief Allied powers, the pounds sterling of the original tables being translated into dollars at the rate of five to one:

The British Empire	\$50,270,000,000
France	40,633,195,000
The United States	27,597,970,000
Italy	17,510,000,000

These figures do not represent merely the financial outlay of the respective countries. They include the value of destroyed

property and they include a figure which represents the capitalized value of the human lives which were destroyed. In estimating the economic value of the human being, the Morning Post used the conclusions of a French actuary who, before the War, placed the average social value of the individual in the leading countries at \$4,720 for the United States; \$4,140 for Great Britain; \$2,900 for France; and \$2,20 for Russia.

The cost of the war to the United States must be placed somewhat higher than the Morning Post estimates it, because our property losses, which have not yet been adjudicated, have been omitted. In recent international negotiations they have been figured for working purposes at \$350,000,000. Furthermore, the Post omits as undeterminable the Russian Government expenditures.

In the toll of human lives the United States came out of the conflict comparatively favored. We lost 109,740 men, but seven other countries on the Allies' side suffered more severely. Russia leads off with 4,012,000 dead, France comes second with 1,654,550, Italy is third with 1,180,660, English next with 938,904, and Serbia, Rumania and Belgium follow immediately after.

In dealing with the problem of the inter-Ally debts, the Post puts down England's advances to her Allies as unrecoverable, adding them to England's war expenses. All of America's loans are treated similarly except our advances to Great Britain. These are being repaid and are therefore part of England's war expenses.

Of all the Allied Powers Japan came off easiest. She lost only 300 men and 120,000 tons of shipping. Serbia, relative to her size, bore the heaviest burden in man-power losses. Out of a total population of a scant three million, this Balkan country paid a toll of 757,343 in dead and totally disabled.

The President's Hobby-Horse.—Some members of Congress have been jocular over the fact that President Coolidge is the owner of a hobby-horse, though his is not the ordinary nursery kind. It's a complicated electrical contraption, equipped with all sorts of paces and speeds, and in a few minutes can give its rider as much exercise as he would get in a long ride on a genuine horse. The President tries a canter on it three times a day, and it has been a factor in keeping him fit for his long hours of toil.

BLUNDERING THROUGH THE BIBLE

It seems only a few days ago since we sat down, with a good deal of satisfaction, to read the statistics of the increase in Bible circulation throughout the world, and especially in our own land, in the last decade. Naturally, the impression conveyed is that the Bible is becoming more and more an important feature of our home life, and we are satisfied that this is true. But when we ask ourselves: "What of our schools and colleges?" we feel that in these places, where the very flower of our nation's youth is being trained, and where the character of the men and women who will lead in all lines of progress a few years hence, is now being formed, we are groping in a mist of uncertainty.

In a recent issue, the Minneapolis Journal published an article on "Tests of Biblical Knowledge," the reading of which, we regret to admit, lowered our enthusiasm many degrees. The tests in question were applied by Dr. George R. Crissman, Superintendent of the Teacher Training School of Warrensburg, Mo., and, according to the Journal, they disclosed "the most startling ignorance of the greatest Book the English-speaking race has in its possession." The writer continues: "The tests were made with 100 students in the Warrensburg College and with 1,800 high school pupils at Jefferson City, Sedalia, and three or four other large towns in that state. Sets of questions simpler than those given the college students, were presented to the high school pupils, but there was little difference in the ignorance shown. 65 per cent. did not know what to call the 'Sermon on the Mount;' 12 per cent. did not know what Jesus said about loving one's neighbor; 16 per cent. did not know where Jesus was born, nor the name of His Mother. A further tabulation showed these same sample bits of guesswork:

"Forty per cent. thought Paul 'a book of the Bible;' 12 per cent. thought Pilate 'an author of the Bible;' 25 per cent. thought James 'a river;' 45 per cent. thought Galilee 'a river;' 45 per cent. thought Agrippa 'an apostle;' 3 per cent. thought Herod 'an apostle;' 6 per cent. thought Caiaphas 'an apostle;' 12 per cent. thought Ephesians 'a province;' 6 per cent. thought Martha 'a book of the Bible;' 33 per cent. thought Centurion 'the middle point;' 9 per cent. thought Elders 'bushes;' 35 per cent. thought resurrections 'the build of the temple;' 9 per cent. thought tithes 'things fastened together;' 25 per cent. thought tithes 'missionary money.' "

This test is the most conclusive evidence we have met in many months, of the need of the Bible in our educational institutions. Dr. Crissman has made a revelation which is so startling that it should energize the good people in every state where the Bible is not now permitted even to be read, to unite for its restoration.—Christian Herald.

"Everything in the Bible runs to the Blood, as a basis of salvation."

REMINISCENCES OF LIFE ON THE PLAINS

(Concluded from page 99)

these prowlers and felt that it was time to break up their depredations and we arranged to start early the next morning.

The first streaks of dawn were lighting up the east when we left the corrals. Brown was mounted on his best horse,—a long-legged roan for whom no trail was too long. I had taken the best out of our herd—a chestnut sorrel with white stockings for whom the chase was a delight.

We headed directly for the Bluff expecting to ride up on the bunch before they could get away, pretend that we happened along incidentally, claim our stock—which is every stockman's right—disband the herd, and watch them safely out of the country. When we got within a few miles of the corral however we were greatly

NOT SO BAD TO BE BLIND AFTER ALL, SAYS WM. McPHERSON

By J. D. Miner

It was the writer's happy privilege to have a pleasant visit at the home of William McPherson, the eyeless and handless man in Kansas City on Feb. 6th the day after his 59th birthday.

To meet with this man at any time is to meet with some one whose "cup runneth over," but at this meeting it was a case of the "Jordan overflowing its banks."

So many letters and gifts were sent him from loving hearts from far and wide that his Christian nurse Mrs. Mary Little will not be able to "catch up," with all her work and all this added letter writing, so she kindly asks the forbearance of the readers of this paper who so kindly remembered this dear man, if they do not get a reply at once acknowledging the gift.

God bless you dear readers for your tender thoughtfulness of this man.

Kansas City, Kans.

surprised to see that they had already left and were back-tracking. From the tracks across the country we saw that they were headed to the Northeast with possibly three or four hundred head of horses. This was unexpected. We were rather undecided what to do. Finally we concluded to follow them until night and then ride up on them. We followed leisurely till along in the afternoon when we decided from their course that they would head in at Crab Creek, so we decided to take a short cut across the mountains. As we were ascending we scanned the plains below for a glimpse of our party, when all at once we saw a streak of dust rising out of a gully at the foot of the hills not so far from us. Suddenly there burst out of this coulee a band of mountain horses followed by several men. We watched them through the sage brush and finally on seeing their course, were able to dis-

tinguish the main herd away off in the dust and brush.

After assuring ourselves of their intentions we crossed the mountain and reached the cabin and corrals on the creek where we waited for their arrival. We hastily ate our supper and prepared to meet them. The hard day's ride and trickery had rather hardened our milder temper and we were no longer so particular to meet them in an unpretentious way. We turned our horses in and prepared to camp. We waited and waited. Every sigh of the wind or buzzing of wings now had a significance. Every splash in the creek or footfall of roaming horses or cattle was grasped at intently as evidence of their coming but still we waited in vain. Finally the moon rose out of the chilly horizon and filled the valley with grotesque lights and shadows as it sailed along the crest of the mountains and gave to the brush and shrubs a ghastly form. We waited and waited but no one came. The next morning we gathered up ourselves and started back disgruntled and not in the best of moods. When we reached the trail at the point where we saw the herd the day before we followed their tracks for awhile and learned that instead of going North as we had thought they would they turned South and made good their escape.

Later "Bracket H" men secured from those who ferried the herd across the Snake sufficient knowledge of facts to identify the guilty parties. This led to arrests, threats of gun-play, informal court sessions and finally conviction, and a breaking up of one of the bands that had for years been a "thorn in the side" of stockmen far and wide.

Goshen, Ind.

"FALLEN"

(Concluded from page 98)

huge bubble, about ready to burst which was being wafted, at first, higher and higher, further and further away from Conscience,—evidently very much elated that he had risen so high above a part of himself.... Then the bubble burst! And Vir fell headlong into a Wallow of filth, mire, and quicksand; inhabited by every creeping reptile; every foul beast; and every foul evil.

Thus Homo Vir lies fallen; as the dwellers of Eden lay fallen—in need of redemption.

Limon, Colo.

THE S. S. TEACHER

(Continued from page 120)

children each a copy. They taught the song at home.

We believe we must record the attendance in some noticeable manner with little children. But this should not take very much time. Likewise the offering may consume too much time. One teacher put a box at the primary room door and

the children dropped in the pennies as they came in. Another primary school has a set of pigeon holes near the entrance with a hole for each family. In this the Sunday school papers are put. Even if children are absent one Sunday they will get the papers the next week.

Handwork too may have a place in the Sunday school period. But certainly we may never give time to making paper flowers, or to similar activities, even though the flowers may be given to the sick. The Sunday school hour is the time to teach the Word of God. We have plenty of time for the above mentioned handwork at other times.

In brief, the point I have been trying to make is this: Try to make your hour count for God by teaching one story or one spiritual truth each Sunday.

Do not forget to review. Review every Sunday. Vary the manner.

Should we teach children about hell, Christ's suffering on the cross, sin, and other subjects which some people would have us believe the child mind ought not dwell upon? Yes! Why avoid them? I believe it is wrong to teach untruth to children on some point where we think we cannot explain. We do not need to explain. Children understand much more than we oftentimes give them credit for. Do not teach that "Joseph was Jesus' papa." Tell them that God was Jesus' father. For this is true, and the other is false. Children understand one as well as the other.

Visit each child of your class in his home if that is at all possible. That will help you to fit your teaching to the child.

The children are being taken to Sunday school at an early age these days, as early as three years. Can a teacher of such children do more than keep them quiet and entertain them? some one asks. Yes, most children of three can learn of God. Such a class requires a very good teacher. She must be, oh, so simple. But try to teach something about God or Jesus or the Bible each Sunday. The same theme may last for several Sundays.

These have been rambling remarks, not at all comparable to the serious responsibility and opportunity of the primary teacher, but I will pray God to bless them to you.

Hesston, Kansas.

WORKERS' COLUMN

(Concluded from page 113)

2. They are made to realize the presence of God among His people—45:14-17.

III. The nations that are made to know the Lord.

1. Those who have been chastised of the Lord and have escaped his wrath—45:20.
2. Those who have proved the vanity of their idols—45:20.
3. Those who have meditated on the knowledge of God as revealed to them—45:21.
4. All nations may come, because the

Lord has called upon all nations that they may be saved—45:22.

5. All nations must acknowledge God as supreme, even though they may not all be saved—45:23.
6. All the righteous shall be saved from all nations, and all the adversaries of God shall be ashamed—45:24, 25.

ONE MAN AND GOD.—James 5.

May 3.

I. A man and his riches.

1. What of his riches?
 - a. His riches are corrupted—v. 2.
 - b. His garments are moth eaten—v. 2.
 - c. His gold and silver is cankered—v. 3.
2. What his condition is that trusts in riches.
 - a. He is made to weep and howl—v. 1.
 - b. The rust of his riches will witness against him—v. 3.
 - c. The rust of his riches will torment him as with fire—v. 3.
 - d. His treasure are heaped together for the last days—v. 3.
3. His reward who has gathered only riches.
 - a. The cries of the oppressed enter the ears of the Lord—v. 4.
 - b. The pleasure of the earth and wantonness are a source of judgment and destruction—v. 5.
 - c. The death of just men laid at the door of the rich—v. 6.

II. A man who has only the Lord.

1. His reward will come.
 - a. It will come at the coming of the Lord—vv. 7, 8.
 - b. He waits with patience for it—vv. 7, 8.
 - c. It will come as surely as the rains in their seasons—v. 7.
2. He need not envy the posterity of the rich—v. 9.
3. He is able to endure suffering and privations with happiness.
 - a. The prophets of the Lord an example—v. 10.
 - b. The Lord proves Himself pitiful and of tender mercy—v. 11.

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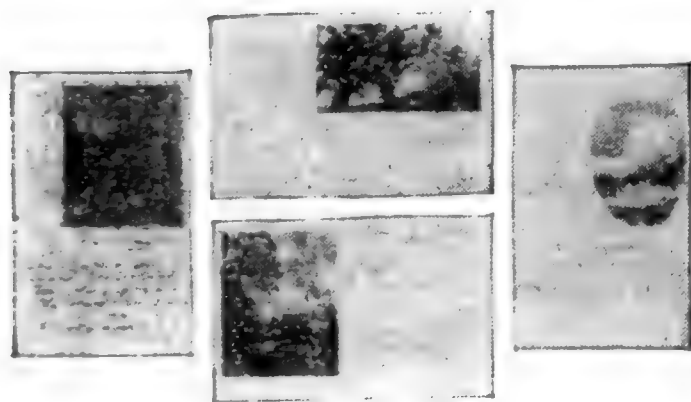
- c. He needs no oath to help him—v. 12.
4. His help comes from the Lord.
 - a. Through worship in times of affliction—v. 13.
 - b. By prayer in time of sickness—vv. 14, 15.
 - c. By confession of sin in times of trouble—v. 16.
 - d. In his human weakness and infirmity his help is in the Lord—vv. 16, 17.
 - e. His faith and service will help others also—vv. 19, 20.

If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept.—Paul.

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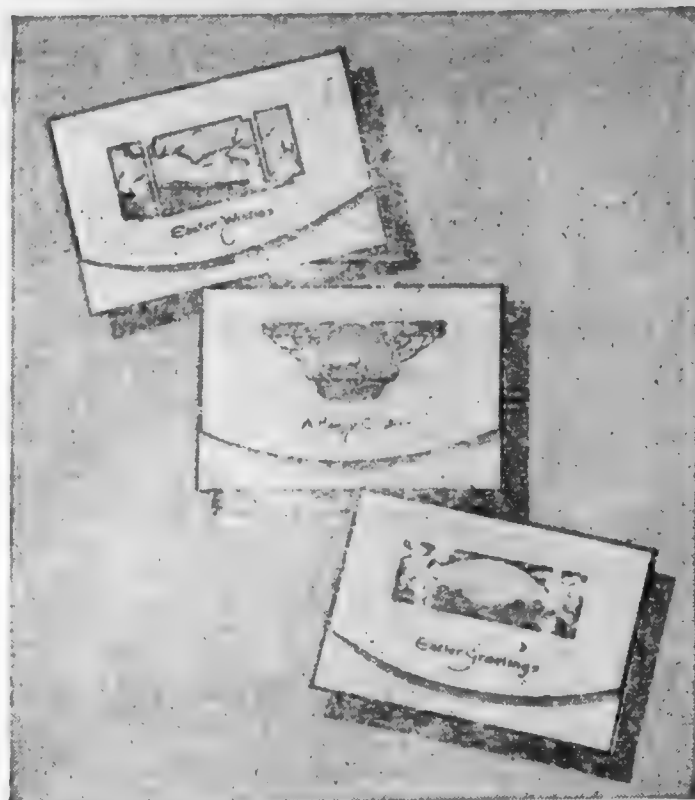
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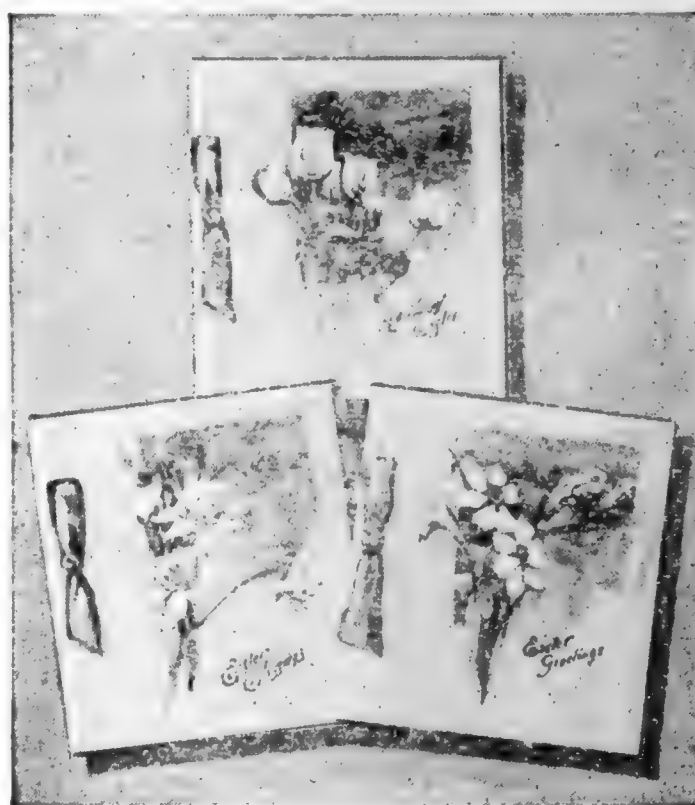
A girl's education is not complete unless she has learned:

To sew.
To cook.
To mend.
To be gentle.
To value time.
To dress neatly.
To be self-reliant.
To keep a secret.
To darn stockings.
To respect old age.



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CHRISTIAN MONITOR

MAY, 1925

A DAY OF INTERCESSION

G. J. Lapp

When Jesus sent the seventy to preach the Gospel He said, "The harvest truly is great and the labourers are few. Pray ye therefore the Lord of the harvest that He send more labourers into His harvest." The Lord's work is carried forward by men and women who feel the burden and link themselves up to God by a life of intercession. "The effectual fervent prayer of a righteous man availeth much."

The Mission in India received no new workers last year. Two returned from furlough. This year three have gone on furlough leaving one less than we had last year. We are responsible to God for nearly a million souls who will not get the Gospel unless we bring it to them. There are three districts of about 150,000 souls each that are waiting for the Gospel. The missionaries here have more than they can do apart from entering those fields. How needful that we earnestly cry out to God in prayer!!

We have chosen Sunday, May 3, as a special day of prayer. The burden resting upon the Church in India is:

That God may pour out His Spirit in a very definite way upon both the missionaries and the Indian brotherhood.

That every Indian Christian may be a living witness for Christ.

That every Indian Christian worker,—Evangelist, School-teacher, and Bible-woman may feel the power of the Spirit of God in their lives and may go forth in this power to win souls for Christ.

That God may raise up more laborers and send them forth that the harvests in these rich unoccupied fields may be gathered in.

That means may be supplied for the expansion of the work and its growing needs.

That the Mission Board may be definitely led of God in choosing workers and sending them to this needy field.

That every member of the Body of Christ at home may feel his or her responsibility to God in the matter of both giving for the work and in every way supporting it by prayer and consecration that the Kingdom may be advanced in India.

Dear Reader, may we depend upon you to unite with us on that day of special intercession?

"Ask great things of God, expect great things from God."

SELECT READING

THE SPRINGTIME'S GREETING

Which, like the smile she smiles for you,
Is ages old but always new.

Margaret E. Sangster

The spring creeps, like a gentle prayer, across the waiting earth. And wakes each little country lane to sudden joy and mirth. And thrills each city street with hope, and turns each alley-way from dinginess and squalor to a spot supremely gay!

Somehow the springtime never seems like measured days and hours. For who can measure vivid skies, and budding trees and flowers? The season is a living thing—with eyes and lips and heart. A period of flaming trust, of rainbow tears that start from singing souls of happiness, of loving arms stretched wide; a glad-someness that does not wait on measured time or tide! The springtime is a laughing thing that thrusts aside grim fear. For, oh, the glowing springtime is the youth of all the year!

Last autumn, when the leaves were red upon the tired trees, when other leaves of golden hue were gallant on the breeze; when roads stretched out like ribbons flung across the weary world—and all of nature was a flag of bravery unfurled—last autumn time I climbed a hill and looking down I saw the splendor of the miracle of a great harvest store. And filled with all the loveliness I wrote of it, and so when springtime filled the country with a soft, transparent glow I longed to climb another hill and see the land renewed—to see, in still another dress, the sight that I had viewed. I longed to watch and drink it in—the beauty and the light. To feel again the charm of it, and then again to write.

But, oh, the city held me fast, and would not let me free—the city that so seldom sees a budding plant or tree! There was my work, my daily tasks, I could not journey far to the beloved country-side where dreams of springtime are. I could not climb a hill to see the radiance far flung across a land that suddenly was new and strong and young. I could not leave the crowded paths shut in by buildings tall, I could not lose the boundaries of gate and fence and wall. And so I had to find life's song, spring's triumph over doubt, in city spots and wee byways that clustered all about.

I searched down many thoroughfares,

and down each crowded street—I listened to the traffic hum, the sound of tramping feet. I glimpsed a shop girl's gallant soul that lit her tired eyes; I felt the drama of the day, its courage and surprise. I saw a fragrant flower cart, and heard a huckster's cry, and felt the urge and throb of lives that hurried swiftly by. I saw the shadows fluttering in little wayside parks, and heard the chirp of brisk brown birds that are the city's larks. I saw a red geranium upon a window-sill—and, in the medley, I found the springtime's vagrant thrill! For, though I did not glimpse a view of broad fields spreading far, I felt the wonder and the call that nothing, quite, can mar! And though I did not see the

a smiling gaze at children playing by their door. Her youthful yesterdays were in the pathos of her glance. I saw her turn aside and brush away a silent tear that was too bright to hide. I saw an old man on a bench, with muffler and book—I saw a tiny east-side tot beside a gutter brook. I saw a beggar almost laugh, and heard a rich man sigh. For springtime smiled upon the breeze that hurried blithely by!

The windows of each little shop were bright with blue and green, and fitted with gray gowns and hats that might have graced a queen. And, in the poorer sections where the gay frocks are not found, I saw a new-come pleasant girl in vivid raiment gowned. I saw a glad canary hung in a bright window place; and through a doorway I could see, bedecked with frills and lace, a tiny baby's bassinet, sweet scented, warm and fair; and I could almost glimpse the child that slumbered calmly there.

Down avenue and business block, in library and store, I felt the message of the spring; through every city door I sensed the colors of the time that can't be hid away. I saw the pearly clouds on high; smoke could not make them gray! The spring had come, the city felt its message just as I could feel the laughter of the wind, the kindness of the sky. And though some people would not pause to say a word to spring, I know they could not miss the song that she is wont to sing! A tender song of happiness that sets cold hearts aflame, and finds the magic in a voice that speaks a gentle name. The song of spring—I would that I might really set it down, but it is subtle as it creeps across the waiting town. It tells of green fields far away, of meadows

moist and hot—where purple violets grow and where the frail forget-me-not will come in time, and where the rain will bring the daisies through—when summer comes with drowsy days and nights of star-set dew.

The song is such a slender one, and yet so sure and plain. It triumphs over grim despair and broken faiths and pain. It tells us of a Father's love that never can grow cold, and of the season of rebirth—so new and yet so old! It tells us of a thousand things, remote yet very dear. It is a song for everyone who has the heart to hear. A hundred rhythms surge through it, a million voices raise in
(Concluded on page 133)

THE HEALING TOUCH FOR HEARTACHES

Ursula Miller

Each soul in undreamed, unguessed solitude—
E'en midst the throngs of souls upon life's shore—
Journeys alone—though greeted by three score!
The poignant deeps and heights of human mood,
Are fathomless as ungained altitude;
Or unfound treasure hidden evermore;
Or perfume that the desert flowers outpour;
So we—unknown—alone we pine and brood.

Wayfarers all, we stumble in life's ways
Alone! Nor may we know our brother's heart,
Nor hurt, nor galling pain of bitter days!
Unless perchance, love may reveal his smart!
Then reaches love—with healing finger lays
Balm on the heartache with sublimest art!
Hesston, Kansas.

snow of cherry trees in bloom—I felt the subtle fragrance of pale flowers in a room.

I did not climb a splendid hill to see spring's garments laid upon the waiting, lonely earth—half sleeping, half afraid. I did not have to leave the place that holds my work, my home—I felt the spring although I walked on stone instead of loam. Romance, adventure, laughter, love—they lay before my eyes—and far above, half wreathed in smoke, I glimpsed the springtime skies!

I saw a mother with her child pressed tight against her heart, I saw two lovers say goodbye as if they scarce dared part. I saw a woman, gray of hair, glance with

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REMINISCENCES OF LIFE ON THE PLAINS

A Runaway on the Columbia

By S. C. Yoder

The only way in which the Columbia River can be crossed, after it tumbles over the rocks at Priest Rapids, and finds its composure again in its widening channel, is by ferry-boat. Some of these flat, squat boats are pushed back and forth across the river by little engines, mounted outside of the railing enclosures which serve

the passengers and crew usually lose their temper; but when one of these cable ferries goes wrong in the hands of a green operator, people usually begin to think of the way they have lived, especially so when they are out in mid-stream with almost a half mile of water between them and dry land and some eighty feet between them and the bottom.

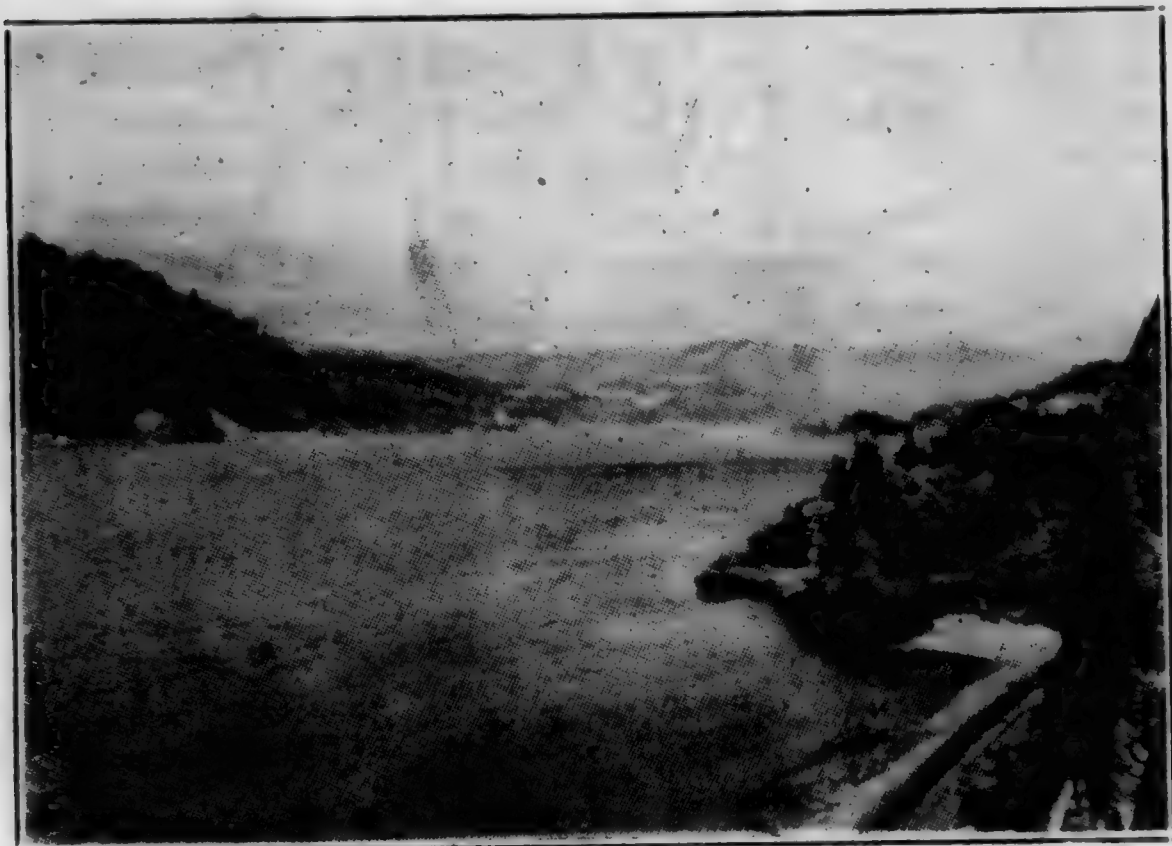
The latter incident is just what happened one Sunday during the spring "Round-up" on the "east side." They were coralling at Muirs that day and the men having come in early from their ride decided to send several of the boys across to the store for supplies. When they rode on to the boat they dropped their reins and found the most comfortable places the rudely constructed boat could afford and sat down to enjoy the trip across the water. The operator was an "old timer" having spent all his life on the river. When he

was a child the water was his only playmate. He played in the hot sands and felt the stinging winds. From the time that Chief Joseph roamed over the plains with his wild tribes of the Nes Pedz till the stockman took possession he had crossed and recrossed the river, but now he was old, his face was brown and wrinkled as a baked potato, but his eye was keen, his body erect, and he loved his old, old friend—the river. Passengers had no fear of that wild, restless monster when they were in the hands of the old pilot. But it so happened that sometimes he partook too freely of the "bacchanal fluid," at which times he would be completely incapacitated. Such was the case when the boys wanted to return. There was no one who would undertake to pilot them back except Tony

the half-breed who undertook more than he knew and knew less than he pretended. The boys rode on the boat, put up the bars, turned their horses loose and again found a place to sit down while Tony swung the creaky boat into the current. It slowly made its way out from the shore, set for sluggish waters. Tony sat down to take his ease and gazed contentedly at the moving hills as the boat put out toward mid-stream.

About forty rods from the shore a bad current was encountered. This required a readjustment of the angle at which the boat was set, but Tony was sitting too comfortably to move and the rest not knowing anything about navigation, admired the swiftly moving stream, little thinking that it was planning to engulf them. The first thing out of the ordinary that any of the men noticed was an unusual creaking and straining at the cables, but they felt no alarm because they knew no better. They did not know that there was a way of setting the boat with a current at which the river would be their servant and if not properly set it would seek to draw them under.

They first became alarmed when they saw the water rising up to the flat deck of the boat. They looked over the river but there was no wind, everything seemed to them as before only that the boat was setting peculiarly. Now the water began to creep over the deck and the men sought refuge on the railing. Tony finally driven from his seat sought to make adjustments with the current but it was too late. The boat sank deeper and deeper. The men were now driven to the top board of the



Columbia River

as corrals and side-boards. These little engines chug and snort and rattle and bang as they work their way across the streams. When they do not receive the attention they feel entitled to, they perform all sorts of antics or stop in midstream like a peeved and jealous child and refuse to work at all. With all their arrogance the worst they can do is to let the boat drift, out of which the passengers get a sort of consolation, as they watch these boisterous little "slackers" push the boat back against the current just as far as they had allowed it to go down stream.

But it is not so with those other boats which are piloted across the stream by a strong cable stretched from one high tower to an other on opposite sides of the river, while the current itself pushes the boat across. This is done by setting the boat at a proper angle while a short cable, one end of which is fastened to the boat and the other to the pulley on the big cable, keeps it from going down stream. When the little engines go on a strike,



railing where they sat astride of an inch board with water all around them and the last board fast going down. The horses grew so restless and began to

crowd that there was danger of crowding out the railing and all being swept away. Finally the boat began to tip and the last hope of the men was gone. Rough and untutored as most of these men were they now began to think about the things that all men think of when their last hope has disappeared. All at once there was a snap and a whirring noise. The cable broke. The boat rose suddenly, righted itself and started down stream, its crew without oar or rudder—nothing but a few poles which were used to pole the boat into position in the shallow water at the landing.

The boat now started on its wild journey down the stream. The men were saved but by no means at the end of their troubles. How were they to land? The boat glided on around the head of the island, the village passed out of sight, and the island hid the corrals from view. As far as danger was concerned there was none unless the boat should drift on a rock. But how would they land or get up stream?

The next day as the Mountain Gem came steaming up stream it found an old man eagerly watching it from the time he first caught sight of it far down the stream. As it drew nearer his dried and wrinkled face lit up with a smile as he saw towed in its wake his runaway boat. Near Nagles

Landing far down stream the current ran close to the shore. By tearing off boards and using them for paddles they succeeded by hard work to bring it ashore. The next day when the Mountain Gem sailed up the river she picked up the boat and brought it back to its owner.

Tony was trusted no more either by horsemen or the old pilot. The cable was repaired and the boat again made its way back and forth across the stream. The pilot was old then. If he is still on duty he is an old, old, man. Or perhaps he has made his last trip, not only over the river he loved from his childhood but also over the great river from which no one ever returns. If so let us hope he made the harbor where we have a Pilot who is safe and sure. One who is always alert and knows the way. When the billows roll He bids them be still, when the vessel rocks He holds it steady, when it sinks He bids it rise. He has charted every current, He has fathomed every deep, He knows all the rocks and shoals. He controls every wind, He rules every storm. Though cables strain and vessels creak, though storm roar and sunlight blackens into night, above all the tumult we may hear the Pilot say, "It is I, be not afraid."

Goshen, Indiana.

SETH, THE BETHLEHEMITE

By J. Paul Sauder

It is wrong to add to or subtract from the Scriptures. While this is true, it is profitable for us to picture for ourselves how individuals reacted to the truth that was revealed and lived by Jesus Christ. Hence this story.—J. P. S.

They said in the country round about Bethlehem that Seth had at once time heard angels sing. Seth would never tell but when the subject was mentioned, his face took on an expression that was hard to analyze. In that expression were to be seen reticence and the promise of a good-natured smile, which was "nipped in the bud" however by a certain solemnity. Certainly Seth gave out the impression of a man who had a problem on his mind and has not yet found the solution, and until he finds it, is unwilling to venture any statements. The Bethlehemites, however, were fairly certain that Seth had been with a certain group of shepherds on a certain memorable starry night many years ago. Angels, so the shepherds had said, sang "Glory to God in the highest" and had told of the birth of a Child in Bethlehem and, moreover, that this child was the Savior, the Messiah. These shepherds had gone to Bethlehem, found the child, and had set the countryside wondering at their story which was short and simple yet marvelous, for was not this Child the One for whom their hearts and their fathers' hearts had burned for ever so many dreary years? Yet, as we have said before, Seth would never tell whether he had been with the group and the information became simply hearsay. Then too, it had

been only a short while until the wonderful Child and its parents had disappeared, nobody knew where, nor had they ever been heard of again, though Bethlehem was their native town.

It was evening. From the doorway of their humble cot, Seth, the Bethlehemite, and Sarah his wife, looked down the ridge to the city of David.

"Were David alive"—began Seth, but his wife interrupted him with, "But barely is my heart healed from that wound and at slightest touch it bleeds though thirty-three years have passed since that awful day," and the tears began to course freely down her cheeks. The wound to which Sarah had referred had been the tragedy of their lives—such a tragedy as causes the heart to miss a beat and the cold sweat to flow. For on one awful day had come a detachment of soldiers from Jerusalem to their peaceful community and had robbed their cradles and had pulled the little toddler, fearful of the soldiery, from his mother's skirts. Oh! yes, the little frames had been given back, but from each the Spirit had fled. Some who lost no child had said, "Another whim of Herod's," but what a whim!

And while we have been recounting this sad story, these humble people recounted the same, albeit silently. And in the

twilight, fancy's eye saw once again the form of a plump little toddler of yesteryear playing with a little lamb from the friendly flock. That baby voice, just learning to prattle, that healthy countenance like his of whom he was the namesake—these things come back to them in the twilight.

Finally, Seth broke the silence. "Jesus of Nazareth of whom we heard so much at least time, came to Bethany yesterday and raised from the dead a certain Lazarus who had been dead four days and already sealed in the tomb. It was on this wise. The man was his friend and while too far away to help the man fell sick and died. Jesus came to Bethany four days late, as the man's sister thought, for she said, 'If thou hadst been here my brother would not have died.' Then Jesus told her that her brother should live again and she, thinking that he referred to the great resurrection,"—here Seth sighed—"she said, 'Yes, Lord.' But they went out to the tomb and after praying He cried, 'Lazarus, come forth' and he that was dead came forth bound hand and foot with grave clothes. Sarah, such an one as this must be the Messiah. Some say, pardon my speech, that Herod heard of the Messiah's birth and hating any rival of his throne caused that awful day. And, verily, I think it is true for I saw the angels as you alone know and saw the Child of which they spoke. That was over thirty-three years ago and this Jesus of Nazareth is just that age. And this Jesus speaks of the Father as His Father, and that very much. They of Jerusalem, our leaders, say He blasphemeth, making Himself God's Son, but I am inclined to think He speaks truly, for none shall ever show us greater works than He. But our leaders in the main hate Him for He denounces them openly, but there are those among them who are silent. One thing I do not understand though. The Scriptures say that the Christ will sit on the throne of David and yet He has never attempted to set up a kingdom. But it is cool, let us go inside."

* * *

"All Jerusalem is talking." These words were the first that fell from the lips of Seth as he stepped inside his home just before the Sabbath began.

"Of what does all Jerusalem talk?" queried his wife.

"Sarah, truly the Christ has come and gone again. No longer do I say 'if,' I know!"

"Why, what hath happened?"

"Much. On Thursday night, so 'tis said, a company of men sent out by the chiefest of those of Jerusalem, went out to the Mount of Olives and there they found Jesus of Nazareth. One of His own disciples betrayed Him, kissing Him to show them which he was. They of Jerusalem have power and they had Him tried before Pilate. They told Pilate that he was a sedition-provoker, but the real charge was

blasphemy. They stirred up the multitude against Him and when Pilate brought Him out, they all cried, 'Crucify him' and at last Pilate consented, and the soldiers led Him away to be crucified. All this happened last night and this morning I fell in with a vast multitude going toward Golgotha. I followed and saw the soldiers crucify Him and place His cross between those of two thieves. In His manner there was not a bit of harshness and those who jeered at Him on the cross were to Him as if they were not, excepting as He cried, 'Father, forgive them!' But one time He felt forsaken, for He cried out that God had forsaken Him. Part of the time it was very dark and at the ninth hour, He died and the earth rumbled. And I forgot to say that He said to one of the thieves that he should be with Him in Paradise. Now comes a thought to my mind. Shall He ever return from Paradise? He said that He could rebuild the temple in three days, could He therefore not call His dead body to life again, seeing His spirit still lives? Hold, I now remember that He said while raising Lazarus, 'I am the resurrection and the life' and 'Whosoever believeth in me, though he were dead, yet shall he live.' Verily, I believe His spirit still lives and may return unto His flesh again."

"And what have they done with his body?" asked Sarah.

"They have put it into the tomb of Joseph of Arimathea hard by Jerusalem and the Jews have had Pilate seal the tomb 'lest,' they said, 'his disciples come and steal the body and then say that he is risen from the dead.' Yea, I believe that the Jews fear that He may rise again, and are making sure that He come not abroad if that should occur. But, see, the sun is sinking, the Sabbath draws on apace. Let us enter it with prayer and supplication." And they reverently knelt before the God of Abraham, Isaac and Jacob and of Him whom they now believed to be the Christ.

* * *

Seth—"Is it not wonderful? Truly the Messiah has been with us and has redeemed Israel. After doing all these mighty works and giving forth His claims of being God's Son, He was raised from the dead. He said it and, I believe that in Him was life. For did He not prove it? Yea, and He said also that He could forgive sins. And did He not forgive him his sins who died with Him? Yea, He is God. And He is alive! I shall straightway seek Him out." And he did.

* * *

Another evening and the last. It had been some years since Seth of Bethlehem had laid away his wife with that hopeful message in his heart "I am the resurrection and the life." For Seth of Bethlehem, life had changed. His vision had been enlarged so that now "absent from the body" had come to mean "present with Christ" in Paradise. Now, as he lay there, his nephew Jacob bending over him, heard

him whisper, "I am the resurrection and the life" and again, "This day thou shalt be with me in Paradise" and then a mighty glory in the old man's face as he whispered, "Glory to God in the highest" and then, in a voice of recognition, "David, my son!" and the whisper "shall have eternal life" and he was gone.

Millersville, Pa.

OUR MOTHERS

Moreover his mother made him a little coat, and brought it to him from year to year, when she came with her husband to offer the yearly sacrifice.—I Samuel 2:19.

In answer to prayer, Hannah, the wife of Elkanah, was given a son, whom she dedicated to the Lord. When he was a child she took Samuel to the temple and delivered him to the High Priest Eli. Hannah made him a little coat and took it to him when she and her husband went up to offer the yearly sacrifice. Hannah was a model mother. One of the greatest blessings God has given is a Christian mother.

Miss Annie Jarvis of Philadelphia, did a beautiful and fitting thing when about nine years ago she set apart a day to honor her mother.

The appropriateness of such a day was recognized by others, and Mother's Day has rapidly grown into favor until today it is generally observed. It is suggested that the white carnation be worn in honor of mother. Of all flowers this seems to be the most appropriate. Its color stands for purity. Its form for beauty. Its fragrance for love. Its lasting quality for faithfulness. These are the attributes of mother.

Mother Is Entitled to the Greatest Love and Honor.

When the mother of Solomon appeared before him as he sat upon the throne to plead for Adonijah, he arose and bowed unto her, and gave her a seat at his right hand. The first thing that James A. Garfield did after taking the oath of office as President of United States was to kiss his aged mother, and the nation loved him the better for doing so.

Drummond said, "Love is the greatest thing in the world." A mother's love is said to be next to the love of God in greatness. A father may turn his back upon his child; brothers and sisters may become enemies; husbands may desert their wives and wives their husbands, but a true mother will never cease to love her child.

*"Go for my wandering boy tonight;
Go search for him where you will;
But bring him to me with all his blight,
And tell him I love him still."*

If your mother is living don't fail to tell her if near, or write her if you are away, that you love her. If your mother is dead don't fail if possible to visit her grave on Mother's Day and deposit a flower in token of your love.

Mother, the Heart of the Home.

The father may be the head of the home but the mother is the heart. The character

of the home depends more on the influence of the mother than on anything else.

*"The mother in her office
Holds the key of the soul,
And she it is who stamps the coin of
character"*

*And makes the being who would be a savage,
But for her gentle care, a Christian man."*

Mother, the Hope of the Nation.

"The hand that rocks the cradle is the hand that rules the world." Napoleon said, "The great need of France is homes and mothers." No one can overestimate the influence of the mother who is training her children to be Christian citizens.

Mother, the Support of the Church.

A little boy who had just read the Pilgrim's Progress, asked his mother which character she most admired. She said, "Christian." "I admire Christiana most." He replied, "for when Christian went on a pilgrimage he went alone, but Christiana took the whole family." No one is doing more to make the whole family Christians than mother. "Train a child in the way it should go and when it is old it will not depart from it."

All honor to the loving, self-sacrificing mothers. No greater work can be done than that which the Christian mother is doing in training her children for God and usefulness.—Sermonizer.

TRIBUTES TO MOTHER

If you would reform the world from its errors and vices, begin by enlisting the mothers.—C. Simmons.

Unhappy is the man to whom his own mother has not made all other mothers venerable.—Richter.

I would desire for a friend the son who never resisted the tears of his mother.—Lacretelle.

You have been the best mother—I believe the best woman in the world. I thank you for your indulgence to me, and beg forgiveness for all I have done ill, and for all I omitted to do well.—Dr. Johnson.

If I had all the mothers I ever saw to choose from, I would have chosen you.—Carlyle.

How much I owe to my mother for having so exercised me in the Scriptures, and, above all, having taught me to reverence them as transcending all thought and ordinary conduct!—Ruskin.

In memory she stands apart from all others, wiser, purer, doing more, and living better than any other woman.—Alice Cary.

All I am my mother made me.—John Quincy Adams.

All that I am, or hope to be, I owe to my angel mother.—Lincoln.

"If we see clearly the lowest rung in the heavenly ladder, whilst we behold, the veil of mist will part, and we shall see the next above it, and then the next, and in due order, the next; and so the steps up to God will always be beckoning to greater and yet greater things."

CHRISTIAN MONITOR PULPIT

HARVEST MEN WANTED

By J. S. Shoemaker

The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.—Matthew 9:37, 38.

The circumstances under which our blessed Lord and Master uttered these very significant words should indeed be very appealing to the Christian Church in this day and age. Our Lord and Savior who had come to "seek and save the lost" was at this time going thru the villages and cities of Judea and Galilee "teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people." The people "came to him from every quarter," and as He beheld the multitudes "He was moved with compassion." His great heart overflowed with love and sympathy for the famishing throngs which surrounded Him, and He longed to help them in every possible way, because they were as scattered sheep having no shepherd. He perceived that those who were posing as shepherds of the flock proved to be shamefully neglecting their duty in providing the lambs and sheep with real soul food, because they themselves had failed to feed upon that Bread which came down from heaven. Those shepherds in Israel failed to have love for the sheep, and were sadly lacking in sincerity and godly zeal. They proved to be robbers rather than soul winners and shepherds.

Very similar conditions are existing in this present age. There are many who pose as pastors, teachers, ministers and even mission workers, who are leading souls into a condition of spiritual bondage and formalism rather than into the green pastures of Christ's soul reviving Gospel; and others seek to annul all godly forms and Scriptural negative requirements, and endeavor to feed their flocks and satisfy their soul hunger with the husk of liberalism, ethics, and other destructive teaching classed under the head of modernism; still others are looked upon as shepherds, but manifest a sad lack of zeal, love and spiritual power, hence are unable to supply the soul needs of the multitudes of hungry and famishing souls who throng our cities and country.

When our Lord saw the multitudes that had gathered around Him in Galilee He not only saw those who were present on that occasion, but He saw with His all seeing eyes, the multitudes that dwelt in Judea, Samaria, Galilee, Perea and all parts of Palestine. I verily believe that our Savior's loving heart was not restricted to the inhabitants of that comparatively small country, but His mar-

velous vision included the myriads of peoples who dwelt in all Asia, and every country upon the face of the globe, and He undoubtedly beheld the swarming millions that should inhabit the earth in the future generations, and He compares the same to a ripened harvest of intrinsic value that needs to be gathered into God's garner before the same forever perish.

The Church has been divinely commissioned to go "into all the world and preach the Gospel to every creature," and "teach all nations." Humanity in general has gone astray like lost sheep, and it is impossible for lost humanity to find their way into the fold of Christ, except thru Him as the door into the sheep-fold. Christ who is indeed "the way, the truth, and the life," hath been pleased to commission those who have been made partakers of the divine nature, to lift up their eyes "and look on the fields, for they are white already to harvest." When He said to His chosen ones "The harvest truly is plenteous," He was desirous to impress at least four thoughts upon their minds:

Multitudes Are Unsaved

There were multitudes in the Galilean country and all other countries in that age, and in all other ages, that were, and are unsaved, and are like sheep scattered abroad without a shepherd. The same are fainting and famishing for want of soul winners and shepherds. The myriad souls who are lost and groveling in sin are represented by our Lord as "plenteous harvest" that needs our greatest concern, manifested in earnestly praying for harvest hands, and gladly saying to our loving Master, "Here am I, O Lord send me." Every true Christian should be intensely concerned as to how they may be used to the best advantage in helping to gather in the ripened harvest, which is so sadly perishing in many places both in home and foreign lands. "Lift up your eyes and look on the fields," and note the millions in India, China, Africa, South America, Mexico, yea, in all parts of the world, with its villages, cities and rural districts. The vision will be such that we will be constrained to say with Paul, "What wilt thou have me do?"

The Value of the Ripened Grain

Our Lord did not compare the multitudes to blades of grass or to tares, or other things that are practically worthless in sustaining life, but He compares the

throngs to ripened wheat which is the most valuable of all cereals in the sustenance of life. The successful agriculturist always appreciates the time of harvest, and especially that part of the harvest which is the most valuable, usually wheat, and it is to him the most precious cereal that comes up out of the earth. No means nor labor is spared when the grain is ripe for harvest. Every effort is put forth to not only harvest the same but to gather the golden grain into the garner. The same brings joy to the owner of the harvest. The same is true of the Lord of the great spiritual harvest. His heart is made to greatly rejoice when souls that have gone astray, are rescued with the Gospel sickle, and restored to the old and safe keeping of the Good Shepherd. One soul is of more value than all the wealth of the world, hence when thru the instrumentality of any of God's harvest hands a soul is rescued and saved from sin and its power it brings a joy to the Father's heart that angels cannot give. Our Lord careth not for gems of the mine, or pearls of the sea, but He so values the souls of lost humanity that He gave His only begotten Son, to shed His blood on Calvary that humanity might not perish, but have eternal life. If all Christians had a true conception of the value of a soul, there would be many more harvest hands available.

The Grain in Danger of Perishing

When it comes the time to gather in the natural harvests, men as a rule are very anxious to succeed in gathering into their store-houses the entire crop which is ready for harvest. If there is a scarcity of harvest hands, notices are put in the daily papers, and placards are posted in public places, in order to secure an adequate force of helpers to gather the ripened grain before too late. When we see the urgent appeal posted in public places "Harvest men wanted," we are made to think of the saying of the Master, when He said, "The children of this world are wiser in their generation than the children of light." How true! Urgent appeals are made by the lords of earthly harvest, to secure helpers to assist in gathering in the ripened grain before the same would be likely to perish. How much more necessary it is for the Christian Church and its Mission Organizations, to make appeals from its pulpits, thru its publications, by correspondence, and thru personal efforts urging men and women to look to the Lord for equipment thru prayer and Bible study, then go forth thru the direction of the Lord of the harvest and His Church to help gather into God's garner. Reader, if some near relative of yours were included in that ripened harvest, and still un-

saved, what would you be willing to do to gather the same into God's fold? God has made of one blood, all nations.

The Fields Are Accessible

Almost every country upon the face of the earth is accessible, it is of course generally known, that in certain countries the harvest is more fully ripened than in others. The fields are not only accessible but many of them both at home and abroad are ripe for harvest, and should be more abundantly supplied with harvest hands. We greatly rejoice to know of the many sheaves that have been gathered into Christ's fold thru the instrumentality of faithful missionaries both in India and South America. Since those fields are fully ripe to harvest, we trust the way may open for many more laborers to go into those ripened harvest fields, and help gather in the golden grain. Many are the cities and rural communities that are accessible in the homeland; these need our prayerful consideration, and earnest endeavors to bring to every unsaved person the blessed messages of the Gospel of grace and salvation, regardless as to how deep they may have fallen into sin. "Though their sins be as scarlet, they shall be as white as snow," providing they truly repent of their sin, and by faith accept the offers of grace.

Time will not permit to enlarge on this all important theme of the Lord's harvest. It is the theme of all themes, the subject of all subjects, one that needs to be carefully and prayerfully studied by every one who would be a true disciple of the Master, and a worker together with Him in gathering in the Lord's harvest. The laborers are indeed few in comparison to the vastness of the harvest, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Pray, pray, pray, until you can say Lord "I am willing to go where thou wilt have me go, I am willing to say what thou wilt have me say, I am willing to be what thou wilt have me be." Beholding the millions in our own land, and the hundreds of millions in other lands, may we all earnestly pray the Lord to send forth laborers into HIS harvest.

Dakota, Ill.

MAY CHRISTIANS ATTEND PICTURE SHOWS?

In Luke the sixth chapter the forty-fifth verse our Lord sums it all up when He says; "A good man out of the good treasures of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil."

He does not say anything about Catholic or Protestant, black or white, Jew or Gentile, but good or bad. Remember with our Lord it is good or bad, sheep or goats.

Now then what do we find? Have you ever seen the manager of any picture show at prayer meeting? Have you ever seen

them in Sunday-school, or stirring up a revival, or following the Lord at all?

Do they render unto Him homage and obedience to His divine command? Do you find their places of business closed on the Lord's day, and they and their children bowed before Him in church?

On the contrary are not the pictures they show chosen with the thought of making the path of life lurid and hectic and evil for the person that comes to see them?

Do the actors and actresses that make the pictures stand out as wholesome, lovable men and women? The Bible says that whosoever putteth away his wife save for the cause of fornication, committeth adultery; if you will examine the matter at all you will find they all utterly ignore that admonition. Some have died of rape, some of delirium tremens, some of dope; and the entire industry is strewn with wrecks of men and women that were made in the image of God.

In the advertising they use, two things predominate, passion and thrills. It matters not how often you pass a play house, there will nearly always be a lewd sensual woman pictured, or a dare devil escape or a prize fight; if religion is portrayed it is by a priest.

Does that make for good citizenship? Some say the pictures should be censored. They are being censored—every picture that is shown here has passed the censor. Has that improved the quality?

It is a foregone conclusion, that if you put mud in the spring the water will be roaly—and if you put filth in the mind you will have lust in the heart.

Have the owners of this huge industry attempted to make it wholesome? They have not—they have attempted to make money. The Lord's day may go, morals may go, players may go, people may go, but they must make money. They have succeeded, far beyond our wildest imagination. It's a poor director, writer, actor or actress that does not command a larger salary than the President of the United States.

But do they not care that in a sense as long as they continue in this business they are shut out from the church, and from the prayer meeting, and the fellowship of Christians and God?

They do not care, they will laugh at your request to close their place on Sunday and go to church, and they will resist strenuously any attempt to close them.

Then by what stretch of the imagination can it be possible for the Christian (the man or the woman with the new heart) who has been redeemed not with silver or gold but with the precious blood of Jesus Christ, to let go of his high calling, his glorious service as a priest of the Most High God, his position as a king beside the King of kings, his glory with the glory of Him that shall be revealed, his love to Him who first loved us, how can it be possible to let go of Him who died to save us and give us a place higher than the angels and archangels, to go back down and seek

the companionship of men that are in a business whose every motive is rooted in evil?

Is it possible that God, our God, the great Creator of this glorious universe, and Jesus Christ His Son and the Holy Spirit are so straightened that they cannot satisfy the longings of these hearts of ours during the pitiable space of this life time? What then, pray, shall these souls of ours do during all eternity? Or, is the fault in the lowness of our pleasures and do we need to find God anew? Do we need to have these hearts cleansed and these eyes opened that we might behold the wondrous things that He hath prepared for those that love Him?

Who gives up most? He who leaves God to join hands with evil, or he who forsaking all evil seeks honestly to serve the ever-living God?

—L. R. Miller in Moody Monthly.

SCRIPTURE READINGS ON MOTHER

And the man called his wife's name Eve: because she was the mother of all living.

She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed.

My son, forsake not the law of thy mother. It shall be an ornament of grace unto thy head, and chains about thy neck.

For her commandment is a lamp and her law is light. Bind them continually about thy heart, and tie them about thy neck.

Children, obey your parents in the Lord; for this is right.

Honor thy father and thy mother, which is the first commandment with promise.

A foolish son is the heaviness of his mother.

Despise not thy mother when she is old.

When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, "Woman, behold thy son!"

Then saith he to the disciple, "Behold thy mother!" And from that hour the disciple took her unto his own home.

Can a mother forget her child, that she should not have compassion on her son?

As one whom his mother comforteth, so will I comfort you.

Moses refused to be called the son of Pharaoh's daughter because he had a way of respecting the recompense of a future reward. Many do not know the secret of future recompenses and therefore they grasp unduly after present attainments which are elusive to the grasp. Oh, the sorrows and disappointments that might be avoided if Christians would respect future recompense rather than present attainments.—R.



EDITORIALS



Kitchener, Ont., Is Near the Border of the U. S. A.

It seems that many people in the States think that Canada must be very far away, somewhere near the North Pole. Provinces like that of Ontario are just adjacent to the United States. It is surprising to hear some remarks along this line. Recently a brother evangelist in the Province of Ontario was asked as to his carfare. When he told them the amount, they were greatly amazed at the low cost. It was another case of placing Canada far into the frozen North.

The reason for this explanation is that with this issue the Editor's address will be permanently changed from Eureka, Ill., to Kitchener, Ont. We respectfully request that all exchanges and articles written for publication should be mailed to Kitchener, Ont.; for the present to 24 Krug Street. The postage is the same as to any place in the States.

We sincerely regret leaving Eureka, where we spent about eight delightful years; our heart strings are keenly drawn by the present change. We shall always keep a warm spot for the people in the Illinois Conference, especially for those in the home community. May God exceedingly bless and keep them for His own service. We promised them frequent service if desired. There were a number of things which entered into the change of residence. Among them is the unfortunate condition of the Kitchener Congregation in being left without a pastor, while the Eureka Congregation has a good pastor in Bro. Ezra Yordy, my co-laborer, as well as our aged brother, Peter D. Schertz. Then also the fact of Sister Derstine's impaired health makes it necessary for the editor to spend more time at home. At Kitchener there are about twenty congregations within reach of automobile. It is now our expectation to conduct only one revival or evangelistic meeting a month away from the city instead of two, as has been our custom for the last ten years. The work of the local congregation, and the needs of the city, together with the work on the Christian Monitor will fill up the balance of the month according to the present arrangement.

Besides the above considerations we will be nearer to the Publishing House at Scottdale by between two hundred and three hundred miles. This will be a material advantage in keeping in personal touch with the management of the House, fellow editors, and workers. We crave an interest in your prayers as we abide in this new field of labor.

"Mother's Day" an Offering of 'Strange Fire'

Personally we are highly appreciative of our "Mothers," and hold them in deep respect and veneration, but have felt that to preach about Mothers and remain silent

on the Lord's Day about the Gospel of Christ and the Person of the Lord Jesus Christ bordered on a dangerous practice. It seems to us that it would be better to observe Mothers' Day on some other day, rather than on the Lord's Day. This write-up in an Atlanta, Ga., paper by Mrs. M. R. Emmons is worthy of consideration.

For some time the impression has been deepening in me that in the celebration of "Mother's Day" the church is again culpable in offering "strange fire." How often the god of the world has dimmed the spiritual ear and understanding of God's children by some sentiment that has not the backing of God's Word! Any subterfuge the enemy will use to get the eye off Christ and rob Him of His honor. All mothers who are in Christ must resent this infringement on His day when they pause to think. The Lord will see to it that godly mothers will be honored, but He does not call for the church to give His day to their homage.

In the old dispensation, the seventh day belonged absolutely to Him; in the new dispensation, He expressly calls it the Lord's Day. So for the church to put itself on record as having added a new day for celebration looks like flagrant insolence to the teaching of the precious Book, where we are told in all things He shall have the preeminence, and again, "my glory and honor will I not give to another."

The music alas, is too often not worship but strange fire. To the ear tuned to hear His praise, it must sound like blasphemy when the soloist in the choir sings,

"I know whose prayer can make me whole,
Mother o' mine, Mother o' mine."

I believe the Lord would have attention called to this new apostasy on the part of the church, for He is grieved that those called by His name do not yet understand that the first day of the week is the Lord's Day and not "Mother's Day."

Nevertheless we have in this issue given a large place to thoughts and poetry conducive to greater appreciation of our mothers, who are very sacred to us, who are the life of the home, the light of civilization, the highest exponents of love and devotion, the conservators of the race, the crowning achievement of the creation of God. No wonder that these men have spoken thus:

"All that I am or hope to be," said Lincoln, after he had become President, "I owe to my angel mother."

"My mother was the making of me," said Thomas A. Edison, recently. "She was so true, so sure of me; and I felt that I had some one to live for; some one I must not disappoint."

"All that I have ever accomplished in life," declared Dwight L. Moody, the great evangelist, "I owe to my mother."

"To the man who has had a mother, all women are sacred for her sake," said Jean Paul Richter.

"A kiss from my mother made me a painter," said Benjamin West.

Record Your Experiences in a "Soul Diary"

Many are the experiences in life, moments in which we stand before burning bushes, moments in which God talks to us, moments in which He that standeth in the dim unknown meets us; these are hallowed experiences. These experiences are sometimes made dim by the passing years. They are sometimes erased by the cares of life, other things crowd them out till they are well-nigh lost. Why not keep what we might call a "Diary of the Soul"? This is practically what gave us the noted book, "Pilgrim's Progress." It was the experiences of

a man with sin, Satan, the world, God, and heaven. Keep these precious moments green for your own future remembrance, enlightenment, edification, and encouragement.

A Special Offer

The constant renewals, new subscribers and letters of appreciation of the Christian Monitor tell their own story. Thank you heartily for the same. We would like to increase our subscription list to 10,000. Will you give us your bit of service? Five new subscriptions, accompanied by five dollars will advance your paper two and one-half years; ten new subscriptions will set it forward five years. While this should be a secondary consideration, this thirty-two page magazine coming twelve times a year to you and your friends will be influential in the building up of the Christian life. And so you may be used of God, the Master Builder, to spread His message and make His will known to men. May we labor together in His will!

The Young People's Meeting Objectives

The Young People's Meeting has two outstanding reasons for its existence as an auxiliary of the Church. The first reason is the development of the **Life** of the attendant, the second is the need of equipment for **Service**. Life and Service are the North and South Poles of life and the reason for existence. We have been called to live to the glory of our Maker; we have been called to be of use to God who has redeemed us with the amazing price of the shed blood of His only Son.

The outstanding message for the Young People's Meeting should be the **Gospel of the Grace of God**. This Gospel should be thoroughly grasped by our young people. Too often when they unite with the Church in their younger years they have rather hazy ideas as to the way of salvation.

The secondary message of the Young People's Meeting should be the unfolding of the **Doctrines and Principles of the Bible**. This knowledge of truth is indispensable. To be ready to live one must know the truth that is the dynamic of real life. Doctrine is not the dry and unpractical thing that some people suppose it to be. It is the living pulsating spirit that will move the soul in correct channels of life and action.

Then again the messages should contain the truth which will make loyal members of the Church. The **"Why of the Mennonite Church should be constantly held forth."** Narrow sectarianism should be avoided. Nevertheless if the Church has a right to exist she must have truth which we would need, or she should cease to exist as a separate body. This truth and these principles should not be placed under the bushel of silence, but should be heralded from the housetop. Loyal members of the church are made when they can clearly see the truths for which our forefathers lost home, country, yea, even life itself.

The topics of our Young People's Meeting ought to contain and they do contain the **Appeal for Christian Service**. The busy Christian is usually the happy and the overcoming Christian. The young man and woman

of to-day need to have set before them, in the years when they are getting ready for life, the great field of Christian endeavor, the satisfying portion of a life dedicated to the service of Jesus Christ. The needs of the home community and the service within the pales of the local church should be stressed in many topics. Besides this some of the service should be rendered by the young people themselves in actual community service.

The **Great Mission Field of the World** should be considered. Especially ought the fields where the church is working at the present time be given a considerable place, since the prayers, the money, the workers in the future will all be taken from the ranks of the young people of today. There are no topics which are so invigorating and inspiring as the great missionary conquests of the Christian Church.

The **Social Life Problem** occupies considerable place in the consideration of the Committee which prepares the material for discussion in the meetings of the young people. The pressure from the world is constantly becoming more impelling and alluring. Every effort should be made to make these messages practical so that the young men and women in the various localities will be made to see the evils. Better still they should be shown how to have an enjoyable life without the admixture of evil.

Giant and Petty Evils of the Day should be considered at times so that the ruinous character may be avoided by the young. Sadly tragic is it to see the life of millions of our youth spent during their best days, in the destructive work of sowing wild oats; then spending the balance of the years in the miserable business of reaping the same.

Methods of Study should be considered in the work of the Young People's Meeting. Many young people would be interested in the Bible if they could be shown how to use a helpful method of study in the Scripture.

The **Spiritual Apprehension of Bible Truth** should be stressed in our meetings. Too often the truth is accepted by people without that warmth and enthusiasm which helps the individual and which should make disciples of others. David once wrote, "While I mused the fire burned." We must first know the truth and then feel. The intellect must be stirred before the emotions act. Many people, and especially the young, will not accept nor propagate a truth which they themselves have not grasped, nor the force of the truth they have not felt.

Personal Fellowship with God needs emphasis with the young people lest they start a life detached from God which will result in a barren and unsatisfactory life. Abiding in Christ is a Christian essential which dare not be disregarded. The life that has learned the secret of the prayer chamber has learned the secret of victory and power. The young person who walks in unbroken fellowship with the Lord, leaving no sin unconfessed before him, following all the light as it has been revealed to him is bound to be satisfactory and useful.

Definite Consecration of all powers, time, talents, money, and personality to the Lord Jesus Christ needs to be brought before the young in terms which they can

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CHRISTIAN LIFE

THE SERVANT OF THE LORD IN MARK'S GOSPEL

By Edna Mae Bowman

Mark immediately brings Jesus into a life of great activity. His largest section is the Galilean Ministry because it is a record of ceaseless activity and reveals Jesus as a busy Servant. He pictures in detail many wonderful miracles. He brings us face to face with the strenuous service of the Servant.

Chapter 1:16-20. We see in the Servant an **Attractive Personality**. The disciples in chapter 1 were attracted to Him. Jesus saw them out on the sea fishing. He calls to them saying, "Come ye after me and I will make you to become fishers of men." Here we already notice the idea of service. He called them to leave their environment, not their occupation, to service. These men saw something so attractive about Jesus that they immediately followed Him. Thus we see the Servant beginning the Galilean Ministry with ardent, enthusiastic young fishermen as His followers.

Chapter 1:21-28. In Capernaum, Jesus made a deep impression on the people with the **authority** of His teaching. This impression is deepened by the power He has over demons.

He began as a **miracle worker** with remarkable fame. Crowds gathered around Him. His work was done among different classes of people. The sick and suffering followed Him for healing and cleansing.

Chapter 1:29-31. We see Jesus going into a home and healing a sick mother. He took her by the hand and lifted her up. She at once ministered to the needs of her guests.

Chapter 2:1-12. In the case of the palsied man we have a striking scene of the crowd gathered about the house so that no one could even get near the door. Jesus was in the house. The paralyzed man was brought there by four men. They were so anxious to get this man near Jesus that they opened the roof and let him down before Jesus. Jesus **gave more than** this man **expected**. He was healed and his sins were forgiven. It was a remarkable case of faith and it caused opposition.

Chapter 2:15-17. A second house is thrown open to Jesus and his disciples. Here publicans and sinners were gathered together. Jesus tells them in Mark 2:17 that He came to help those who needed help, even publicans and sinners.

Chapter 5:25-34. The mere touching of

even His garments had a healing virtue, and this suffering woman received more than she expected. She was healed; but the words of Jesus "Go in peace" were undoubtedly the sweetest words she had ever heard.

Chapter 5:35-43. Again we see Jesus entering into a quiet room with three disciples and a mother and father to the side of the body of Jairus' daughter. He spoke in Aramaic and took her by the hand, and she arose and walked. Jesus here portrayed His remarkable **power**. But with this incident we also see another character-

is one of the striking events in the Galilean Ministry. He created something out of nothing. Mark even calls attention to the twelve baskets of fragments. This is also a beautiful picture of how Jesus works and employs human service in His work of feeding.

Chapters 1:35; 6:30-32, 46. A notable feature of our Lord's ministry was His continual **withdrawal**. A great while before day we see Jesus seeking a quiet place for **prayer**, before beginning the next strenuous days' work, for early in the morning the crowds gathered. Sometimes He took the disciples with Him.

Chapter 7:24-30. At the time of their withdrawal to the borders of Tyre and Sidon in Chapter 7 we see that "He could not be hid." They withdrew for rest and refreshment and to teach His disciples about His suffering. Here the Syrophenician woman came to Him for healing or rather for cleansing.

Chapter 8. Returning to the Sea of Galilee, crowds thronged after Him. The deaf and dumb were healed. He had compassion on the multitudes. He fed them. He healed the blind.

In **Mark 9:34-39**, Jesus sets forth the principle of true greatness. **Lowliness** and **humility** are His marks of friendship. The Lord's lowliness was so great that it could be found in a little child. The disciples question Him about having a place of honor at His right hand. Here indeed, we have the Servant teaching them that such a position is reached by **service**, by **toil**, **sorrow**, and **humiliation**. Then **chapter 10:45** shows the character of Jesus as a real Servant, "For even the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many."

In **10:46-52** we find blind Bartimaeus addressing Jesus as the **Messiah**. Undoubtedly, Mark wishes to show that Jesus was first addressed directly as Messiah by a needy person. It gives a proof of His sovereign power and the greatness of His work, as He even made the blind to see.

Chapters 11-16. As we come to the Passion Week we see the multitudes hailing Jesus as King as He came riding the colt. He did not accept the position as King in a material way as they wished Him to do. He tried to show them that the King of men must first be **servant of all**.

In **Chapter 14:3-9** we find Him in a home in Bethany where the beautiful and significant act of anointing Jesus took place. Up to this time Jesus said that service to the poor and needy was service to Him. He is now facing a great crisis

HEAVEN

Annie Johnson Flint

This poem was read at the funeral of Harry Monroe, the great leader of the famous Pacific Garden Mission, in Chicago, July 28, 1916, by James M. Gray, D. D.

'Tis not the golden streets,
'Tis not the pearly gates,
'Tis not the perfect rest
For weary hearts that wait,
'Tis not that we shall find
The joy earth has not given,
For which our souls have longed,
That makes it Heaven.

But 'tis because we know
Our Savior King is there
With all our loved and lost
In that blest land and fair;
That when to each of us
A place prepared is given,
His face and theirs we'll see,
That makes it Heaven.

—Courtesy Evangelical Christian.

istic of the Servant which is prominent in different places, His **humility**. He told them to tell no one. He also told the leper who was cleansed to tell no man about it. He desired to stay in the background.

In **Chapter 6:30-56** we see the busy life of Jesus, the **intensity** of His service. Jesus was moved with compassion, for the multitudes were as sheep without a shepherd. The thronging multitudes attracted Him. He taught them and healed many. He saw them tired and hungry and so He fed them. The Feeding of the Five Thousand

therefore the costly ointment was not objected to. The woman poured out her spontaneous expression of love and it prepared His body for burial.

As He is approaching death, we feel that the Servant is **suffering**. The fierce rejection by men and the loneliness of his soul brought overwhelming sorrow. He was not concerned alone for Himself but also for the disciples.

Chapter 14:26. His suffering and agony in the Garden is beyond description. There He faces the real issue in agonizing prayer, while His disciples in their weakness, could not watch with Him. He faced it alone. He was acquainted with grief. How His heart must have been pained to hear Peter denying Him three times. Before the rulers, He bore it all with calmness, meekness and He opened not His mouth. They accused Him falsely, crowned Him with thorns, smote Him, mocked Him and crucified Him. He gave His life a ransom for many. He was indeed, "wounded for our transgressions, bruised for our iniquities" and He was brought as a "Lamb to the slaughter."

Mark 15 gives an account of the suffering and death of the Messiah. The Ser-

vant's greatest suffering on the cross seems to have been in being forsaken by God. The words, "My God, my God, why hast thou forsaken me," poignantly show forth His suffering on the cross.

Then **Mark 16** gives an account of the Servant's Victory over Death, His Resurrection and Ascension. Christ's first message after His resurrection was entrusted to the women who came to seek Him early in the morning. One striking thing to notice is that **quick action** followed the message. The women went out **quickly** and **told**. They were His first faithful messengers. He appeared into the disciples and gave the great Commission, after which followed His Ascension. Mark does not close his Gospel here but he tells us too that the commission was being fulfilled; as "**they went forth and preached everywhere**." Nor does he close with this account. He tells us of the continuing work of Christ. He says, "**He sat on the right hand of God**." The work of atonement, which the sacrifice began, continued in the Holy of Holies. As the Servant of Jehovah, His work went on in the Holy of Holies—at the right hand of God.

Toronto, Ontario.

THE LIFE OF NANCY HASSELTINE JUDSON (Ann of Ava)

By Myrtle Erb

Among all the girls of Bradford there was one who was prettier and gayer than all the others. Nancy Hasseltine was the youngest of the four daughters of John Hasseltine, a wealthy and prominent man of Bradford. He had contributed largely to the Academy where Nancy received her education. Nancy was the social leader of the community and the life of her own household. However with the restlessness of spring came the unrest in her own soul and she was unusually gay and reckless to cover up her real feelings. She wrote in her diary that "not for the whole world" would she have her friends know of the struggle going on in her own soul concerning her relation with God. By reading books which the principal of the Academy gave her she learned to know of Jesus and tried to pray. Finally the great burden was lifted and at sixteen, together with school friends, she joined the little church of Bradford.

In June, 1810, the whole town was stirred over the three-days' meeting that was held in the little parish meeting house. Four young men from Andover Theological Seminary were responsible for this meeting since they had presented a petition to the churches of Massachusetts to be sent on a "mission to the heathen." Nothing like it had ever taken place in America but the earnestness of the young men won for them the day and the "American Board of Commissioners for Foreign Missions" was organized. The spokesman of this

group of young men was Adoniram Judson, an illustrious student, who only two years before had consecrated his life to God.

It was during this visit to Bradford and through the famous hospitality of the Hasseltine home that Mr. Judson met Nancy (Ann) Hasseltine. A month later she received a letter from the young man asking her to be his wife. Ann had a problem to solve which no other woman in America ever had to solve. With encouragement and discouragement alike from friends, Ann's final decision was to go as a missionary with the man she loved. She wrote to a friend, "My determinations are not hasty, nor framed without viewing the dangers, trials and difficulties attendant upon a missionary life. Nor were my determinations framed in consequence of an attachment to an earthly object, but with a sense of my obligation to God."

Two years later Nancy and Mr. Judson were united in marriage at the Hasseltine home. Nancy was more beautiful than in the earlier days but her gaiety was mixed with a thoughtfulness which made her truly attractive. The next day Mr. Judson was ordained as a minister and commissioned to go as a missionary, together with his wife and two others. Twelve days after, the last good-byes were said and Mr. and Mrs. Judson sailed on the "Caravan" for Calcutta, India, where they arrived in June, 1812. Mrs. Judson was now only twenty-one years old and Mr. Judson twenty-four.

The royal city of Burma, Ava, was Mr. Judson's goal as a mission station. When they arrived at Calcutta they found opposition from the East India Company; slowly they sailed toward Burma, going from one point to another as opportunity afforded. Often they sailed alone for a time; the voyages were hazardous and unpleasant. During all these uncertain days Mrs. Judson was brave and hopeful. We can see her determination in her own words, "These are the trials I anticipated and which, with God's help, I am ready to meet." Daily they waited for assurance from God as to where they should labor for Him. After a year of this rambling; they were convinced that God wanted them to work in Rangoon, Burma; this was no easy field for it was barbaric and despotic. Ann wrote in her diary, "I have been accustomed to view this field with fear and dread, but I now feel perfectly willing to make it my home the rest of my life. Upon arrival at Rangoon the missionaries were welcomed into the home of Felix Cary, who then had charge of the mission house in Rangoon. Mrs. Carey was a native of Burma and she and Mrs. Judson became close friends.

Far unlike customs of the New England home, the life of heathen Burma gradually became natural to Ann, who, with unusual ability, adapted herself to it. Her beautiful figure, her cheerfulness and charity attracted the natives and she readily made friends. One of her special friends was the wife of the vice-reine; this friendship was the means of help often in the troublesome times which were soon to follow. With her husband Ann studied the native language each day from seven in the morning until ten at night, under a very incompetent teacher. Both labored faithfully and their final accomplishments added much to the progress of Christianity in Burma. Twenty-four years later Mr. Judson published the Burman Bible, besides having published a dictionary; thousands of tracts and portions of the Bible.

After two years in Rangoon, Mrs. Judson made a trip by herself to Madras to find aid for her physical body. Though of a strong physique, the change had worn out her strength. Ann's will and cheerfulness always helped her to recover in dangerous times, which, as a result of improper care and food, were not a few. Mrs. Judson brought from Madras, Emily Von Someron, seven years old, a relative of a Dutch official; for six years she brightened the home with her songs and cheerfulness. Later a son was born into the home. Ann wrote to her parents, "We hope that his life may be preserved and his heart sanctified, that he may become a missionary among the Burmans." This was not in God's plan; however, for in the following spring the sorrowing parents buried the little form in the garden under a mango tree.

When Mr. Judson had to leave Rangoon for a long period of time Ann was always

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• MISSIONS •

MISSIONARY BRIEFS

When You Pray

At this season of supplication all who hold to the Christian faith are uniting in prayer for a nation-wide revival. Congregations and groups are imploring the Throne of Grace for a new outpouring of the Holy Spirit, and a new baptism of all who believe in God as the hearer and answerer of fervent prayer.

Let us unitedly pray that the devotion to extravagance and folly in various forms, to vanity and pride, may give place to sober thought and higher and nobler aims; that wealth may be less devoted to transient pleasures, and more and more used as sacred trust, to be accounted for as such; that the pleasures of the moment, which flourish when God is forgotten, may cease to obscure the duties and responsibilities of life; that the love of God which is completely shut out where selfishness and indulgence reign, may be revived in the hearts of our people, and that we as a nation, as church groups, and as individuals, may realize more than ever what Christ means to us, and to all who claim to be His true followers—a Name above every other name, the world's Redeemer, the soul's Comforter and Companion, our Elder Brother, our Mediator, the Head of the Church, the Eternal Hope!

Let us pray that the love and gratitude we owe for all the blessings we receive may find expression in the purification of our thoughts, our desires and our acts, and that we may be led to real service in bringing others into the Christian fold, wherein are forgiveness and blessing and work for all. Let us pray also that the churches may be led to peace and unity of action; that in the realm of faith and Christian activities, they may find no room for schism, and for the interminable disputes that have proved stumbling-blocks and hindrances in the clear path of duty. Let us return to our true allegiance, putting aside all differences and disputes that we may unite the forces of the faith in the furtherance of the Divine will, and the carrying forward of the Great Commission, which our Redeemer bequeathed to all believers. This is our paramount duty: To proclaim His Gospel and saving grace "unto the uttermost parts of the earth!"

Helping the Country Pastor

How to persuade people to come to church is today a problem that

puzzles many an earnest, hard working minister. In a rural district in England, near Norfolk, there is a church that was built on a bleak hill top some seven centuries ago. The present vicar, a conscientious shepherd, decided that the flock should be gathered together on the Lord's Day, regardless of weather or muddy roads. His parish covers several miles of country. He hired a big motor bus which ran, rain or shine, and the preacher had the satisfaction of good-sized audiences. That was in the winter and now with the advent of Spring, the church bus service will probably be increased.

This little incident may yet prove to be a turning-point in the history of many rural churches. There are many such here, as well as on the other side of the Atlantic. The church motor bus might help to solve a few discouraging problems, and make the work of the rural pastor more agreeable than it has been in the past.—Selected.

Tithers in Their Poverty

Only about one third of the congregation of a little chapel under the care of the West Gate Church at Pyengyang, Chosen, could get into the building at one time. Either a new church had to be built at once or the present one enlarged. As all the people were very poor, the very poorest in the whole country, it was impossible to raise money among them for either a new church or to repair the old one, yet something had to be done at once if the people were not to be scattered and lost to the church. In addition to this, the money sent by friends for the food sufferers, which had been used to pay a worker's salary, in order to keep him through the winter after his home was washed away, was used up, and he had either to be told to leave or the money found to pay his salary. So the problem was put up to the church officials, and they were told that if they would give five dollars a month, the missionaries would give the other five, for his salary. By an every-member canvass, they raised their part, those poor Chinese who do not get enough food to live on, but who promised to tithe their little incomes for the work of the Kingdom.

Medicine Man a Convert

Rev. George Schwab, missionary at the Sakbayeme station in West Africa, reports

great satisfaction in a catechumen now being trained at that station for church membership—an elderly man who has long been the most feared medicine man and diviner in the whole neighborhood. About two years ago the local chief of the neighborhood died, and it was the common belief of the people that his diviner had killed him by following him stealthily through the forest and thrusting his spear into the chief's shadow when the chief was not watching. Of course, such a man, while perhaps in no sense responsible for the chief's death, was regarded with great terror by the natives. And Mr. Schwab did not know that the man had deserted his incantations until, very much astonished, he recognized him in a class of inquirers about to be passed to the second stage of catechism. He then learned that one of the native workers, who is now in the school for pastors at McLean Memorial station, Lolodorf, had had the courage to approach this seemingly hopeless devotee of the native religion and had succeeded in winning him to Christ. The diviner is now said to be showing as deep earnestness in perfecting himself in understanding of the Christian faith as he ever showed in the practice of his heathen rites.—The Continent.

More "Holy Men" than Christians

It is a striking way of describing religious conditions in India to point out, as has recently been done that while only 4,754,000 of the 318,000,000 inhabitants are reported as Christians, there are 5,000,000 Hindu "holy men." These men wander from temple to temple begging their food, living off the people, many of them grossly immoral and a degrading influence. Of course this is not true of all; some sincere, religiously minded and devoted men are among them; but taken as a whole these holy men are a physical and moral drain on the life of India and they number more today than all the Christians in the land. Poverty and illiteracy are twin burdens that hold down the great masses of India and make more difficult the ministry of Christianity to them. Unable to read, undernourished, and in constant struggle for a mere living, they are hardly able to give serious and spiritual consideration to the message of the Gospel. Bowed down by superstition, driven by fear, the religion they have known has not prepared them quickly to accept the Gospel of the love of God in Christ Jesus.

(Continued on page 158)

BAGDAI

By J. A. Ressler

Last night about eight o'clock we called at the village of Bagdai—Bro. Friesen, Bro. Albrecht, two evangelists, and I. We had been to see the evangelist at Tengna an out-station, and had taken our evening meal with him and his good wife. I know some of you will be wondering how we manage to digest all the good, Indian dinners we have been partaking of, and I wonder a bit too. Sailing time is drawing rapidly near so I think we may be able to live thru it. But that is beside the point of this story.

The Ford had been giving some tire trouble and it was a question whether we should go three miles out of our way over roads not always smooth to see this village of Bagdai. But Bro. Friesen was optimistic about the tire and he did want us to see Bagdai.

And now I am very glad he stuck to it. We have seen Bagdai.

After a hearty greeting all around, Bro. Friesen invited everybody into the courtyard of one of the leading farmers and led the way there. We'll call this man Thakur for the purpose of this story. Thakur is a title of respect for Gonds and Halwas and there are many "Thakurs" in this village, but that name will distinguish him for us.

By the time we had sung the second bhagan the courtyard was full of men, women, and children. Then we had prayer, and after that Bro. Friesen told the Thakur to bring his Bible. His son of about eighteen, who has passed the fifth standard in school, got the Bible. Then they read around from the third chapter of John, the first sixteen verses, Bro. Friesen, Thakur, his brother, and his son, together with Sadhuram, the deacon. The son read very fluently and well, and found the place in the big Bible without help quite as quickly as most of our preachers do in America.

And you will remember that the people in this village are not Christians, but Hindus!

I cannot describe the meeting. Gathered as densely as possible, much more so than convenient, by the dim light of a small smoky fat lamp burning tilli oil, we read God's Book together and talked about it. And after a very short hour or so we went away, apparently a large part of the village accompanying us to the car.

And here is the story they tell us about Bagdai.

As much as ten years ago Thakur used to come to the dispensary at Sankra and bought several books. That was the first point of contact.

Then one time when the missionaries were out on a tour, a number of workers with Bro. Friesen walked over to Bagdai. The village people saw them coming and went out to the tank to meet them, giving them a most hearty welcome. They had a wonderful meeting. They sang Chris-

tian songs, each of the workers spoke a Gospel message, and the interest did not seem to wane.

While one of the Indian workers was speaking, Thakur came quietly behind Bro. Friesen and asked him for a little interview. He showed a Gospel of John he had, and said that on the back page it told of a bigger Book—the Bible—which could be purchased for a rupee. He said, "If you have such a Book, or can get it, I want it. Here is a rupee in advance."

Bro. Friesen took the rupee, went to his tent, got on the bicycle, rode home, and got the Bible. Next day Thakur had a Bible of his own—the very Bible we saw last night, well cared for, but showing unmistakable evidence of proper use.

Then came the scourge of the influenza in 1918. At Sankra the siege had passed and had been successfully met by the grace of God accompanied by intelligent care. One evening Bro. Friesen and some of the workers walked over to Bagdai—five miles—and found the whole village prostrate under the influence of the epidemic. Four persons were lying dead in the village and there was no one well enough to bury them.

Thakur met the workers and told them that he would have sent to call them for help, but he had no one to send. He begged the missionary to do for them what they had done at Sankra, and promised to do anything Bro. Friesen said they should.

All right! Stop all idol worship at once. Call everybody that can come to the village square and we shall pray to the living God.

In a short time a large crowd had gathered. The missionary and the other Christian workers prayed. There were men and women in that crowd that evidently had a high temperature, but they clung to the missionary and began to pray for themselves. No mention of their heathen gods in those prayers! They cried to the God of the Christian—to the God who lives.

The workers tried to stop the prayer meeting. They began to sing bhajans. But the people prayed on.

At last about midnight the workers got away and promised to come back the next evening.

And now, you Christian people who read this, don't marvel that the following evening when the workers with the missionary went back to that village they found the epidemic broken! The God of Elijah still lives. There had been no more deaths. Those who were sick were getting better. Oh, for more faith! Why should we not take such things as a matter of course? The promises of the Bible are true! God lives! Why should it be necessary to make statements like that? The very emphasis we place upon these fundamental truths is a testimony against us and shames our

lack of faith in Him who has all power and who has made unbounded promises to those who believe and do not doubt.

The next year cholera broke out in Bagdai.

Did they send for the missionary at once and pray? That is what they should have done, but generations and generations of superstition and the chains of custom had too much influence as yet and they sent for the baiga, the heathen pow-wow doctor, from a neighboring village.

The baiga came and began his incantations, his puja, or worship, of the heathen gods.

But even while he was engaged in his heathen rites, the baiga himself was smitten with the cholera and fell limp and helpless.

Then they sent for the missionary!

And the missionary came.

"What is the matter? What have you been doing?"

They told about the baiga and his being smitten.

All right! Dismiss your baiga. Stop your heathen puja, and join with us in prayer to the living God—the God who hears and answers prayer.

They dismissed the baiga, but the poor man never got home. He died before he reached his village.

Again they had their prayer meeting and cried to the living God. And again God heard their cry. There were no more deaths, and those who had the disease rapidly recovered.

For a whole year after that there were regular appointments in Bagdai. The people gladly heard the Gospel and it seemed that there must be a break and the whole village would come out openly for God. But other influences hindered. Afflictions in the missionary's family and other causes prevented the active following up of the start that had been made, and for a time there was not the active touch between the village of Bagdai and the Mission House at Sankra.

But last night there seemed to be a return of the old-time-interest and the Spirit of God was manifestly present. When the missionary asked them what had happened during the influenza epidemic, their answer was remarkable, yet characteristic: "We obtained forgiveness (kshama)."

The answer meant much. They acknowledged that they had sinned and that the scourge had been sent in punishment. In answer to their prayer God forgave them and delivered them from their troubles. And they all said the same thing—they constantly answered again and again that in that time of trouble, in answer to prayer they obtained "kshama."

An appointment was made for the next Sunday evening.

But the battle is not yet won. And there is only one way in which it can be won—by laying hold of God in prayer. The God that could stop influenza and cholera—and did it in answer to the cry of His helpless children—that God can soften

the hearts of these worshipers of idols and bring them to the foot of the cross.

Christian people who read these lines! Join these missionaries and Christian workers in praying for Bagdai. Samuel said it would be a sin to him if he should

cease to pray for Israel. How about you and me, if we know all that this story has revealed and we withhold our intercessions for the people of Bagdai?

Pray ye therefore!

Dhamtari, C. P., India, February 9, 1925.

"BORN AGAIN" IN OLD AGE

By Florence B. Lauver

On the picture are seven baptized members, who have found Christ in their later days, and are thankful for the privilege for having received the Gospel—to inspire their last days.

Our faithful sister who died some months ago is also worthy of mention in this list even tho she has already gone to her eternal reward. There are also four other converts who are not on the picture whom we will include so with these five and the seven on the picture there are twelve "ancianos" or elderly folks won for Christ in these two years that we are here. Beginning with our sister who passed away, we will say she was a little gray haired lady who had great love for memorizing precious Scripture verses. At times we have Bible memory drills and she was usually one of the main ones to continue saying verses. When sister Gamber visited us during the special meetings she enjoyed this because the members seemed to enjoy it so much. She said she was specially pleased to see this little old lady remember another verse and arise every little bit to say one. Some time past

in a meeting I gave a talk on the importance of Bible memory work, at which meeting she came and told me afterwards how she enjoyed studying the Word and that each day she went over the verses she knew and they brought her so much joy as she repeated them daily about her work. Her death came to us as a shock as she was seemingly well and strong. One evening she was preparing to come to the service which she never missed when she fell over; when she regained consciousness she was lying on the floor with her head bruised thru the fall. She prayed that the Lord would send some one in to help her and just then one of the members passed and entered. The doctor said she must lie quiet for eight days and she would be well. When I went to visit her she was glad as it was her nature to appreciate everything. The young folks always liked to laugh and talk with her. Some of her unchristian relatives told us some of the things she told them while sick, how she enjoyed life since her conversion and also how that three years ago

she had a spell of her heart and had such a terrible fear of death, but she knew the Lord spared her till the Gospel was brought here. She said what a difference this time for she was not afraid at all. When I was there she could not get through relating that this time she was not afraid and had peace. It gave us joy to hear this, another proof of the Word and its power. When Christ is in the heart all fear is cast out. When sick she sent us her monthly offerings and said how anxious she was to attend the meetings again, but it was her blessed privilege to



be gathered in a meeting with the saints in heaven instead of on earth. She was about well when she had another spell of the heart and died. Her single son with whom she lived, a music teacher, took her death very hard. We had the funeral in the church which was something new to the people and caused a stir, especially since they were well known and respected people.

Continuing with those who are on the picture, from left to right, No. 1 is sister Paz, the mother of the Bible reader. She works hard washing and ironing for a living but never misses a meeting and her faith in prayer was strengthened when her son was saved from military service by prayer. At every prayer meeting she would ask us to remember him. So all the members joined in praying for her as a sister in the faith that her only grown helper might be saved from war. Nevertheless he was called to go. Three doctors examined him and said he was all right, finally when all hope was gone another doctor examined him and said he

could return home. During one of our meetings the telegram came to her saying, "Saved, will return home tomorrow." This was a night of rejoicing for the mother and all present. Next is Sister Tenedo, a mother and grandmother. She has had 18 children. That she may be a real light to them is our prayer. Two of the sons are converted, and two of the grandchildren. Another married daughter accepted Christ on her death bed. The others are all unsaved.

The next two are brother and sister Echaniz, not a poor family; the picture was taken in their yard. In his past life he was deeply engrossed in sin. He bought a Bible and became converted. He loves to read and goes around to the homes of the other members telling them what he reads and shows them a book of sermons or something he has bought. He is present in almost every meeting even if his wife and daughter, who are also members, cannot come. Don Jose is usually the first one to enter the hall after the door is opened. Sister Echaniz is an intelligent woman and understands things so well for one so old. All who know her like her. She remembers that when she was a little girl in Spain her parents had a Bible and the priest was against it and the followers of other religions were persecuted very much.

The next to the last is Sister Lunsu's mother. We first became acquainted with her when she came begging for help, she was not well and the widowed daughter with whom she lived was also sick. After their conversion all had better health

and were able to work, and another married daughter, Sister Luna and her husband became converted also, and are regular attendants in the services. When these were baptized they told how much the Lord had done for them after their conversion both in health and earning a living; they give freely of their means for the Lord's work.

The last one, sister Gorgon, was always a strong Catholic but since her conversion is even more so in her love for the Lord. She says she thought she did her duty before and would be saved. But now she has a joy and peace in her heart she never had before and loves to relate to others the story of the cross.

Now the four converted ones who are not on the picture. The mother of our hired girl, Sister Santallan, has been a member for a long while. First the mother could not be persuaded to come to services but now we are glad she is one of us. Her days may be few as she is old and works out by the day for a living.

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FROM A NEEDY SECTION OF GOD'S VINEYARD

By Allan Good

"Lo, I am with you alway, even unto the end of the world.—Matt. 28:26

In this field where false doctrines are so prevalent and sin of every kind abounds, these words of Christ serve as a dynamic power to keep the child of God on the field to carry on the work and labor of love; for the love of God constraineth us, as Paul says in 2 Cor. 5:14.

When we note that our city jail is continually crowded with criminals, men and women, boys and girls, a number being taken from our own immediate section we feel the great need of upholding Christ to them. "And I, if I be lifted up, will draw all men unto me."

Another sad picture presents itself as we enter the home of many, to find that the parents are living at variance one with the other or in adultery. In other homes the father is out of work and unable to provide for the family. Just now one of the welfare workers of the city called to ask our aid to provide a home for five children while the mother undergoes an operation at the county hospital.

Our prime object in being here is to uphold Christ, to make Him known to as many as we possibly can in this section. We find that we must use a diversity of methods in doing this. From aiding women of the aristocratic group to find competent Christian house-maids, cleaning up the filth and dirt of the poorest homes; caring for the sick, reading and praying with mothers in the homes where they cannot attend services, as well as singing for them; singing and speaking the WORD to the prisoners; teaching the children in the Sunday School and preaching the WORD from the pulpit.

With the assurance of the blessed presence of God "Lo I am with you alway," the child of God is equipped to go forth with boldness to do the tasks that come to him, no matter of what nature they are. As long as we have the blessed assurance of His guidance and feel His presence, life is a glorious victory. "If ye abide in me and my word abide in you ye shall ask what ye will and it shall be done unto you."

With all the above before us, and the half not yet told of the deplorable conditions which we meet almost daily; we are made to rejoice for the way our dear Heavenly Father has been answering the prayers of His followers in behalf of the building fund, which we have presented to all of our churches in the United States and Canada. We rejoice very much to be able to report that nearly 3000 has been sent in from about fifty different churches. That

suggests that we still have about one hundred and fifty churches to hear from for we gave about 200 different churches the blessed opportunity of having an interest in this soul saving institution.

We are trusting the Lord for the entire amount so if your congregation has not availed itself of this privilege, do not let it slip by. We are very anxious to have each and every church respond for that will assure us that we can count on your prayers in behalf of the work in this section of God's great harvest field.

Portland, Ore.

Not A BLISTER ON THE PAINT

The shrieks of terror-stricken women aroused the neighborhood of Yonge and Gerrard Sts. at 12:30 a. m., and what a terrifying sight met their gaze—the Forum



Workers and Friends at Portland Mission

Building a roaring furnace of fire. The shrieks had come from a score of folks who had barely escaped with their lives.

Just next door stands the Yonge St. Mission with a brick wall between it and the devouring flames. The Forum Building put out of business, and the Mission still doing business with not a blister nor stain of smoke on the paint.

A short time after the fire started an immense crowd had gathered, and what an opportunity for flashing the Word of God before them. No sooner thought of than acted upon. The Mission's thousand dollars' worth of electric signs were turned on, and that vast crowd, gazing upon fire's devastating power, were bombarded with the alternate flashing of "Jesus Saves" over the sidewalk, "Redemption through His blood" in the doorway and "He that believeth on the Son hath everlasting life" above the roof of the Mission. Eternity alone alone shall reveal the fruitage from such testimony.

Many were the comments made upon the incident. Many were the eyes compelled to

notice the Scriptures, that but for the fire would never have noticed them. It was interesting to listen to some of the remarks before the Forum roof crashed in. Off at one side a group of venturesome fellows were betting upon the probability of the Mission going. One bet five dollars that it would, but a more cautious one remarked at once "God is in that, He will not let it burn." From another quarter a voice says: "Look, it says 'Jesus Saves,' He is certainly saving the Mission all right." Then the roof crashed in and during the resulting momentary darkness the Mission roof sign flashed out its message again, which this time looked more brilliant against the darkened sky.

For seven hours Toronto's valiant fire-fighters battled in an atmosphere that chilled one through, which made them glad to accept the hot coffee supplied by the Mission and others during the fire. Amongst the many expressions of thankfulness heard from the men the following item of interest was given:—A fireman when overseas frequented a certain dugout when off duty. He noticed that the men would carefully take from their pockets well worn sheets of paper and proceed to sing from them. Enquiry brought forth the information that they had been to the Yonge St. Mission Sunday morning Free Breakfasts and were singing from the Mission song sheets.

Thus a night of many incidents wore on and morning saw the danger of fire past, but a high bulging wall menacing us to the north. The city authorities cautioned us against using the Mission if a high wind should arise. However, faith in the Lord of all, in whose name our meetings are held, prevailed and no interruptions resulted.

Should this feeble account of yet another instance of our Lord's faithfulness meet the eyes of any, who have not as yet exercised faith in His precious blood shed on the cross for sinners, no more fitting time could be found than now in which to obtain eternal life, love, joy and peace in Him.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

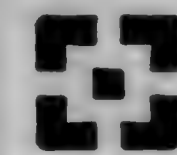
The Toronto Globe gave the following account of the fire:

Never, perhaps, in all the years of its history has the illuminated signs of the Yonge Street Mission given such clear and convincing testimony as to the "way of life" as they did in the early hours of yesterday morning when the Forum Building was burning. It was about 1:30 o'clock

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BIBLE STUDY



THE EPISTLE TO THE HEBREWS

II

There is no introduction to the letter written to the Hebrew believers in Christ and the Hebrew nation. The author at once launches into the argument of his subject, which is Jesus. He is presented in various aspects even as in the entire Scripture he is presented to the Jews and to the world. How could the world comprehend a being so complete and so all inclusive in every attribute and power as was Jesus Christ the Son of God, without having these attributes set apart severally and revealed singly in some known characters as men are capable to observe and comprehend them? Thus is Jesus set forth as the Savior, and the several characters by which He was revealed in the Old Testament are brought forth to be verified as they have been fulfilled in Christ. They seem to have been taken in order by the Apostle, who begins his expositions of Christ by first presenting Him as the Son of God.

In perfect harmony with all Scriptures concerning Christ, Jesus is declared to be the Word of God. God spake to the world at sundry times. This is not a new thing. From the beginning the record tells of God speaking to the world. There has been no age in which God has not given His revelations to men. He spake to men in the time before the flood. Adam, Enoch and Noah are prominent witnesses of God's speaking to men. In the time after the flood Abraham, Isaac and Jacob are the characters through whom God has spoken. Moses is one of the special messengers to whom God has revealed His Word. Job is a witness, with the prophets and men of the character of David and Solomon, On down to the time of Christ the messages were continued, and the sundry times follow in close order when one takes into consideration all the occasions on which God made His will known to His creatures.

The manner of God's revelations of His will to men has been of some concern to men. It is one of the questions which at the present time agitate the religious world. It was not so much a question to those who were so intimately associated with these revelations. The Hebrew never doubted that God spoke to the world. They knew of the numerous occasions of His communication of His will to their fathers. When one meets with the claims

of the Gentile writers, their religious authors and philosophers, there is absent from their writings the direct claims of divine revelation, but not obscure inferences of some supernatural influence that has given them their feigned wisdom. With the writers of the Bible, and with the men of God who have declared His Word, there is no conjecture concerning the source of their Word. The chief evidence

"MY MOTHER'S BIBLE"

This book is all that's left me now!
Tears will unbidden start;
With faltering lip and throbbing brow
I press it to my heart.
For many generations past,
Here is our family tree;
My mother's hands this Bible clasped,
She, dying, gave it me.

Ah! well do I remember those
Whose names these records bear;
Who 'round the hearthstone used to
close,
After the evening prayer,
And speak of what these pages said,
In tone my heart would thrill!
Though they are with the silent dead,
Here they are living still.

My father read this holy Book
To brothers, sisters dear;
How calm was my poor mother's look
Who leaned God's word to hear!
Her angel face—I see it yet!
What vivid memories come!
Again that little group is met
Within the hall of home!

Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false I found thee
true,
My counselor and guide,
The mines of earth no treasure give
That could this volume buy;
In teaching me the way to live,
It taught me how to die.

—George P. Mooris.

of the authenticity of the Word as revealed by God to His servants is the unity of it. Not so with the religious leaders of the heathen. There is no unity in the thought and purpose of their writings, and no agreement with their supposed revelation of wisdom and the wisdom of the Scriptures. There is an uncouth spirit in the effort of present day efforts to endeavor to reconcile the revelations of the heathen philosophers and religion-

ists with the Word of God. These men recognized no agreement in their own days and no fellowship in their religions, why should men of today find, or attempt to find in these so widely differing religions a harmony which has never before been recognized. God spoke in sundry times and in divers manners, but He did not speak at all times and in every manner claimed by all men.

The manner of God's speaking to men was first characterized as, speaking to the fathers. These men were fathers of faith. They were men who walked before God and walked with Him. They knew Him as the one true and only God. They kept themselves closely in touch with the God of Adam, and the God of Noah. The simplicity of their faith, the absence of tradition, the purity of their forms of worship as well as its simplicity argued for the reality of their religion and the fact of their fellowship with the true God. The fathers who stood for God, and His revelations were spoken to by true messengers of their God.

God spoke to the fathers through the prophets. This is a declaration that is made as to the manner of God's speaking in times past. Every prophet of God was tested as to His authority. They were tried by their own people. The fathers were not deceived by their claims. God did not allow false prophets to impose their words upon the fathers. His Word was proved to be the Word of God.

One of the most interesting claims made by the Apostle concerning the revelation of God's Word is that He spoke in divers manners. He had only one class of people to whom He spoke—the fathers. He had only one medium through whom He spoke—the prophets; but He had many manners by which the messengers were instructed by Him. Moses spoke with God, face to face. God talked with Adam and Eve in the garden. What God did with one person He could do with others. The word of the Lord came to His prophets, to some through significant visions or by dreams; to others by word, for they said "Thus saith the Lord. It is true that God spoke in divers manners by the prophets, and that thus at sundry times to His people who were called "The Fathers." This was God's manner and means in the past, until the time of Jesus Christ.

It is marvelous that, when God had spoken in times past and the people had not respected His Word in the fullest sense that He did not cease speaking to them. The longer the era of time continued the more constantly and frequently the

testimony of His Word continued. Prophets multiplied in the time of the Kingdom and in the time of the captivity and restoration. It seems as though God would say, "They will reverence my Son." In these last days God hath spoken by His Son.

Paul had no hesitancy in declaring to the Jews that it was the Son of God who had spoken to them in the person of Jesus. The name of Jesus is not mentioned until in the second chapter, and ninth verse, although He is mentioned in verse three as Lord. There is absolutely no spirit of apology for the assertion that the one who spoke in the last days is the Son of God. It is an undeniable fact, the evidences of which are given in the following verses.

What is the character of the Son of God, by whom God spoke to the World? This character is set forth in a number of descriptions. First, His glory and power are described; second His authority in the forgiveness of sin and in redemption are mentioned; third His nature and position as above that of the angels is set forth; these assertions are proved by the testimony of the prophets who spoke in divers manners to the fathers. There is a harmony and agreement in the character of Jesus as the Son of God which coincides in every way with the Scriptures that were given through all the ages.

Jesus, as the Son of God, is also the heir of God,—all the possession of God being His by right. He was the sole heir, there being no other son and no other heir who could claim the eternal glory and riches of God the Eternal Father. The fact that Jesus is the heir does not presume that there must be a death of the Father in order that the Son shall succeed to the possessions of God. The Father has in His right to say when the Son shall become the heir. In the fullness of that time the heir shall possess all the glory and right of the Father and His own right also. This was the relation of the Son that during all time and forever He is the heir of His Father, of all of His glory and power. He is the eternally begotten Son and heir of God. Our relation with Him seals us as joint heirs of Christ of all of His glory and blessedness without detracting from the eternal rights of our Savior the Son of God. This time appointed by the Father and the conditions of His will having been fulfilled the Son and His joint heirs come into the possession of the riches of God's kingdom and of His grace.—Gal. 4:1-7

The honor of creation also is attributed to the Son of God. This attribute of the Son agrees with the declaration in Genesis that the plurality of the Godhead was interested in and accomplished the creation. "Let us make man," etc. Paul does not make Christ the sole Creator, for he says that God created all things by His Son. In the Epistle to the Romans the same idea is presented, that it was of Him, and through Him that

all things exist. The same fact is stated in Colossians 1:16. It is not strange, then, that the time should come in the which the Son should become preeminent in the things that were thus ordained for Him and His glory. It is not strange that at His coming into the world there should be found so much that could tell of His truth and expound the secrets of His will. How blind the conceptions of men which cannot understand what He speaks nor see the things in life which tell of Himself. The blindness of men's hearts also militates against the knowledge of God and of His Son, and will not acknowledge Him in creation, in the Word of His authority, nor in the will of His grace and salvation for men. Nevertheless, the Son of God is creator of all things.

The Workers' Column

A Christ-like Character.—Hebrews 10.

May 10

- I. It cannot be obtained by works or gifts.
 1. God does not need gifts and offering from men.—v 8.
 2. The giving of gifts to God is an acknowledgment of sin.—v 3.
 3. God finds no pleasure in offerings and sacrifices.—v 6.
- II. The thing with which God is well pleased.
 1. It was shown by His Son.
 - a. He came in a human body to serve God.—v 5.
 - b. He came to serve God, by doing His will.—v 7.
 - c. He took away offering and works and gave God faithful obedience.—vv 9, 10.
- III. The benefit to believers of the service of Christ.
 1. He established a new relation between man and God, through the doing of God's will.—v 9.
 2. He took away the guilt of those who have failed to do His will.—v 10.
 3. He finished the work of purging away the sins of men, and effected a reconciliation to God.—vv 11-14.
 4. He gave the Holy Ghost as a witness of the new relation between believers and God.—vv 15-17.
 - a. The law of God is thus written in the hearts and minds of believers.—v 16.
 - b. The sins and iniquities are forgiven them.—v 17.
- IV. The holy relation between believers and God.
 1. They have access to the presence of God, through the blood of Christ.—v 19.
 2. They have a new life granted thru the offering and ministry of Jesus.—v 20.
 3. Through the priesthood of Christ they may draw near to God in full assurance.—v 21.
 4. Their hearts are cleansed from the unholy deeds.—v 22.
- V. The renewed relation between believers.
 1. They provoke one another to good works.—v 24.
 2. They assemble together for fellowship.—v 25.

3. They encourage one another to be faithful as the day of the Lord approaches.—v 25.

Christ Living with the Believers. Ephesians 3, 4

May 17

- I. The Gospel is a message of the Fellowship of Christ with men.
 1. It was thus preached by Paul.—Eph. 3:8, 9.
 2. It was for the Jews as well as for the Gentiles.—vv 5, 6, 8.
- II. The fellowship of Christ is with the Church.
 1. It is God's eternal purpose.—v 9.
 2. It is thus recognized in heaven.—vv 10-12.
- III. How Christ lives with the believer.
 1. He dwells in the heart.—v 17.
 2. He dwells in the heart by faith.—v 17.
 3. He may come into the heart by prayer.—vv 13-16.
 4. Others may pray for His presence in the heart.—v 16.
- IV. What the presence of Christ will do for believers.
 1. The heart will be strengthened with might.—v 16.
 2. Believers will become rooted and grounded in love.—v 17.
 3. Men will be able to comprehend the love of Christ.—v 18.
 4. Men will be filled with all the fulness of God.—v 19.
 5. The Church will reveal the glory of Christ.—v 20.
- V. How the presence of Christ will affect the Church.
 1. It will cause the members to give consideration to each other.—Eph. 4:1.
 2. It will promote the peace of the Church.—v 3.
 3. It will qualify each member for his particular work.—vv 4-13.
 4. It will make the Church Christ-like.—v 13.
 5. It will establish the Church in the faith of the Gospel.—v 14.
 6. It will manifest Christ alone as the head of the Church.—vv 15, 16.

Evil Associates and their Effects.

I Timothy

May 24

- I. Associating with men of contentious spirit.—I Tim. 2:14.
 1. They engage in work and methods that are unprofitable.—v 14.
 2. They subvert those who hear them.—v 14.
 3. To be under their influence will bring no profit and much damage to the faith of believers.
- II. Associating with men whose conversation is vain.
 1. They increase in ungodliness.—v 16.
 2. Their words are destructive and increase in destruction as does gangrene.—See Marg. Ref.—v 17.
 3. They deny the truth of the Gospel.—v 18.
 4. They overthrow the faith of some believers.—v 18.
- III. Associating with lustful men.
 1. It is dangerous.—v 22.
 2. It is a danger from which one should flee.—v 22.
- IV. Associating with the foolish and unlearned.
 1. Such encourage strife concerning questions of faith.—v 23.
 2. They give no instruction, but should be given instruction.—vv 23-26.

(Concluded on page 153)

EDUCATIONAL

STRASBURG, THE REFUGE OF THE ANABAPTISTS

Harold S. Bender

Strasburg has long been famous for its glorious Gothic cathedral and its marvelous clock, both marvels of human skill in art and mechanics. And if these wonders were not sufficient to attract the traveler, the picturesqueness of "old Strasburg" with its medieval atmosphere and the beauties of "new Strasburg" as the solidly built modern German (now French) provincial capital would compel him to stop for at least a time in this attractive ancient-and-modern city of over 200,000 inhabitants.

When it comes to age Strasburg can vie with any city north of the Alps. Zurich and Basel may claim Roman origin but she can point to a still earlier Celtic settlement which the Romans found and fortified as one of their chain of fortified cities down the Rhine valley. It is easy to understand why men should settle here for the location is strategic along the great Rhine highway where valleys, into the hills east and west, cross and where trade and travel naturally concentrate. So for the last two milleniums Strasburg has been a center of trade, and naturally of industry. And where trade and industry is there follows democracy, liberty and tolerance as well as open-mindedness. As early as 1262 the citizenry won their freedom from the tyranny of a bishop and seventy years later, a democratic revolution won for the craftsmen of the gilds a share in the city government. As a free imperial city Strasburg enjoyed throughout the entire middle ages, and justly so, a reputation for liberality, hospitality, democracy and tolerance as industry, peace and prosperity that had no equal.

Is it any wonder then that the great spiritual awakening of the Renaissance and Reformation found ready entrance here, and that here as nowhere else do we find a gathering of "free sects" and a preaching of free faiths. Apostles of practically every sort and of every reformation sect were to be found here in the

years 1524-35: a mere naming of them is revealing—Storch, Carlstadt, Denk, Schwenkfeld, Sattler, Haetzer, Melchoir Hofmann, Sebastian Franck, Servetus. And earlier Strasburg had been the home

en." In fact there is no record during this entire period of any executions for religion's sake, at least not of Anabaptists. This tolerance accounts no doubt for the fact that as soon as persecutions began elsewhere the persecuted fled to Strasburg for refuge. Unfortunately political considerations at times led to the banishment of certain Anabaptist leaders from the city.

It is with the flight of certain Anabaptist leaders to Strasburg for refuge from persecution that the history of Anabaptism there begins. As first of these came Hubmaier in the autumn of 1525 to remain however for but a short time, long enough to publish some pamphlets and to be banned from the city. In the spring of 1526 came others, an Echsel from Wallis in Switzerland, a Gross from Waldshut, disciple of Hubmaier's. In this year Zurich and Augsburg were energetically "driving out the Anabaptists, many of whom fled to Strasburg, not only to find tolerance but also to find work for their hands, for most of them were craftsmen.

The organization of a well-knit group with regular meetings seems to have been due chiefly to Hans Denk who arrived in early November of 1526 for a short stay of two months, long enough however to exert a tremendous influence. About the same time two men of quite other characters were working with him, namely Sattler and Haetzer. In fact it seems as though at this time Strasburg had become the center of South German Anabaptism after Zurich and Augsburg had become persecutors of the brethren. In the next years almost hundreds of Anabaptists fleeing from persecution in the neighboring Wurttemberg and Bavaria found their way hither. Together with the large number of converts won in the city itself they made a large group.

When Denk and Haetzer and Sattler were banished the leadership fell into the hands of another splendid character and very able leader, Pilgram Marbeck who had come to Strasburg originally from Tirol by way of Augsburg. Marbeck is one of the most interesting and important early Anabaptist leaders, a truly remarkable man—not a priest but an engineer, a genius both in theory and practice. At



Strasburg Cathedral

of the mystics, particularly of the famous mystic preacher, John Tauler. The reformers of Strasburg, Bucer, Capito and Zell, exercised a great deal of Christian charity and tolerance toward those whom they felt to be in error. Zell is even reported to have said "Whosoever knows Christ as his own personal Lord and Savior, the same shall share at my table, and I shall also share with him in heav-

this time he built for the city a new and efficient water-works and laid down a lumber-rafting system that provided the city with wood from the nearby forests for many a year. November, 1531 he

ishment was ordered for all who did not join the state church. Nevertheless many Anabaptists remained in Strasburg for years and it is very probable that John Calvin, who lived here from 1538-41 was influenced by their principles, especially that of strict discipline. He himself married the widow of an Anabaptist martyr. In spite of persecutions, an Anabaptist church was able to hold out in Strasburg down through the centuries until it finally died out in 1875. From Strasburg of course the movement spread out in the early thirties of 1500 to the surrounding Alsatian territory. The churches of Alsace today however are without exception the fruit of later Swiss immigration of the seventeenth century.

Strasburg then has an especial significance in Mennonite History as the most

portant early center after Zurich, a true Anabaptist refuge for over ten years, and the stepping stone for the movement to Holland. It is a pity from the sentimental point of view that there is no Mennonite church in Strasburg today, though there may be one or two families living there.

The pictures accompanying this article represent the cathedral and some of the well-preserved old medieval houses as they are today. The cathedral was building for a century from 1275 on and is one of the most lovely and graceful cathedrals of Europe in spite of the one missing spire. It contains in one transept the famous thirty-foot clock with countless dials and figures, the chief interest of which is the procession of the twelve apostles before Christ which takes place each day at twelve. The "Kammerzell" house is a very interesting old house of the middle ages with a richly carved facade of wood, browned with the sunshine of centuries.

(Next Issue—Augsberg.)

Goshen, Ind.



The Kammerzell, Strasburg

had the privilege of defending his views in a disputation with Bucer, which netted him banishment from the city. About this time Jakob Sturm, the famous burgo-master of Strasburg leaned very strongly toward the Anabaptists.

In the meanwhile Melchior Hofman had come to Strasburg (1529) and shortly thereafter attached himself to the Anabaptists, and became a leader. Because of expulsions in the next two years, he traveled northward spreading the new faith he had found down the Rhine at least as far as Cologne, and in this becoming the father of Anabaptism in the Netherlands. After Marbeck's banishment he became the leader in Strasburg, although for the last ten years of his life, 1534-43 he languished in prison.

At last in 1534, spurred on by the frightened Bucer, the Council took steps to root out the "heresy of the sects" and after a disputation or "Synod" in 1534 at which nearly every leader of the "sects" had the chance to defend himself, ban-

ishment was ordered for all who did not join the state church. Nevertheless many Anabaptists remained in Strasburg for years and it is very probable that John Calvin, who lived here from 1538-41 was influenced by their principles, especially that of strict discipline. He himself married the widow of an Anabaptist martyr. In spite of persecutions, an Anabaptist church was able to hold out in Strasburg down through the centuries until it finally died out in 1875. From Strasburg of course the movement spread out in the early thirties of 1500 to the surrounding Alsatian territory. The churches of Alsace today however are without exception the fruit of later Swiss immigration of the seventeenth century.

Strasburg then has an especial significance in Mennonite History as the most

It is evident that authors among the Mennonite people in the earlier European period were not numerous. This is due to the almost constant attacks made upon them by their adversaries, who used every pretext and means of accusation against them; and who took occasion to misinterpret their teachings oral or written; hence the teachers refrained from setting forth their faith and practice in writing, except under special circumstances. Many efforts were made to destroy such literature, and imprisonment was imposed upon all persons found possessing Mennonite literature and in some sections organized effort was made to destroy it.

The most outstanding Mennonite writer of Europe is Menno Simons; who, under great persecution, continued steadfast until death put an end to his career, but not to his work.

Among the earliest authors in America was the pious Christopher Dock whose treatise on the art of teaching was among the first, if not the first, work of its kind, published in America. Publishing books or papers of any kind in America was greatly hindered on account of the lack of facilities. An embargo was placed upon printing materials and machinery, all of which required to be procured in the old land until the time of the American revolution.

William Rittenhouse, the first Mennonite bishop in America and who was ordained by letter from Germany, was the first paper manufacturer in this country. The Germantown printer, Billmeyer, published the first edition of the German New Testament. The largest book to be published in America at this time was the German translation of the "Martyr's Mirror" published for the Mennonites by the society of "Brethren" at Ephrata, Pennsylvania.

Instead of the production of original literature in this period, there seems to have been an effort made to reproduce the earlier literature of the church in order to facilitate the worship of the church, and promulgate the faith among the rising generations. In this effort the hymn books, confession of faith, and brief church histories were republished for the American churches.

Christian Herr, of Lancaster County Pennsylvania, was a man of literary ability as well as of executive ability in the church. At a time when a division of the church was about to take place, he wrote a defense of the faith.

In the state of Virginia, bishop Peter Burkholder gave himself to the preparation of material for the instruction of the youth in the doctrines of the Gospel and the practice of Christian life. His efforts along this line constitute the most outstanding efforts of the early Virginia period.

In the state of Ohio, preacher John M. Brenneman was the leading spirit in the literary interests of the church. He was an active minister. He recognized the

MENNONITE AUTHORS PAST AND PRESENT

By Magdalena Coffman

need of an avenue to reach men other than the pulpit. His writings are not numerous, but, like that of bishop Burkholder of Virginia, he endeavored to provide literature for the spiritual instruction of the youth, as well as that which would be helpful to the mature Christian. It was due, in part, to the encouragement lent by John M. Brenneman that the publishing interests of the church were undertaken by John F. Funk at that time of Chicago, Illinois.

Hymn Books, Church Histories and other necessary literature was published by the Billmeyer printers of Philadelphia. No permanent church paper had been launched until the "Herald of Truth" was published by John F. Funk, of Chicago about 1864. From that date began the larger literary efforts of the church.

Joseph Summers of Fairfield County, Ohio, a school teacher, became the editor, although not the founder, of the "Words of Cheer," whose founder was Henry Mumaw, also of Ohio. It was Joseph Summers, who endeared himself to children as "Uncle Joseph," in the letter section of the paper. It would be impossible to enumerate the contributors to the columns of the Herald of Truth.

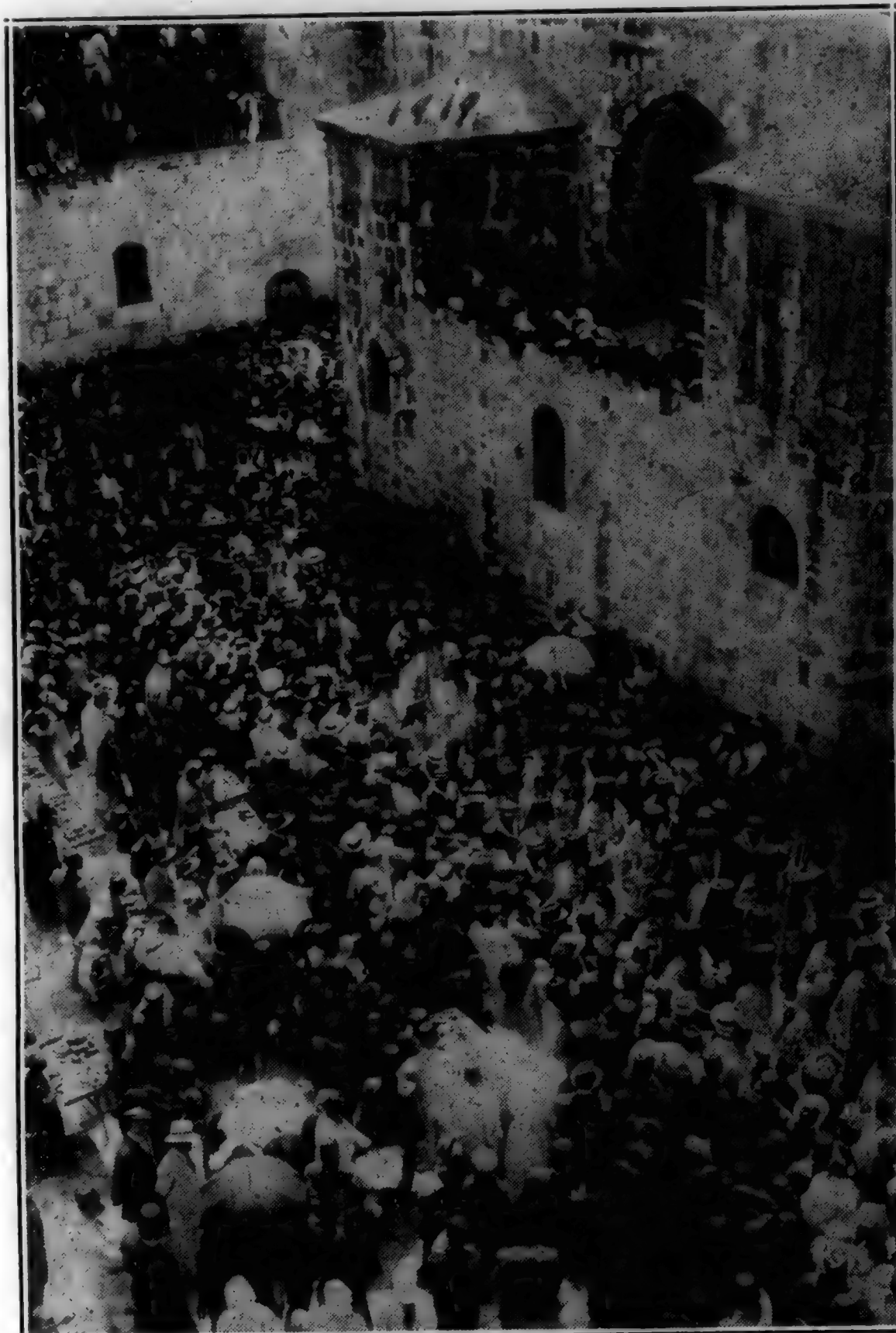
Joseph Funk of Singer's Glen, Virginia, published a small paper for a season, but later his undertakings lay in the direction of producing music books. He it was who published the first volume of English Hymns for the Mennonite people.

John F. Funk published the first volume of Apologetical literature in the English language in a volume entitled "The Mennonite Church and Her Accusers."

In the meantime the churches in Canada were receiving their support from the literary efforts of Benjamin Eby, minister and bishop of the church at Berlin, Upper Canada. It was his work on the faith and practice of the church, with a manual for the guidance of the ministers in their offices, that furnished the basis for the Minister's Manual of today. His "Confession of Faith," Catechism and Instruction for the Young, with several editions of Hymn Books for the church, were proof of his leadership as well as of his ability in literary matters.

The later generations of the Mennonites have produced a larger number of authors since their opportunities and the church's needs of literature were correspondingly greater. The first lesson helps for the

Sunday school published in the early eighties were for many years edited by John S. Coffman. Following his labors in the same line were S. F. Coffman, D. H. Bender, J. S. Shoemaker, Daniel Kauffman, J. A. Ressler, and J. R. Shank. M. S. Steiner gave us one of the first Biographies "The Life of John S. Coffman." C. H. Smith produced the first individual work on Church History; A. D. Wenger,



Easter Procession Entering Church of Holy Sepulchre (page 150)

J. S. Hartzler and J. S. Shoemaker produced books of travel in the Orient. John Horsch published several works of Historical nature having done much independent research work along these lines. Daniel Kauffman and J. S. Hartzler published a "Mennonite Church History."

Of Mennonite editors the following names are prominent: J. F. Funk, J. S. Coffman, A. B. Kolb, M. S. Steiner, D. H. Bender, Daniel Kauffman, J. A. and Lina Z. Ressler, H. F. Reist, Vernon Smucker, C. F. Yake, Allen Christophel, J. L. Horst and C. F. Derstine.

In educational literature, we have N. E. Byers the author of "Sunday School Methods," L. J. Heatwole of "Educational Methods," works on Astronomy and of Weather Calculations for many years. He is the sole astronomer of the Mennonite church.

The present pastor of the Kitchener

church has not allowed his pen to remain idle having published a number of books on topics vital to the Christian life and helpful to his evangelistic work throughout the church.

Today the church is well supplied with literature but the opportunities are constantly increasing as is also the number of rising men and women capable of bearing the title of author of books of ability and quality.

Vineland, Ontario.

THE SPRINGTIME'S GREETING

(Concluded from page 130)

a great anthem that seems soft as any whispered praise.

I have seen spring—a splendid thing—in a suburban town. A shyly colored daffodil, in graceful, tinted gown, is not more beautiful than spring when walking by wee homes. (For spring is only gypsy-like when joyously she roams through forest and through open space—on prairie and on hill!) And I have seen spring on the sea—a glad sea, never still, but changing always, coloring with dawn and sunset light. And I have seen spring in the chill of a swift northern night. I have seen spring in many ways, and every way was fair, for spring is like a lovely girl with sunlight in her hair! But I have never felt her more, in any far off place, than when she met me in the crowd and smiled into my face. A city crowd of poverty and riches and distress—a crowd of groping, wistful folk; that needed her, I guess!

Last autumn time I climbed a hill and felt the world's command. Last autumn time I felt the touch of an Almighty hand, and all alone I met the glow of a gay harvest earth. But, in the city, just today, I saw the land's rebirth. I didn't need to climb a hill; to hurry far from men. I did not long for solitude, my soul was thrilling when I caught a sudden fragrance on the sullen city air, and felt a touch of splendid faith—and knew that spring was there!

Oh, creeping like a little prayer across the avenue, the spring comes very, very close—as tiny children do. And, breathlessly, our spirits reach across the narrow way that makes a dim dividing line across the every day..... And as our fingers touch the sheen of springtime's silver dress we lose all sense of pale defeat, all thought of loneliness. And as we hear the winsome song that joyous springtime hums, our thousand little cares are lost—a happy dreaming comes. A dreaming of the gladness past, of gladness to be. And, like a bird long caged, each heart is suddenly set free!—Christian Herald.

"It did not take an overflowing barrel of meal and a full cruse of oil for three trusting ones to outlive the famine. Just a day's supply at a time carried them through."

ON HOLY SOIL Easter—Christian Glorious Day

By Anis Ch. Haddad

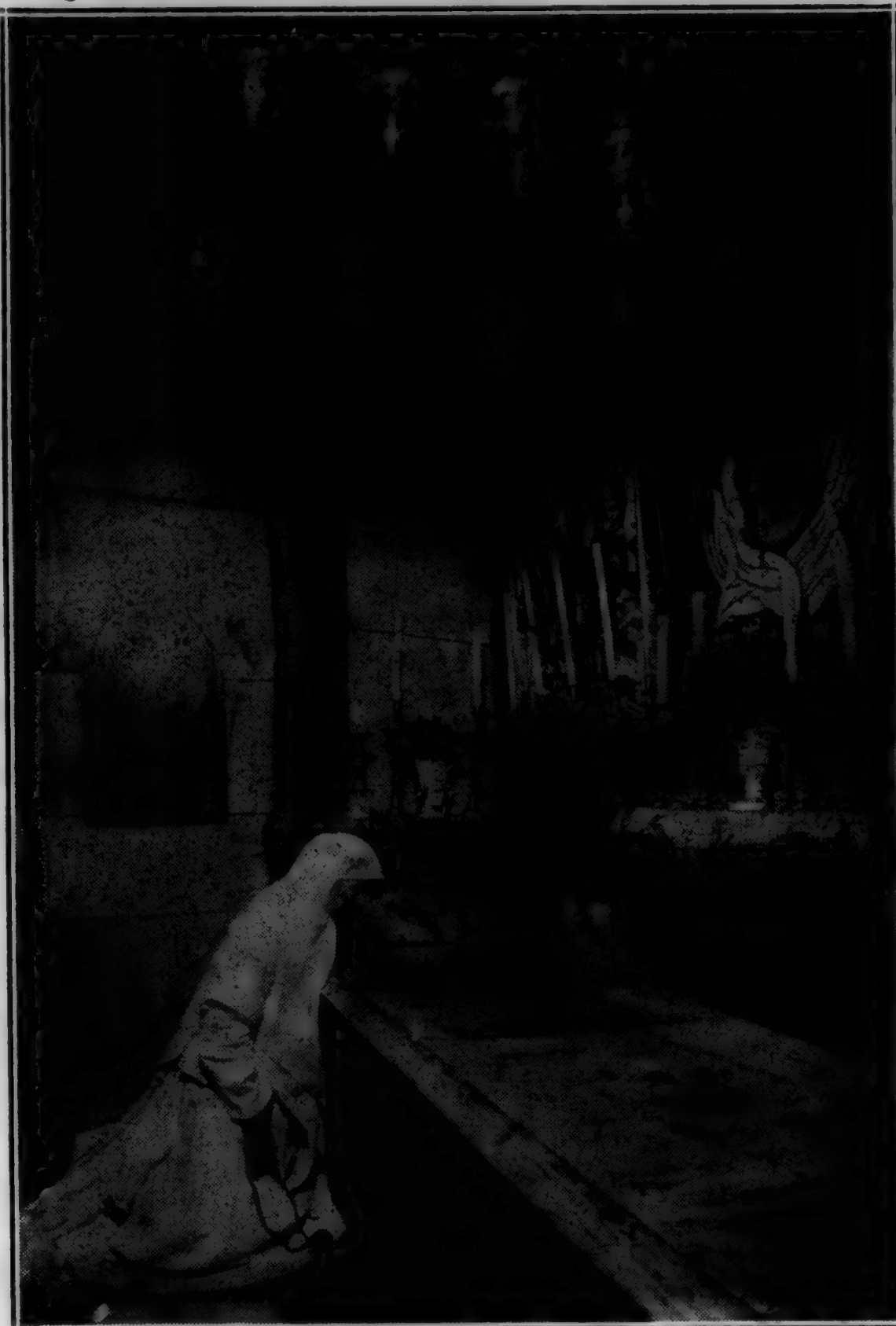
Jerusalem, is the historic meeting place of the three religions; Christianity, Judaism and Mohammedanism. During the spring month of April, the three communities celebrate the holy festivals of Easter, of Passover and of Nabi Musa (The Birthday of the Prophet Moses).

It was Saturday, April 26th, 1924, about nine o'clock at night when we left our home to go to the Holy Sepulchre. The streets were full of people, and there was a still larger crowd when we came near to the great centre of interest. There all was bustle and life. Blazing cressets of pitch fire lit up the approaches, and cast a lurid glare upon the strange scene. Everybody was hurrying to the Church of the Holy Sepulchre.

Priests in black robes and tall cylindrical hats and others with brown robes, rope girdles and tonsured heads were coming and going around us. At the very door of the church dealers in "articles de piete" held a daily market. Vendors of hot tea and coffee were busily plying their trade. In every corner and at the foot of arch and buttress lay human beings snatching a few moments of repose before they should be summoned to the service. Of course scarlet eggs appeared everywhere; and the worshipers told one another the story of how Mary Magdalene, being too poor to make a rich present to the Emperor Tiberius took him a red vanished egg, saying, "Christ is risen," an act which so astonished the monarch that he ceased persecuting the Christians, and ordered Christ to be numbered among the gods. At the sepulchre we all saw the picture of Mary Magdalene offering eggs to Tiberius and it gave a new reality to the customs of the Russians of giving one another blood-red eggs on Easter day, saying to one another: "Christ is risen!"

The scene which now met our eyes was the most extraordinary that I had ever beheld. Not only was a mob of all sizes and ages pressing into the church, but within the building, even around the sacred Tomb itself, were innumerable multitudes of worshipers lying on the pavements, fast asleep, evidently tired out by the ceremonies and watching of the Holy Week. Not all the noise of the crowds coming in, and literally stumbling over them, nor, every now and then, the tramp and clank of the guard marching with fixed bayonets around the church, nothing of all this, not all this put together, moved the weary sleepers. Here they lay, old and young, men, women and children, even infants

with their parents. Where there was not room for one to stretch himself, he would lie or half sit upon his neighbor. Very many held in their hands the long tapers which had been lit that morning at the Holy Fire, and we saw not a few who appeared to have been wanting in faith, when they had tested the virtues of the flames. Their beards and mustaches were singed unmistakably. But they were asleep and unconscious of our remarks and deaf to the tumult around them.



The Lord's Tomb in the Church of the Holy Sepulchre

Pilgrims, tourists, spectators and worshipers were climbing and descending the stairs, kneeling and murmuring devotions, kissing the stair and the cleft in the rock of the icons. Upderneath us, though we were supposed to stand on the hill called 'Golgotha,' were the offices of the Greek clergy and the Chapel of Adam.

We went around from chapel to chapel into the beautiful Greek Cathedral where we were shown the "Centre of the World."

Opposite stood the Sacred Tomb cased in marble; its door hung with innumerable colored lamps. I went into the Chapel of the Angels and then into the sepulchre itself. A Pere Blanc knelt to one side of

me, and a poor crippled man to the other.

Mass is celebrated in the chapel of the Holy Sepulchre daily by different Christian sects. Pilgrims, rich and poor come hither from all parts of the habitable globe. They kneel beneath the thirty-four pendant lamps of gold and silver. They kiss the worn slab of marble which covers the tombs, some of them smiling with joy, some weeping bitterly, some with quiet, business-like devotion as if they were performing a duty. The priest of their faith blesses them, sprinkles the relics which they lay on the altar with holy water, perhaps in which the Patriarch washed the Feet of the Bishops on Maundy Thursday, and one by one the worshipers retire backward through the low portal. I saw a pilgrim bent with many sorrows putting his cheeks silently on the tombstone with a look on his face as if he were a child leaning against his mother's knee! I then saw a little barefoot boy about the age of twelve, come quickly in and try to kiss the stone, but it was too high for him, so he kissed his hand and laid it upon the altar. Afterwards a nun came, slender, pale, dark-eyed, shaken with sobs, the tears running down her cheeks, as she bent to touch her lips to the resting-place of the Friend of Sinners.

The noise became fearfully loud, all the bells of the adjoining convents seemed to be ringing, then the bells in the church itself were furiously rung all at once. Up above, in the Armenian gallery, a huge wooden gong, used as a bell, and somewhere else a metal one, were beaten with hammers.

The Copts and Abyssinians seemed to have begun their service in the little chapel adjoining the sepulchre, and were clanging brass cymbals with festival energy.

It was now 11:30. The lighting of the great dome was being rapidly completed by an army of deacons. The effect of this was magnificent. Besides the blaze of jewelled lamps around the shrine itself, and of countless wax tapers in every direction; there hung from the top of the dome, lamps both colored and white

in beautiful festoons round the galleries to the very summit, and in long swinging lines to gallery and pillar, wreaths of light from the ground, across and across, up to the very top of the vast rotunda. But the most gorgeous display was in the Greek Church, whither we made our way with difficulty. By this time the congregation was nearly assembled. The sleepers were waking, shaking themselves, and preparing to take their part in the coming ceremony, and many a poor child cried on being aroused from its rest.

Small tapers were being lighted and distributed by the Greek priests by the stone marking the "Centre of the World." Here tapers were devoutly received with many

crossings by the worshipers. The profuse gilding of the Greek Church shone with redoubled splendor in the light of the many lamps; and just as we got here the procession entered in the full magnificence of their grandest robes, richest velvets, gold and silver tissue and the Patriarch's crown blazing with diamonds, rubies and emeralds.

The Patriarch, a fine and venerable figure, stood on the steps of his throne, and gave blessings to the congregation, with the three fingers of the right hand lifted up in such a manner as to be emblematic according to Greek doctrine, of the persons of the Holy Trinity.

We proceeded behind the Greek Patriarch into the Church of the Holy Sepulchre. The Church was still crowded as it had been since Thursday midday, or for sixty hours, but we being in the procession had way made for us, and we were placed by the side of the Patriarch's Chair facing straight into the sepulchre. We stood beside the Patriarch, holding enormous candles which were given to us. We looked across the Chapel. In every direction we could see throngs of people right up to the roof all holding candles. My overcoat seemed out of place in such a gorgeous assembly, especially after I had found that the candle grease had run down the front.

Now we moved in solemn procession three times around the grave, the priests singing in Greek "Of Thy rising, O Christ our Savior, the angels of the heaven are singing." Once more the Holy Sepulchre was enveloped in clouds of incense. The Patriarch walked slowly into the sepulchre. There was a hush all over the crowd. A moment later he appeared again and turning to the thousands of worshipers and spectators, shouted in the Greek language "Rejoice, Christ is risen!" At once every one took up the response: "He is risen indeed," and kissed one another. Then all joined in the famous and lovely melody of the Greek hymn "Christ is risen." The Patriarch took an armchair in the church of the Resurrection, and the worshipers surged toward him to give the Easter kiss. There was a sudden wave of enthusiasm over the whole church, the candles were waved in the air, the banners were twisted round and round and the bells in the belfry were set clashing. Then I left the church and took my candle with me to keep as a memento, but tho I burned it a long time, it is still big.

Next day was Easter Day, the Great Feast, and all Jerusalem was astir from an early hour. In fact the Christians had scarcely slept at all. In passing through the streets of Jerusalem to the church, we caught the primitive salutation, as it was exchanged by Syrian Friends meeting each other "Kam al Masieh" (Christ is risen) "Hakkan Kam" (He is risen indeed) and I heard other foreigners salute each other with the very same words in their languages. Everybody was in holy dress. Everybody looked bright and cheerful.

The great feast had brought gladness to all hearts.

There is no need for me to describe our quiet, happy Easter Sunday. How we heard in our Cathedral in Jerusalem, the well-known story of Mary and the disciples at the sepulchre; how we joined in the familiar psalms; and how the Easter hymn, "Christ the Lord is risen to-day" was sung with heart and soul by our congregation.

Perhaps the most beautiful and moving ceremony of the Orthodox Greek Church is that of Easter Sunday. It consists of a procession and a very short service, but it is dignified, stately and reverent. At noon the Patriarch leaves the Greek Convent in solemn procession with all the bishops and priests. Slowly the procession moves through the narrow sun-baked streets. The courtyard is again crowded with people in every possible kind of festive garment, joyous, and colorful. As the procession draws near, the bells begin to clang and the choir sings. Very softly does the cadence rise and fall, very plaintive is the appeal: Kyria Laison. Then the sound of those wonderful bells, there are no bells like them in the world, I am sure! Deep, booming, harsh, barbaric, but thrilling with never-to-be forgotten meaning. And so the procession enters the Holy Sepulchre. (see picture on page 148)

There are the priests in blue, red and gold, a deacon carrying a tray of rose-leaves which he scatters on either side to the people as he passes. Bishops and priests in gorgeous vestments of pale yellow and gold, holding lighted candles. Walking in the midst of them is an Archimandrite bearing the picture of Christ, with the flag of victory framed in a halo of flowers. Last of all comes the tired but happy Patriarch, with his crown and in his left hand a jewelled picture of the Risen Lord.

For a moment the procession stops, the singers are silent and there is a hush among the crowd. The Patriarch holds aloft the picture of the Risen Savior, cries out the same words: "Christ is Risen" and every one makes the response, with cheerful shoutings "He is risen indeed." Then the bells peal, the procession enters the darkness of the church, the Patriarch kneels to kiss the Stone of Unction, and is then conducted to his throne in the Greek Cathedral. The Gospel story of the Resurrection is read by seven priests, each taking up a paragraph one after the other in seven different tongues: Greek, Arabic, Old Greek, English, French and Russian, after which the service concludes with the singing of the "Te Deum." The great crowds melt away but the bells proclaim the message: "Christ is risen. He is risen indeed."

The ceremonies of the Orthodox Greek Church are quite different from those of the Latins. The latter are stately and dignified and usually very impressive. But the Greek services are more like mystery plays, enacting the Gospel Story which they

commemorate. They are not only impressive, but beautiful and inspiring. The ceremonies of the Greek Orthodox Church hold a wealth of meaning which cannot be imagined or understood until one has associated with them. The more often I attended the services, the more I learned to appreciate the Greek Church, so obviously the home of Oriental Christianity.

Perhaps in this very place Christ died for us. But even if we do not know the actual spot where He died, the simple fact remains that here He did die. More than that—that here He lived. That over the hills and in the valleys, along the Temple Courts, His eyes on the unchanging Mountains of Moab, He walked as we walk to-day. And everywhere is holy soil. Here is something in the very air that you feel in no other place.

And yet, and yet, in my deepest heart I was thirsty for the open air, the blue sky, the pure sunlight of the spring, the tranquility of large and silent spaces.

Jerusalem.

A MEMORY

By Katharine Tynan

This is just the weather, a wet May and blowing,

All the shining, shimmering leaves low and high,

When my father used to say: "Twill be the great mowing

God's weather's good weather, be it wet or dry."

Dark were his eyes and his cheeks were so ruddy,

He was out in all weathers, up and down the farm;

With the pleasant smile and the word for a wet body:

"Sure, the weather's God's weather—who can take the harm?"

With a happy word he'd silence all repining

While the hay lay wet in field and the cattle died,

When the rain rained every day and no sun was shining:

"Ah, well, God is good," he'd say, even while he sighed.

In the parched summer, with the corn not worth saving

Every field bare as your hand the beasts to feed,

Still he kept his heart up when other folks were raving,

"God will send the fodder; 'tis He that knows the need."

A wet May, a wild May; he used to rise up cheery

In the gray of the morning for market and for fair.

Now he sleeps the whole year long, though days be bright, be dreary,

In God's weather that's good weather he sleeps without a care.

Now 'tis just the weather, a wild May and weeping,—

Now the blackbird sang and sang 'mid the tossing leaves—

When my father used to say: "Twill be the great reaping;

God send fine weather to carry home the sheaves!"

—Selected by Naomi Blosser.

The Diary of a Bible

January 15—Have been resting quietly for a week; the first few nights of the new year my owner read me regularly, but she has forgotten me, I guess.

February 3—This was Saturday, cleaning-day. I was thoroughly dusted and put back in my place on the table.

February 4—Went to church school, and was used for a few references.

March 8—Received my weekly dusting, and was put back in my old haunt.

April 3—This has been a busy day. My owner led the Christian Endeavor meeting, and looked up many references. She had a hard time finding what she wanted to read.

May 6—In grandma's lap. She is home on a visit. She let a tear drop on Col. 2:5-7.

May 7—In grandma's lap again this afternoon. It's a comfortable spot. Sometimes she reads me, sometimes she talks to me.

May 8—Grandma gone; she kissed me good-by. Back in the old place on the table.

June 3—My owner's brother used me to press a few of his botany specimens.

June 29—Was packed in the trunk with other things for a vacation trip.

July 5—Still in the trunk. I do not see why I should have to come.

July 14—Home again in the same old place on the table, with other books on top of me. I am getting lonesome. No one seems to care for me.—Selected.

BORN AGAIN IN OLD AGE

(Concluded from page 142)

The last two are not of the poorer class and this class it seems are more easily discouraged by friends and relatives. The first, an Italian, has a very nice home. She seemed so anxious to go all the way but later was discouraged by her grown children, some of whom are bankers and school teachers. She comes again and gives liberally to the Lord's work; that she may remain true, is our prayer.

Sister Garcia is the last I will mention. We met her thru some of our members who rented rooms in her house. She was a strong Catholic and has a relative who is a nun. She loves to tell others, even the nuns, why she loves the Gospel and why it should be studied and obeyed. She has been the means of bringing other people to her Savior. She stood for Christ a long while ago and because of what relatives said she wanted to be as one of us but did not care to be baptized. Finally one night after the service she came to us and said she could not sleep and wished to go on and be baptized. It was near the time for the baptismal service when she went to Buenos Aires and was again discouraged. They took her to a play where in United States a Protestant minister was tried for having killed his wife so as to be able to marry another girl. She comes regularly now and we

pray that she may really lay all upon the altar for we know that we are saved only thru Christ who said "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

Carlos Casares, F. C. O.

THE LIFE OF NANCY HASSELTINE JUDSON

(Concluded from page 139)

brave and trustful. On one occasion he made a trip by sea expecting to return within two months. He did not return until the end of seven months. During this time cholera had spread among the natives; war with Great Britain was suspected; Christian friends were coming and going; Ann was calm and hopeful, always leaving the events with the Lord, and in the end her husband was restored to her, although she had had momentous questions to solve and had faced many dangers.

Ten years' work in Burma brought a change to Ann's physical life which needed to be removed. She knew she must go to America for a rest and in 1882, she parted from her beloved husband, leaving him to labor alone for two years. Mrs. Judson left little Emily with relatives in India; on her way to America she stopped a short time in England and Scotland visiting the churches there. During her year in America she refrained from public work as much as possible and kept her body in condition to regain health. At the end of two years she was again with her husband in the beauty and health of her girlhood days. Now she was "at home" again with the work she had longed for and with which she stayed the rest of her life.

During her absence, a second attempt made to establish a mission in Ava was successful. Realizing their dreams, the ardent missionaries sailed up the river to Ava and in due time were situated in a comfortable home. Already Burma was at war with Great Britain. Rangoon had been captured by the British army. The white people of Ava were suspected as being responsible for the war and the men were committed to the death prison. Ann's untiring services which she rendered during these two years' imprisonment of her husband won for her the title, "Heroine of Ava." Their own home was robbed and destroyed. Through Ann's ceaseless supplications to heathen officials, which meant much weary walking and endless sacrifice of her own comfort, the prisoners were kept from death. As often as she could, she walked the two miles to the prison where the prisoners were lying in torture with heavy shackles on their ankles, in the filthy prison. Often she carried them food, at times taking choice dishes, which portrays her thoughtfulness during these sad times. Mrs. Judson had adopted two little Burmese girls and for these too, she was responsible in the terrible time of starvation and sickness. During the first year at Ava, a baby girl came to the distressed parents and little Maria added new

duties to the load which Ann was already bearing.

At length, with the close of the war, the terrible seige of imprisonment ended and freedom was given to the captives. Once more under the protection of the British government, they were safe and happy. They returned to the old home in Rangoon where thirteen years before they had come as strangers. With new hope they returned to the work and the eighteen converts there. But the scene was changed; during the war the mission had been destroyed and the Christians scattered. Four native Christians came to greet them. Rangoon was unfit as a place for taking up the work again and the Judsons and four Burmese Christians removed to Amherst to establish a mission in its wilderness. Prospects were bright.

Mr. Judson was asked to go to Ava with a delegation to negotiate a commercial treaty with the Burmans; upon his refusal it was agreed that a clause should be inserted insuring religious freedom to the subjects of Burma. To this request he eagerly consented and once more he bade farewell to his dear wife for a supposed absence of several months. During this time, Ann, with the help of native Christians erected a bamboo house and two schoolhouses and her efforts in Christian service multiplied. She wrote a happy letter to her husband of the bright future for the work which was encouraging to Mr. Judson, but he little dreamed it was the last letter from his wife. A few weeks later he sorrowfully returned to the new home after hearing of her death through a letter sent by a British official. She had been taken with a fever and her frail constitution, due to the sufferings at Ava, could not overcome it. Friends had buried her under a hopia tree, near the spot where she had landed the first time, and to this sacred grave her husband went weeping. Mr. Judson says of her sacrifices at Ava, "O, with what meekness, and patience, and magnanimity and Christian fortitude she bore those sufferings!" This was the merry Ann Hasseltine of New England, gay and lovely, who had unselfishly given her love and fourteen years of her life to Burma: this is the "heroine of Ava."

Hesston, Kansas.

NOT A BLISTER ON THE PAINT

(Concluded from page 143)

when the fire was at its height, and with flames shooting skyward it was apparent to thousands of anxious onlookers that the structure must shortly collapse.

There was a crash—a roar of flame—and the roof gave way. A pause—a short moment of comparative darkness—and then, high above the roofs of the stores, and caused doubtless by some disturbance to the electrical wires, the light flashed out: "He that believeth on the Son hath everlasting life," and, lower the words, "Jesus Saves."

From the inferno of flame the mission escaped. Its testimony, undimmed, still shone to guide men from darkness to light, from death to life.—Selected.

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL TEACHER

The Junior Teacher's Quarterly As A Help To Junior Teachers

By Alta Mae Erb

Did you ever think how much time and effort it takes to prepare a lesson help? Let teachers ask themselves this question—could I think of all the thoughts and suggestions that are given in the help? Undoubtedly not all of us could. If we could we would need no such quarterly as the one about which I shall write in this article—the Junior Teacher's Quarterly published by the Mennonite Publishing House at Scottsdale, Pa.

The Teacher's Quarterly is a wise provision. I care not how good the Sunday School teacher may be, he can get, I believe, some help in the teaching of Juniors and other children from the Junior Teacher's Quarterly. In order that this article may be of most value to teachers, I have selected one lesson about which to center my suggestions—namely, How Saul Was Converted, the lesson for May 17.

I shall first discuss the helps for the teacher in lesson preparation, and following that the helps for the recitation hour. We must turn to the lesson help to see what the lesson is about and to find the Scriptures that are to be used as a basis, but we must always keep in mind that we are teaching the Bible and not the lesson help. Every teacher will do well to follow the daily readings in the Junior Quarterly. Notice the stimulating remarks given in connection with the readings. But you should not wait until Sunday morning to read the Sunday's lesson. This reading may give you many suggestions, and you have not time on Sunday morning to change your objectives and plans. I would strongly encourage the pupils to read these daily readings too. They are found in the Junior Quarterly which the children have. A good device to motivate this reading would be to give each child a card so ruled as to provide a place for putting in a little mark each day when he has read the Scripture. This card should last for a month. Have them bring their card each Sunday.

After a teacher has read and meditated upon all the Scriptures concerned with the lesson, and has prayed for his message and perhaps selected just what truth he is going to teach, he may well read "The Teacher's Preparation" in the Quarterly. The Lesson Background will help you to get the setting and connections with the previous lesson or lessons. Read all the

Scriptures that are referred to. Read the lesson story. How many details are given that you had not thought of? A rereading may often be in order. Then tell the story aloud. Read the illustrations. If you plan to use them, tell them aloud to make sure that you have them. The Practical Lessons may be read, but remember not to depend upon them for your lesson aim or message. Get that right from God and His Word in view of the needs of your class. The theme that impresses me now for a class I have in mind is, What it means to be converted—a new man—all things are different. Show what Saul was before and after his conversion. Likewise any man is a new creature if he be in Christ. (Golden Text).

The questions given for the children to answer are suggestive to the teacher. Try to answer them in your own mind. They will stimulate you to more thinking on the lesson.

Personally, I think the Lesson Background and the Lesson Story as told in the Quarterly on this lesson are excellent helps. Always enliven the story. If you are to tell it to the class, tell it well. Even if you have asked a child to be prepared to tell the story this Sunday, you must be prepared to fill in detail. Plan at just what points of the story the illustrations are to be told. Above all things, do not plan to tack the lesson truth on the end. Make it stand out just as the story is being told. You will then have no difficulty in holding the children's attention as you try to present a personal truth to them. Children will often dislike and fail to heed a moral or truth tacked on to the end of a story.

Now to what purpose can I use the Quarterly in the recitation hour? Here is the greatest abuse of the Quarterly. Don't begin at the beginning and read it thru with the children. Should the Golden Text be given first because it stands first in the Quarterly? No; we must wait till we have come to the place where it means something. Then it is easy to see why it is called golden, and it will be much easier to get it into the memory. It is much better to memorize a Golden Text during the week following its presentation than before, for then it means more. Do not read the Thoughts on the Golden Text to the children. If you desire to use them,

tell them. The lesson approach is for use in getting started in class. This is always a critical point. Plan to launch right into the lesson and get the attention of each pupil from the very start. You will go far toward losing or gaining the attention of your pupils in the first minute.

Now the lesson approach in the Quarterly is suggestive only. It may not be the best approach for you, but it will help many a teacher. It is far better to begin exactly as the editors have written in the lesson approach than to ask questions like these: "Well, what is the lesson about to-day? What is the time? The places? The characters?" The lesson setting as given on page 36 is not for class use. I question the wisdom of reading all the practical lessons on page 40. At times some of them may be used and again none. The questions for children to answer could be used for review either this Sunday or the next. Or the superintendent might select several of them to use in the review period after the classes reassemble together. The suggestions given under "Something To Do" are very suggestive but only suggestive. You will no doubt think of other things to have the children put in the notebook. The device suggested, however, is very good. Have each child keep a notebook and put in at least one thing for each lesson. For this lesson I should ask (not compel) each child to draw the route as the Quarterly suggests, and then under two heads, The Old Creature and The New Creature in Christ, I would have them note points that we developed in class under Saul Against Christ and Saul In Christ. I would require the notebooks to be brought to class each Sunday, but do as much of the work as possible at home. Use the notebooks on review Sunday. You say this takes too much time and energy? The reward of actual accomplishment is worth it. Try it.

The Blackboard Lesson could often be used effectively in the review period. Let the children build it up with books closed. The final lesson may differ from the one given in the Quarterly. The pictures could be used at the proper place in the story. Be sure to bring your illustrations and pictures into the story at the proper time. Do not save them till the end. The definite prayers of the Quarterly are very suggestive. Do you pray before your pupils? Prayer is perhaps the most effective with Juniors if it comes at the close of the recitation period. You know why. Read the prayer on page 39.

Even now I have not mentioned all the

helps found in the quarterly, but you can find them. A lesson help should not be very prominent during the recitation hour; use your Bible. But let the help function to its fullest extent in your preparation. And even here the teacher who gets only what is in the lesson help, without the help of the Holy Spirit, is sure to fail in the fullest sense of that unpleasant word. Depend above all else on God. I thank you, readers, for the encouragement you have given me in writing these articles. I certainly desire that they be helpful. I would be very glad to be remembered in prayer. And if any one desires me to write upon any phase of Sunday school teaching that I have not yet written on and upon which I am at least somewhat qualified to write, I will do so if you write to me. May the teachers using the Junior Teachers' Quarterly appreciate it more fully and use it to greater success is my prayer. If any one should get an idea for the improvement of the Quarterly the editors, I am sure, would be glad to hear from you.

Hesston, Kansas.

THE WORKERS COLUMN

(Concluded from page 145)

- V. Associating with false leaders, who live for selfish ends.
1. Their character is not Christ-like.—4:1-4.
 2. Their religion is empty form.—v 5.
 3. Their influence is evil.—v 6.
 4. Their effort is to lead astray.—v 6.
 5. Their labors will never lead to the truth.—v 7.
 6. Their end will be to perish as enemies of God.—vv 8, 9.
 7. The only safe course is to turn away from them.—v 5.
- VI. The safe course for believers.
1. Continue in the things that are given by the Lord's apostles.—3:2.
 2. Hold fast to the Scriptures.—4:14-17.

The Help of the Spirit.—Romans 8.

May 31

- I. Walking after the Spirit.
1. Relieves from condemnation.
 - a. Because the life in Christ has made free from the law of sin and death.—vv 1-3.
 2. The righteousness of the law has been made possible by walking after the flesh.—v 4.
- II. Spiritual mindedness.
1. They that are after the Spirit mind the things of the Spirit.—v 5.
 2. Spiritual mindedness is life and peace.—v 6.
 3. The carnal mind is death and enmity against God.
- III. The indwelling of the Spirit.
1. They are in the Spirit in whom the Spirit of God dwells.—v 9.
 2. Those who have not the Spirit of Christ are none of His.—v 9.
 3. If Christ is in the believer the body is dead because of sin.—v 10.
 4. The Spirit in the believer is life because of righteousness.—v 10.
 5. He that raised up Christ from the dead shall also quicken the mortal body by His Spirit that dwells in the believer.—v 11.

- IV. The obligation to the Spirit.
1. Those, who through the Spirit mortify the deeds of the body, shall live.—v 13.
 2. Those who are led by the Spirit of God are the sons of God.—v 14.
- V. The blessings of the Spirit.
1. He enables those who have received the Spirit of adoption to say, "Abba, Father."—v 15.
 2. He bears witness with the believers' spirit that they are the children and heirs of God, and joint heirs with Christ.—vv 16, 17.
 3. The Spirit enables the believer to wait for the coming glory while enduring tribulations.—vv 18-26.
 4. The Spirit helps the infirmities of the believer in prayer, and inter-

MOTHER'S CHAIR

The moonlight through my window shines,
Across her old wheel-chair;
It seems that in a vision then
I see her sitting there.
A tender smile upon her face,
She slips across the years,
And seems to say, "I'm happy, child,
So wipe away your tears."

What tender memories still cling
About that old wheel-chair;
I see the aged, wrinkled face
All framed with silver hair;
The dim, gray eyes look up at me
With welcome all aglow,
The slender hands reach out to clasp
My own, as long ago.

I see her bent and feeble form
Within her old wheel-chair;
My eager arms reach out to clasp,
And find but empty air;
Ah, how I long for her, and miss
The voice I loved so well;
My hungry heart cries out for her
More oft than I can tell.

And yet I would not call her back,
Although my heart is sad;
Because her work was finished here,
And she, I know, is glad.
But when the Lord has called me home,
I'll thank Him for His care,
And then—I'll greet the one who once
Sat in the old wheel-chair. —Selected.

cedes for him according to the will of God.—vv 26, 27.

5. He joins with all things to work for the good of the believer.—v 28.

What One May Learn of Christ in a Christian Home.—Colossians 3, 4

June 7

(Junior)

- I. By observation one may learn Christian conduct.
1. Esteem and honor observed in the conduct of the Christian wife.
 - a. She is submissive to her own husband.—3:18.
 - (1) He is her head, in whom she delights and whom she reverences.—Eph. 5:22, 23, 33.
 - (2) Her conduct is an example of how the Church should love, honor and submit to Christ.—Eph. 5:23; I Cor. 11:10.
 2. Loyalty to right and duty, exemplified by the wife.
 - a. She has but one husband,—her own.—v 18.

- b. She is submissive to her own husband and not to any other.

- c. A breaking of her trust, or misplacement of her affection is wrong because it would go beyond her right.—She has but one husband who may be called her own.—The Church has but one Head whom she may call her Own.

3. Love, manifested in the character of the Christian husband.—3:19.

- a. A love which is shown by care and sacrifice on the part of the husband for his wife.—Eph. 5:24-31.

4. Kindness, revealed in the relation between husband and wife.

- a. There is no bitterness in the conduct of the husband toward the wife, but gentleness and kindly consideration as an expression of greatest love.

5. Obedience, as observed in the conduct of Christian servants.

- a. Godly obedience.—3:22.

- (1) Not obedience through fear, as of eye service.

- (2) Service that springs from a sense of serving God by being ready and faithful in every duty.

- b. Hearty obedience,—from the heart.

- (1) Because it is a duty to God to be faithful.—v 23.

- (2) Because only hearty duty will be honored and rewarded by God.—v 24.

- (3) Because any lack on the part of the servant in faithful obedience to his master would be unfaithfulness to God and would be rewarded by Him accordingly.—v 25.

6. Honesty, as shown in the attitude of a master toward his servants.

- a. He recognizes the worth of his servants.—4:1.

- b. The master gives a just reward for the labor expended by his servants.—4:1.

7. Trust in God, on the part of all Christians in the home.

- a. They pray to God.—4:2.

- b. They remember in prayer those who are in need.—v 3.

3. They are interested in and pray for the spread of the Gospel.—v 3, 4.

4. They walk and talk as Christians who will exert the best influence over others to reveal Christ to them.—vv 5, 6.

- II. By practice, one may learn to know and enjoy Christian conduct.

1. On the part of children in the home.

- a. By obedience to parents they learn obedience to God.—3:20.

- b. By the loving direction of parents they may learn the loving care and blessing of God over them.—v 21.

Modern Moslem Persecution

The Rt. Rev. J. H. Linton, who has the episcopal oversight of the work of the Church Missionary Society in Persia, tells of a Persian Christian who said: "I would be willing to be put to death for my faith. Indeed, I would rejoice to be counted worthy of martyrdom. That would never make me hold back. But that is not the way of Islam today. And what I do find hard is the loss of old friends and relatives who now cut me in the street. And what I should fear more than death would be to be expelled from my home and my town, to see my wife and children driven to destitution, and myself an outcast from society."

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

Y. P. M. Editor

Have You a Live Meeting? Of what nature does the life consist? There may be a live game of ball because of physical energy and the gaming spirit, but that is not spiritual liveliness. There may be a live literary program or a match team for a debate, but neither is that life in the inner man. There may be live sociability, as there ought to be, but even that can be only of a secular nature and not savor of spirituality. Some of the elements of a live meeting should include first of all a heart in touch with the Lord so that worship and praise are spontaneous and make every song and every prayer and every helpful saying a real blessing to be enjoyed in the soul. Neither words of songs and words of prayers and words of eloquent speech in the program, nor harmonious sounds in the singing, can make the meeting alive spiritually, unless the element of life is put into them first by hearts in living touch with God.

How Much Earnest Endeavor Are We Putting into Our Work? When the Young People's Topic is the result of a last minute preparation on the part of the leader, and he hastily gathers up some impromptu speakers and singers and begins to strain out an enthusiasm to stir up an interest, there is great danger that the meetings are on the road to the graveyard. Or perchance the leader has been faithful in preparation and has assigned important topics to others for preparation, but when the meeting has been called and the ones on duty have been summoned to perform their part, the empty sound of the "excuse me" speech that is made testifies against the one on duty that he or she has lost a deep sense of devotion to God by lack of faithful effort in preparation.

It is not the deep theological discussion and the ability displayed in scholarly words, not even the highly finished musical demonstration, and a program full of numbers and action; but a spirit of faithful devotion to duty which does the best possible with each part and brings those elements of devotion into all the activities of the meetings—this makes a meeting acceptable to God and a blessing to men.

Study the Scope of the Topics for the Month. The full import of these topics cannot be carried out and received into our lives without doing something that will make us stronger for God and prepared for every good work. Look well to a **holy life** and you will be prepared for **companionship** with the great companion. Such companionship with Jesus will regulate us in our association with others and preserve from the evils about us. The **Holy Spirit** is given to meet the great need of humanity. It is well that our young people are conscious of how much they need Him and that they meet the conditions whereby they may have Him in their hearts. Youthful Service for the Lord is sure to bring forth a strong church in the future. Seek to secure that service in the boys and girls in your community.

"But ye beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keeping yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto Eternal life."—Jude.

THE CHANGED CHARACTER— SANCTIFICATION.—II Cor. 3:18; I Pet. 5:6-10.

Topic for May 10

MOTTO

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

MEDITATIONS ON THE TOPIC

I. Are You Living a Sanctified Life?—How you answer the question will depend on what you mean by sanctification. You ought to understand what the Scripture means by it if you would answer the question rightly.

No one can live a sanctified life until he first receives sanctification. No sanctification would be possible if there had been no one to redeem us from sin so that we may become holy unto God by the credit of Jesus' sacrifice. If we are ready to receive Jesus Christ by faith, the sacrifice is so credited to us that we are imputed as accepted and holy. What

God imputes He also works in us. We are counted as separated unto God by faith in Christ Jesus and we are no longer a part of the world of sin. What God counts on He makes possible for us to make real by the grace which He works in our lives. "It is God that worketh in you both to will and to do of His good pleasure." We are, if God's children at all, sanctified already at the time of our conversion (I Cor. 1:30). But our standing of perfection in Christ Jesus has not been wrought in our conduct until we have had an opportunity to fulfill in our actions the things that have been ours by appropriation. The difference of degree of holy action in different believers may not affect their standing at all. We cannot carry out an action until we have the understanding of what the will of God is for us. The different degrees of understanding are recognized by the Lord as a fact in his church here below and He makes provision for the same (Eph. 4:11-16).

If we are walking in the light and are hungering and thirsting after righteousness as we ought we are learning more

and more perfectly how to work out in our conduct the good things God would have, and hence, our sanctification is being fulfilled in greater and greater perfection. But if we turn aside from the attitude of an obedient devoted child of God to rebellion and carelessness, our sanctification is hindered and we are in danger of our standing also being affected to the destruction of our soul (I Pet. 2:11, 12).

II. The Text.—II Cor. 3:18.—This passage makes plain that we must be in the attitude of an open heart before God that we may behold God's glory through the Spirit and be changed from glory to glory.

I Pet. 5:6-10.—This further declares that we are in need of being "stablished, strengthened, settled." Such is wrought with the assisting providence of suffering as well as by the instruction of the Word, while God works in us what we, in all humility and submission, allow Him to work.

OUTLINE STUDY

I. What is a Sanctified Person or Thing?

1. A Separated one:
 - a. From evil.—I Thes 4:3-5; Ex. 19:10; Heb. 10:10, 14, 29.
 - b. Unto good.—II Tim. 2:21; Jno. 10:36.

II. The Changed Character.

1. Its Standing in Christ.—I Cor. 6:11; 1:30; 1:2.
2. Its Progress in fulfilling His will.—I Thes. 3:12, 13; 4:1.
3. Its Completion.—I Thes 5:23; I Thes. 3:13; Phil. 3:12, 14.

III. How Are Men Sanctified?

1. By the work of God.—I Thes 5:23.
 - a. Through Christ Jesus.—Heb. 10:10; Eph. 5:25, 27.
 - b. Through the Holy Spirit.—I Pet. 1:2; Rom. 8:2.
 - c. Provisions of grace.—Heb. 12:10, 11; Eph. 4:11-16; I Pet. 2:2.
2. By the co-operative response of men.
 - a. Receiving God's gift.—Jno. 1:12.
 - b. Exercising ourselves in the work of cleansing.—I Jno. 3:3; II Cor. 6:17-7:1.
 - c. Submitting to God.—I Jno. 2:4, 5; Rom. 6:19-22.
 - d. Receiving the Word.—II Tim. 3:15-17; Jno. 17:8, 14, 17.
 - e. Diligence.—II Pet. 1:5-8; Heb. 12:14.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Sanctify".
2. A Life Well Pleasing to God.

For Young People

1. Who is Sanctified?
2. How God Brings About Sanctification.
3. Every Christian is Already a Saint.

For Older People

1. Our Part in Sanctification.
2. The Finished Sanctification at Christ's Coming.

PERSONAL THOUGHT

Am I "walking worthy of the Lord unto all pleasing" so that my life is made more after the holiness of God?

SEED THOUGHTS

"Sanctification is brought about in the life of the believer by his separating Himself from all that is unclean and unholy, and by presenting, continually and constantly, the members of his body as holy instruments unto God for the accomplishment of His holy purposes. Thus by these single acts of surrender unto holiness, sanctification soon becomes the habit of life."—Evans.

Herein lies the secret of a holy life—the momentarily appropriation of Jesus Christ in all the riches of His grace for every need as it arises.—Evans.

THE GREAT COMPANION—HOW TO LIVE WITH HIM.—Heb. 2:8-18; I Jno. 1:1-10.

Topic for May 17

MOTTO

"If we walk in the light as he is in the light, we have fellowship one with another."

MEDITATIONS ON THE TOPIC

I. Living With Jesus.—There is nothing so excellent as the privilege of fellowship with the greatest and best characters. The disciples whom Jesus chose to be with Him were men with a rare opportunity and they were richly blessed by accepting the opportunity. But even with the opportunity they had there were many things that they did not enter into till a later day. Judas did not truly enter into the fellowship of his Master as did the others and hence lost his place.

In order to live with Jesus and enter into His true character, there must be such a desire to learn of Him that we are ready to receive His Word and continue in it. This will enable Him to make us new creatures and lead us by His Spirit into all the things of God which He enjoys and does.

Living with Jesus means a forsaking of all that in any way hinders us in a close walk with Him or that mars His feelings. Self denial is the one great step into true discipleship. With true self denial follows obedience to all that He commands us. Obedience comes from love in all fellowship with Jesus. Any other kind of obedience does not bring us into His heart life at all. Any living with persons out of harmony with the life purposes of one another is not real living. Real living is only possible to those who are truly alive. None are alive in Christ without a change of their life by regeneration. There is no fellowship with a person and the dead body of a man. Neither can there be in Jesus and sin.

II. The Text.—Heb. 2:8-18.—Here we see how Jesus made it possible by His death to bring us into such a relation that we might be in glory with Him.

I Jno. 1:1-10.—This passage shows plainly the falsehood of a pretended fellowship which lacks the way of light because it walks in darkness.

OUTLINE STUDY

I. His Name Shall be Called Emmanuel."

1. God with us.—Matt. 1:23; I Tim. 3:16.
2. He was made like us.—Phil. 2:7.
3. He was subject to temptation and suffering.—Heb. 2:18; 4:15.
4. He was acquainted with sorrow and grief.—Isa. 53:3.

II. His Name Shall be Called Jesus.

1. He is the Savior.—Matt. 1:21; Jno. 1:29.
2. He is able to save to the uttermost.—Heb. 7:25; 9:24-28.

III. His Character is Altogether Lovely.

1. Worthy of the high position of Priest.—Heb. 7:26.
2. A name above all others.—Phil. 2:9-11.

IV. Our Preparation for Companionship.

1. Blood washed.—Rev. 1:5, 6.
2. Regenerated.—II Cor. 5:17.
3. Adopted.—Rom. 8:15.

V. The Companionship with Christ.

1. Of Righteousness.—I Jno. 1:7; Eph. 5:8-16.
2. Of Lowliness.—Phil. 2:3-8; Matt. 11:28-30.
3. Of Compassion.—Col. 3:12, 14.
4. Of Service.—Matt. 20:26-28.
5. Of Glory.—Rom. 8:17, 18.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Fellowship".
2. Jesus as the Best Friend.

For Young People

1. What We need in a Companion.
2. What Jesus is to the Friendless.
3. Our Duty in Companionship with Jesus.

For Older People

1. God With Men in the Person of Christ Jesus.
2. Men Fitted of God for Companionship with Himself and His Son.

PERSONAL THOUGHT

Do I know how much the fellowship with Jesus is hindered by false professions of religion? Can I take the things I delight in with me before Jesus? If not I cannot enjoy all that he enjoys.

SEED THOUGHTS

To know Jesus Christ for ourselves is to make Him a consolation, delight, strength, righteousness, companion, and end.—Cecil.

Just in proportion as the soul is in fellowship with the Lord Jesus, in communion with His will, shall we trace His leadings, hear His voice, and understand in part.—Anna Shipton.

If washed in Jesus' blood,
Then bear His likeness too,
And as you onward press
Ask "What would Jesus do?"
—F. R. Havergal.

Thou my everlasting portion,
More than friend or life to me,
All along my pilgrim journey,
Savior let me walk with thee.
—Fanny J. Crosby.

MY ASSOCIATES.—Prov. 4:14-19; 13:20.

Topic for May 24

MOTTO

"He that walketh with wise men shall be wise, but a companion of fools shall be destroyed."

MEDITATIONS ON THE TOPIC

I. What My Associates Should Be.—Associates give and receive. They give of their own selves and character to others by their influence and they receive

from others of their character and life. This fact should make the consideration of my associates a very important matter. I cannot afford to be so closely connected with the vile and unclean as to become contaminated with the evil emanating from them toward and upon me. Unless my heart and life is pure there is danger that I poison the streams of life in all that come in close and intimate contact with me.

However there is a manner in which the spiritual person may come in contact with evil persons without defilement, but rather for good to both he and they. It is when, like Jesus, we seek to save them, losing no sight of their sinful condition but rather seeking to have them brought to a saving knowledge of the truth. It is when, like Jesus, we do good to them and visit them in their affliction in an unselfish spirit.

Whenever our association with others becomes a yoke by which we are drafted to pull a load of evil doings together, then we are in a dangerous position and destroy ourselves and our power to do good and to please God. "Avoid all appearance of evil" is a good motto. The word "appearance" means more than just what appears to be evil and is not, but it refers to a specie of seed germ of evil, however innocent looking, that is sure to bring forth an increase if given place. Avoid all association in which we encourage the seeds of evil to germinate.

II. The Text.—Prov. 4:14-19.—Wicked associations are especially shown forth in their evil light while the way of the righteous is shown in its glory.

Prov. 13:20 is our motto. It plainly sets forth the power of associates over a person. If we would be wise we must follow the way of those who also seek wisdom. If we do not there is no other result than that we inherit the folly and calamity of the foolish and wicked.

OUTLINE STUDY

I. Not to be in Partnership with Evil.

1. Not walking in their counsel.—Ps. 1:1; Prov. 1:10; Mic. 6:16; Rom. 16:17, 18.
2. Not standing in their ways.—Prov. 4:14, 15; Prov. 12:26.
3. Not sitting in their seat.—Jer. 15:17; Prov. 14:7.
4. Not yoked in the same yoke.—II Cor. 6:14-16.

II. Dealing with Evil Persons For their Good.

1. Seeking to heal the sin-sick.—Lk. 5:29-31; 15:1-7.
2. Not fellowshiping the ungodly professor.—I Cor. 5:11.
3. Not to altogether withdraw from the world.—I Cor. 5:9, 10.

III. To Be Intimate and in Partnership with the Godly.

1. In conversation.—Mal. 3:16; Ps. 55:14.
2. In companionship.—Ps. 119:63.
3. In unity of work.—I Cor. 1:10; Phil. 1:27.
4. In worship.—Col. 3:16; Heb. 10:24, 25.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text words, "Partaker," "Fellowship".
2. The Best Associates.

For Young People

1. Helpful Associates in Business.
2. Wholesome Associates for Home Making.
3. Principles of Righteousness to Cultivate in Association with Others.

For Older People

1. Associations to Avoid.
2. Standards to Uphold While Meeting the Sin-sick and Defiled.

PERSONAL THOUGHT

I owe it to my Creator, to myself and to my fellowman to be such a person as will be fitted for the companionship of the purest and best. Jesus makes it possible. I must avail myself of my opportunities in Christ.

SEED THOUGHTS

Tell me with whom thou art found and I will tell thee who thou art.—Gothie.

It is the best to be with those in time whom we hope to be with in eternity.—Fuller.

Evil companions are the devil's agents whom he sends abroad in the world to debauch virtue and to advance his kingdom; and by these ambassadors he affects more than he could in his own person.—A. Horneck.

No company is preferable to bad, because we are more apt to catch the vices of others than their virtues, as disease is far more contagious than health.—Colton.

The thoughtless others thoughtless make. The brave make others brave.
—A. M. Lord.

THE NEED OF THE HOLY SPIRIT

Jno. 16:7-15; Rom. 8:1-9.

Topic for May 31

MOTTO

The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

MEDITATIONS ON THE TOPIC

I. God Supplies Our Need.—Every good gift and every perfect gift is from above." The loving Creator has always been ready to care for the needs of humanity. We see it in the numerous gifts that come to our hand from day to day both in the material world and in the spiritual world. We receive our daily bread because God has seen fit to supply the needs of our bodies. We receive the association of fellowmen because God saw in the beginning that "it is not good that the man should be alone." We receive forgiveness of sin because God has had compassion upon the helplessness of fallen men. Just as a father pities his own children and is ready to give them what they need, so much more is the Heavenly Father compassionate and ready to give the Holy Spirit to them that ask Him.

The need of the Holy Spirit in our lives is very great. What would we be in this age if the Holy Spirit were not present to put a check upon the conscience of men and make them to seek the face of a Savior? "No man can come to me except the Father which hath sent me draw him," saith Jesus. It is the Father who sends the Holy Spirit in the name (Jno. 14:26) of Jesus Christ who is blessing the souls of men today, through the work of the Spirit in men. When men so respond to conviction of the Spirit as to be made the sons of God, He then comes to dwell within them and to possess the right to guide and comfort them in all the ways of life. To those in darkness the sacred page is illuminated by the help of the Holy Spirit. The Spirit enables those who are weak to gain victories over the strongest foes. He is the prime mover of every good work which is carried forward in the name of Jesus and there can be no success without this blessed leadership.

II. The Text.—Jno. 16:7-15.—This text reveals how the Holy Spirit takes a po-

Our Illustration Corner

By J. D. Mininger

"Without a parable spake he not unto them."—Matt. 13:34. "To make all men see."—Eph. 3:9.

The Changed Character—Sanctification.

May 10

"A Western Bronco Converted."

In Kansas City a poor father of a large family was afflicted with cancer. Thru the reading of the Gospel of John given him by a city missionary this man was converted to Christ. Before this, he was grouchy, and the wife had an awful time to put up with him because it seemed every thing that she did in an attempt to please and comfort him proved a failure.

But now, that he had opened his heart to Christ, though he was an intense sufferer, everything seemed all right with him. The cancer had so eaten away at the roof of his mouth that he could scarcely speak, so as to be understood. He did say to the writer though, how that he used to be as wild as a "western bronco." Just before the close of his earthly career, the writer received word that he was to come to this home at once; upon arriving there I found the man approaching the "valley of the shadow of death." I inquired if he had any more to say. "Simply this," he replied, "I hope that when you will get to the place where I am now, that God will be as gracious to you as He has been to me, and I know He will be." Well might he have sung:

"What a wonderful change in my life has been wrought

Since Jesus came into my heart,
I have light in my soul for which long I have sought,
Since Jesus came into my heart."

The Great Companion—How to Live With Him.

May 17

"A Long Walk to a Long Home."

I doubt if ever any person had longer and more precious companionship with the "Great Companion," than the man Enoch. He walked with God at least **three hundred years as a father.** See Gen. 5:22.

One thing we know about this "man. That is that he was agreed with God for "how can two walk together except they be agreed?" That is the one great secret of companionship with God. Then we can say as does the Psalmist, "I esteem all Thy precepts concerning all things to be right." Psal. 119:128.

The result of this blessed companionship on the part of Enoch was that **"HE HAD THE TESTIMONY THAT HE PLEAS-ED GOD."** After all, everything else is of little consequence in comparison with that. May we have the same witness within ourselves.

My Associates

May 24

A "Slum-home" in the Country.

The writer was holding meetings in one of the states of the middle-west. During

sition of fellowship similar to the fellowship which Jesus had with the disciples while He was with them. He is also shown to be one who helps the human race in its fallen condition and leads the responsive soul into the way of saving grace.

the course of his visitation work, he entered a home similar to a slum home in our larger cities. It was learned that the man at the head of this home was the son of a well-known minister.

I was informed by this minister that when his son was growing up, he insisted in associating with certain ungodly companions and this slum home was the result. No wonder God says, "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed."

The Need of the Holy Spirit

May 31

The Importance of Fire in the Fire-box.

A railroad steam engine may be equipped with all the most modern improvements known to science, may be made of the most costly material but if there is no fire in the fire box and if it should be found out on a track somewhere it would be utterly powerless and besides might become the cause of a serious wreck.

In like manner, a professor of Christianity may have a beautiful personality, splendid ancestors, an excellent education and unusual talents, but if he is minus the "fulness of the Holy Ghost," he may become a stumbling block rather than a help to the cause which he has espoused.

Says Paul, "The carnal mind is **enmity against God; for it is not subject to the law of God, neither indeed can be.** So then they that are in the flesh (no matter how cultured it may be) cannot please God."

Serving God in our Youth

June 7

When the "flappers" Lost Out.

A certain Mennonite family lived in a non-Mennonite community, and when fall arrived the children started to school in this strange community. One of the children was a daughter of high school age, and true to her convictions she started to school wearing her devotional covering, a neat plain bonnet, while of course most if not all the other girls in her class were of the "bobbed hair" kind.

When the day came for class organization, who was elected president of the class but the girl who was true to her convictions as aforesaid. She had learned to respect the teaching of God when He says, "Them that honor Me, I will honor." Well might this young disciple have said and sung:

"Ashamed of Jesus! that dear Friend,
On Whom my hopes of heaven depend?
Ashamed of Jesus, sooner far
Let evening blush to own a star."

Rom. 8:1-9.—Shows particularly how the Holy Spirit enters into the great need of man as a slave to sin and lifts him from bondage to the place of power and victory over every foe.

(Continued on page 158)

CURRENT EVENTS

Big Brewery Padlocked.—New victories are being recorded daily in the fight to make New York City dry, one of the latest being the padlocking for four months of the big Ebling brewery, officials of which had pleaded guilty to making and selling real beer. The company is prohibited under the decree, which is estimated to cost the company \$250,000. It also faces penalties of \$170,00 which the Treasury Department may recover through suits. Such punishment discourages violation of the Volstead Act.

With the Archaeologists.—Another astonishing discovery has been made by the archaeologists who are digging up the soil of Egypt in every direction—this time under the very shadow of the great pyramid of Cheops. The party of Americans known as the Boston-Harvard expedition has uncovered a very venerable and interesting tomb, which will probably turn out to be more than five thousand years old. It lies at the edge of the causeway that leads to the pyramid of Cheops, at the bottom of a stairway excavated in the solid rock to a depth of seventy or eighty feet. After a hurried examination of the sarcophagus and funeral furniture in the tomb, the discoverers sealed up the opening to await the return of Dr. Reisner, the director of the expedition, who is now in this country. Enough has been seen to make it safe to say that the tomb is of the period of Seneferu, the last king of the Third Dynasty, who reigned somewhere between 3000 B. C. and 4000 B. C. Whether it is the burial place of that Pharaoh himself or of some other member of the royal family is not yet determined. The tomb is probably two thousand years older than that of King Tutankhamun, of which we have heard so much in the last two years, and is therefore an even more remarkable penetration into the secrets of antiquity.

The archaeologists are no less busy on this continent than among the ruins of Egypt, Chaldea, and Carthage. It is now announced by the Museum of the American Indian in New York that an expedition has dug up from the sands of Nevada the ruins of an ancient town that the discoverers believe to have been built "almost ten thousand years ago." With regard to that estimate of the age of the ruins we may reasonably enough be skeptical, but it is evident that the ruins are very old, the most ancient evidence of prehistoric civilization, perhaps, in the New World. About twenty dwellings have already been uncovered, and the excavators have found some very interesting pottery, basket work, flint knives, and arrow-heads, and ploughs made from the shoulder bones of animals. The site, which is on the Muddy River, between St. Thomas and Overton, has already been named Pueblo Grande de Nevada.

We think we are unfortunate because the cost of living in the United States is almost twice as great as it was before the war. Spare a little pity for the people of France, who feel the burden much more heavily than we do. The cost of liv-

ing in Paris, calculated from a basis of 100 in 1914, was 518 last December and 525 in January.

The British Parliament has voted to make "daylight-saving" time a permanent institution, under the name of "summer time." Most of the other European countries renew the arrangement from year to year, and there is a strongly supported movement to make it permanent all over Europe. In the United States daylight-saving time is losing ground. It is still popular in the great suburban communities, but the country dwellers do not like it, and very few states still cling to it; in fact some states have made it illegal for any community within their borders to set its clocks ahead.

Revolution in Bulgaria.—A Communist revolution is sweeping over Bulgaria with its attendant reign of terror. Several attempts have been made to assassinate King Boris which were unsuccessful, but the revolutionists succeeded in killing Gen. Georghieff in the streets of Sophia, the capital city. As the funeral services for the slain general were being conducted, with all the cabinet members in attendance, as well as hundreds of leading political persons, bombs were exploded which caused many deaths and partly destroyed the cathedral. None of the cabinet ministers were killed although some were wounded. It is said that the communists had planned a general campaign of assassination and that every effort would be made to establish a soviet republic. The recent outbreak is the culmination of a long series of disturbances which have harassed the country and have now brought on a national crisis. Martial law has been declared but what the outcome of the uprising may be is a matter which the future alone will reveal.

The New French Cabinet.—The French government has recently been in the throes of a rather serious crisis. Mr. Herriot, the prime minister, resigned his post after being refused a vote of confidence by the Chamber of Deputies. Herriot served his country quite acceptably in a number of ways, especially in the conduct of foreign affairs. He brought about better relations with Great Britain and was largely instrumental in getting France to accept the Dawes Plan. But the crisis arose over the matters relating to domestic finances. Ever since the war financial conditions in France have been in a strained position. The present ministry was accused of taking measures that tended to artificial inflation of the currency. Irregularities were charged that could not be shifted to other shoulders and as a consequence the whole ministry under Herriot collapsed. President Doumergue then offered the prime minister's portfolio to Paul Painleve, an ex-premier, who refused to accept it. The veteran French statesman, Aristide Briand, who had been premier seven times, was next asked to form a new cabinet. He gave the matter some consideration but decided that he could not successfully do so. The president then appealed to Pain-

leve, who again consented to take up the work of organizing a new ministry, which was completed just recently. Among the striking appointments are those of Mr. Briand as Minister of Foreign Affairs, and Joseph Caillaux, as Minister of Finance. It is significant that Caillaux had been convicted of high treason during the war. Just what sort of sailing the new cabinet will encounter in its political journey is hard to say, but if it succeeds in putting France on a better financial basis it will have accomplished much. America is especially interested in this because France has as yet taken no definite steps to pay the large war debt which it owes to this country.

Thirty-four Perish in Mine Blast.—An explosion in Mine 41 of the Bethlehem Mines Corporation, near Fairmont, W. Va., entombed thirty-four miners, and as the blast was followed by a fire which impeded rescue work hope was abandoned of finding any of the men alive.

1,700 Houses in Tokio Burn.—The fire in Tokio swept a square mile area which had been rebuilt hastily after the great earthquake, destroying 1,700 houses and making 8,500 persons homeless. No deaths were reported, but ten persons were listed as missing.

J. G. Sargent Named Attorney-General. John Garibaldi Sargent of Vermont, since boyhood a friend of President Coolidge, is the new Attorney-General of the United States. After the Senate, by a vote of 36 to 39, had rejected the nomination of Charles B. Warren for the second time, the President carried out his announcement that he would offer a recess appointment to Mr. Warren, but the Michigan man declined to accept the post. The President then sent in the nomination of Mr. Sargent and the Senate approved it unanimously without a record vote.

Dodge Brothers Company Sold.—Probably the largest cash transaction for a single industrial unit in the history of American finance was the sale of the Dodge Brothers Automobile Company to a syndicate of New York bankers headed by Dillon, and Co., for a price said to be about \$175,000,000. The widows of John and Horace E. Dodge are to receive the entire sum in cash and in a single payment, and it was estimated that they would have to pay more than \$12,000,000 in taxes to the Federal government.

Andrews to Direct Dry Enforcement. General Lincoln C. Andrews, who in 1919 retired from the army after thirty years' service and who recently was appointed an Assistant Secretary of the Treasury, has been put in charge of the three Treasury agencies most intimately connected with prohibition enforcement—the Customs and Coast Guard services and the Prohibition Unit. Known as an able organizer, he is expected to co-ordinate the work of the three divisions and to intensify their warfare against the illicit liquor traffic.

EDITORIALS

(Concluded from page 137)

understand. It is much easier for the young to give up things for Christ's sake, than for those who have lived years of their life in self-will. It is easier to teach the young to give of their means in support of the Lord's work than to teach some man to give who has been miserly and who for years has withheld his dues from God. It is easier to get a young person to dedicate his personality and life to God than for the man who has known what it is to be the slave of Satan, and whose mastery he has not yet entirely broken from. It is easier to keep tobacco and kindred habits out of the life of the young than to get them out of those who have for years been slaves to its domination and rule.

Another useful feature of the Young People's Meeting is the acquaintance which is made with great Bible

characters, as well as the character failures unfolded in the BIBLE. This is one of the important ways of teaching the young people the great lessons of life. Biography is always interesting to the average youth. He likes to learn truth as he sees it in living characters. He likes to see men in action.

We have left the outstanding purpose of the Young People's Meeting for the last, so as to give it emphasis. To make Christ known in all His glorious personality to every man is one of the outstanding purposes of God Himself. This is "Life eternal to know thee, the only true God, and JESUS CHRIST WHOM THOU HAST SENT." If the young men and women of today know Christ, they have the greatest learning which man is heir to, they will be wise, and what is more, they will be victorious, they will be useful, they will be an honor to man, they will be a glory to God.

MISSIONARY BRIEFS

(Concluded from page 140)

Real Heroism

There is a popular definition of "hero" in these times of the glorification of sport that to some of us is sickening, because it is so false and unreal. The baseball player is called a hero if he knocks a home run. One western daily all summer runs a column of baseball news headed "Our Heroes." The entire nation goes wild over a baseball series, and the winners of the games are acclaimed as national heroes. A jockey who rides the winning horse in a horse race is designated a hero. The men who cross the continent in a flying machine are called heroes. Even the prize-fighting pugilist who knocks out his opponent is named by the metropolitan press as a "heroic figure" as he stands there before sixty thousand cheering people, and the reading public begins to wonder whether mental or moral victories are worth recording by the side of physical contests.

We have been reading recently the account of the sailing of that little band of missionaries from Boston to Hawaii in 1819. They went in a small sailing brig. They were on that little vessel without any of the comforts of modern ocean travel, with no ice or fresh water or fruit or vegetables, tossed about in terrible storms, risking life and leaving all their friends for life, in a voyage that lasted 160 days, from the 23rd of October to the 30th of March, to go to, a heathen people in an unknown adventure—for what? To preach the Gospel and redeem human beings from a life of ignorance and vice into a life of enlightenment and Christian intelligence. And the marvel of it all is that in less than seventy-five years this little band and others like them redeemed a whole people and created a Christian civilization in place of a degraded humanity.

We call that heroism! To go half way around the world to change the heart and mind of a people, and do it at the risk of losing every beautiful and comfortable thing in life—that is a heroism by the side of which most of the popular slopping over of the press for physical achievement is

the silly exhibition of little children who have never grown up.—Christian Herald.

Airplanes in Siam

An American Presbyterian missionary at Lampang, Siam, writes: "In February, 1924, Royal Army airplanes visited Lampang, and spent some days maneuvering in mid-air. The missionaries at the station were invited to fly and a few days later a stranger came into the city, who stated that he had noted that the missionaries were not afraid to trust themselves in the air, so they must have great faith in their God. Every member now present in the station first entered the country by river boat, when the time consumed in the journey was sixty to one hundred days from Bangkok to Lampang. The time now required by express train equipped with dining and sleeping cars with electric lights and fans is less than twenty-two hours. We also have daily mail and public telephone service, and the members longest in service have just completed their twentieth year, but along with these advantages of Western civilization have come its evils, and we must record that the people embrace these more readily than they do Christianity."

Heart-Hungry Crowds

The Allahabad Magh Mela at Cawnpore, North India, was marked by great crowds coming to the River Ganges to wash and thus obtain forgiveness of their sins, according to their belief. Rev. Charles H. Dyke, stationed at Cawnpore, says that he never saw so many human beings in all his life gathered together in one place. It is depressing and saddening to know that the great crowd's only object is to wash in the river and offer food and money to their idols. Hundreds or more absolutely naked sadhus in all their dirt and unkempt condition lead the spiritual life of many of the people of India. One sadhu stood on his head for hours to obtain merit—he was the object of admiration and respect and honor, watched by the largest group of low caste people.—The Continent.

Y. P. M. TOPICS

(Continued from page 156)

OUTLINE STUDY

I. The Human Race Needs Him.

1. To convict them of the need of salvation.—Jno. 16:8-11.
2. To enable them to enter into life.—Jno. 3:3-5; 6:44-45.

II. The Christian Needs Him.

1. To dwell in him.—Rom. 8:9, 16.
2. To assure his salvation.—Eph. 1:13, 14; Gal. 4:6.
3. To possess him.—Acts 1:8; Acts 7:55; Eph. 5:18.
4. To enable him to have victory over sin.—Rom. 8:2, 12, 13; Gal. 5:16-25.
5. To guide him.—Rom. 8:14; Acts 8:29.
6. To give understanding.—I Cor. 2:9-14; I Jno. 2:20; Eph. 1:17.
7. To intercede in prayer.—Rom. 8:26, 27.
8. To superintend the work of the Church.—Acts 13:2; 15:25; 20:28.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word. "Spirit".
2. Obeying the Holy Spirit.

For Young People

1. How the Spirit Helps Us.
2. Obeying the Command to Be Filled with the Spirit.
3. The Guidance of the Spirit.

For Older People

1. The Spirit Leading in the Evangelization of the World.
2. Assurance of Salvation by the Spirit.

PERSONAL THOUGHT

In what relation do we stand toward the Holy Spirit? Is He a comforter and guide within or is He only a slighted Spirit who has often knocked for admittance into our hearts?

SEED THOUGHTS

The Bible is like a wide and beautiful landscape seen afar off, dim and confused; but a good telescope will bring it near and spread all its rocks and trees and flowers and verdant fields and winding rivers at one's very feet. That telescope is the Holy Spirit's teaching.—Chalmers.

The work of the Holy Spirit is to impart life, to implant hope, to give liberty, to testify of Christ, to guide us into all truth, to teach us all things, to comfort the believer, and to convict the world of sin.—D. L. Moody.

Holy Spirit, faithful guide,
Ever near the Christian's side;
Gently lead us by the hand,
Pilgrims in a desert land;
Weary souls fore'er rejoice,
While they hear that sweetest voice
Whispering softly, "Wanderer come!
Follow me, I'll guide thee home."
—M. M. Wells.

SERVING GOD IN OUR YOUTH

Eccl. 11:9-12:14.

Topic for June 7

MOTTO

"Remember now thy Creator in the days of thy youth."

MEDITATIONS ON THE TOPIC

I. Youthful Service for God.—The happiest thought that ever possesses the minds of boys or girls is to purpose to love and serve God always and with all their hearts from youth to the end of life. God has expressed His desire for the service of the boys and girls. Their service is of great pleasure to Him and He accepts it just as readily as the service of those who are older in years. The prayers, the songs, the kindnesses, the worship, the obedience, and the sacrifices of boys and girls amount to just as much in the eyes of the Creator, if it is done in the name of Jesus, as does the same service rendered by the older people about us.

We have examples of Bible characters whom God blessed for their youthful service. Among these we have Samuel, Daniel, Shadrach, Meshach, and Abednego, Joseph, Joash, the little Hebrew maiden. It is helpful to study how the youthful service for God in these lives resulted in great blessing not only to them but to those who were about them. It has always been the same in all generations. This is why God tells parents to teach their boys and girls to love and serve God in all things from the time they are old enough to learn anything about Him. In the book of Deuteronomy the Lord directed Moses to write these words, "And these words that I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." God said of Abraham, "I know him that he will command his children and his household after him, and they shall keep the way of the Lord." One of the Ten Commandments is for children, "Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

II. The Text.—Eccl. 11:9-12:14.—This grand teaching is worth the study of every youth. It points out the fact that life moves on to old age and that the work of youth as well as the work of older days will all come before the judgment of the great God. Blessed if in that day the service of God has prepared us to meet Him in peace.

OUTLINE STUDY

I. Youthful Service.

1. Remembering the Creator.—Eccl. 12:1.
2. Worshipping Him.—Ps. 148:12; II Chron. 20:13; Matt. 21:15, 16.
3. Being an example.—I Tim. 4:12.
4. Obeying and honoring parents.—Ex. 20:12; Col. 3:20; Prov. 23:22.
5. Heeding instruction.—Prov. 31:1.
6. Keeping God's law.—Prov. 28:7; 3:1-7.

7. Learning the Holy Scriptures.—II Tim. 3:15.
 8. Avoiding lusts, and following noble things.—II Tim. 2:22.
- II. Rewards of Youthful Godly service.
1. Blessedness.—Prov. 8:32.
 2. Rejoicing parents.—Prov. 23:24, 25.
 3. Long life.—Eph. 6:2, 3.
 4. Reaping life everlasting.—Gal. 6:7-10.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Serve".
2. How Children May Serve God.
3. Sorrows that Come to Those Who Forget God.
4. Blessings Upon Children Who Love and Serve God.

For Older People

1. The Greatest Joy of Parents.
2. Examples of Godly Youthful Service.

PERSONAL THOUGHT

There is nothing in this world worth doing if it cannot be done in honour to the Creator.

SEED THOUGHTS

When He cometh, when He cometh
To make up His jewels,
All His jewels, precious jewels,
His loved and His own.

Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for His crown.

He will gather, He will gather
The gems for His kingdom:
All the pure ones, all the bright ones,
His loved and His own.

Little children, little children,
Who love their Redeemer?
Are the jewels, precious jewels,
His loved and His own.—W. O. Cushing.

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Miss Mary Ramsey—a sophomore in high school and one of the prettiest girls in Hardy, Ark., believes in the Bible.

That is why she is the only girl in school who has not bobbed her hair. To defend herself against the "old-fashioned" taunts of her chums she quotes the second chapter of the First Corinthians, verses 14 and 15: "Doth not nature itself teach you, that if a man have long hair it is a shame unto him? But if a woman have long hair it is a glory to her: for her hair were given her for a covering."

Her friends have tried to prevail upon her to have her hair bobbed, "but I cannot go against the wishes of my parents and the teachings of the Bible," she says.

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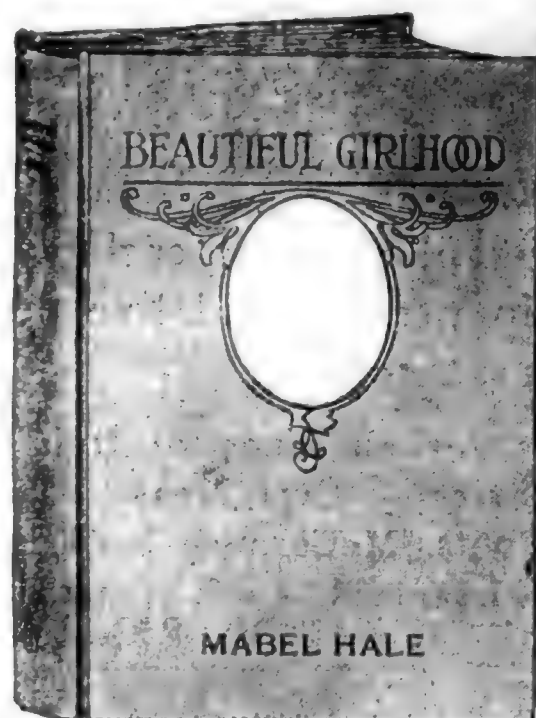
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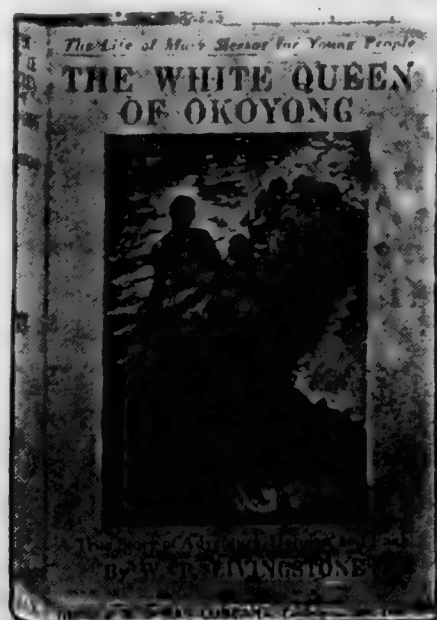
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NIAGARA FALLS—THE MECCA FOR THOUSANDS
OF TOURISTS

Niagara Falls is one of Nature's masterpieces. The grandeur and rugged beauty of the scene are incomparable and to-day, centuries after its discovery by the Jesuit Hennepin, it is still one of the wonders of the world and the supreme wonder of America. (See page 182)

SELECT READING

BEAUTIFUL HANDS

By Marion Madison

The midnight fire-alarm shrieked its hollow, menacing tones out upon the still, dreadful darkness. Firemen rushed here and there, their faces lit by the leaping tongues of flame. It was a desperate combat—and the fiery giant all but conquered.

The spectators stood in shivering, excited groups, and the cries for help had almost ceased, when suddenly a wail as of a lost soul, rent the air. It was the despairing cry of a mother for a lost child. Inside that burning wreck stood a little crib, the greedy flames creeping toward it like a wild beast.

The crowd parted and in rushed the mother, through the stifling smoke—it seemed to the breathless watchers, into the very heart of the flames. Many, many prayers ascended for the safety of the brave mother and her child—but none dared hope the petition would be answered.

A mighty cry arose that was almost a sob, when a horribly burned and mutilated figure staggered out of the smoke, with a small bundle in its arms—and fell senseless to the ground.

"The babe is safe!" sobbed other mothers who gathered round. "The poor mother! but surely she still lives, God be praised! Surely the child will ever look upon that shrunken face, and those disfigured hands, and call them beautiful."

Years later, a gay and laughing school-girl was tripping down the street with a merry companion. Across the street appeared a poor old woman, with face and hands horribly scarred and mutilated, and in her patient eyes was buried a great grief.

"Who is that ugly old woman?" asked the gay girl's friend, turning upon her a searching glance. "I have seen her in your kitchen, have I not? Who can she be?"

The girl's bright eyes followed her friend's glance, and the laugh died out of them. With a slight frown and a contemptuous glance at the "old woman," she replied, "That is our washerwoman."

* * * * *

Once upon a time, in the long ago, a poor woman sat at the bedside of her only son. And as she watched and waited through the long still watches of the night, breathing an anguished prayer that God would spare her only treasure, cold sweat began to gather on his manly brow. He gave his mother one long, lingering, loving look, as if he would say good-bye; and then his eyes became fixed, gazing on eternity's

vast shore. And when the fond mother touched his cold hand there was no answering clasp; her loved son was no more.

A funeral train wound out of the gates of the little city. Silent and stony, as if she saw not, heard not those about her, beside the bier of her beloved, tottered the childless mother. So engulfed in her grief was she, that she scarcely noted the approach of a multitude of people. In a moment, One separated Himself from the crowd and stood by the side of the bent and feeble mourner. He spoke—and in His voice was the music of divine compassion and yearning for a world of sufferers—"When the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise."

It was the hand of Omnipotence that clasped the cold hand of the pale sleeper, and placed it, warm and responsive, in his mother's.—"And he that was dead sat up and began to speak. And he delivered him to his mother." In the full bloom of health, the young man fell in step with his own funeral procession, and, supporting his aged mother who was fainting beneath the weight of sorrow and joy that had been her portion, took her back to the lowly hearthside of the happy little home.

* * * * *

The sun was just slipping behind the western hills, and the stillness of eventide was bringing peace to a weary world. But pale, tired sufferers were tossing restlessly upon their beds, and fevered lips whispering, "Oh, for one moment of rest!"

It came; for the Great Physician was near, the sympathizing Jesus. And at this golden evening time, a multitude of impotent folk, pale, fretful, wasted away, were brought to Him. The life-giving words of a divine yet sympathetic voice, the soothing touch of a cool hand on fevered pulses—and the thrill of perfect health coursed through those emaciated frames; for "he healed them all."

Is it not incomprehensible that men should turn their backs upon such a Friend? Is it not passing strange that He should be despised and rejected of men, a man of sorrows and acquainted with grief? "Many good works have I shewed you from my Father," said He; "for which of those works do ye stone me?"

* * * * *

One dark day a jeering mob followed a patient Sufferer "outside the gate" of a

great city, to a desolate hillock called Golgotha. The feet that had hastened on many missions of mercy were nailed to the cross, that they might tread the vale of human suffering and bring help to the afflicted no more; and the hands that had healed many sorrowing ones with just one touch—powerful hands, merciful hands, beautiful hands, bestowing only health and happiness on all—were fastened with sharp spikes, that they might be extended in pity and mercy to no other weary and suffering one.

But, wounded and bleeding, out-stretched as if in token of gathering in all the world, forgiving His enemies, and loving His own even unto the end, those hands are invested with a marvelous power even as they stiffen in death.

*"E'en now I can see through a mist of tears
That Hand still outstretched o'er the gulf
of years,*

*With healing and hope for my sin-sick soul—
One touch of its Finger will make me whole."*

What shall we render to the Lord for all His benefits? Shall we not freely drink of the cup of salvation which that wounded Hand places to our parched lips? And since those hands, beautiful in the deeds of a merciful life and in the suffering of an atoning death, were given for us, may we not in love offer Him what can be achieved by these human hands of ours? Our love-offering is so small it would not be noted by one less gracious—but He accepts. We are but dust, and the work of our hands is so commonplace that it might seem useless to present it to Jesus, but remember this—however common or menial it may be, the duty that lies nearest you is placed there by God's own hand. Do it with your might, do it as unto Christ, and it will be sweetened and sanctified by the angel of His presence.

In the midst of the smallest, humblest task, stop and breathe a prayer, committing even that lowly duty to God. Perhaps it had seemed dull and monotonous—you will be astonished to find it growing light and joyous, and your heart singing for very gladness.

Who can tell how far such a little "candle" may throw its beam? We are nothing, Christ is all. It is only as He blesses and multiplies our little all that the hungry multitude is fed. Then, as simply as the child who brings his "two little hands to work for Jesus," let us confide even our smallest and most secret efforts to Him. God grant that in that great day we may bring Him clean hands, full hands, beautiful hands, because reflecting the beauty of the Lord our God.

(Concluded on page 191)

CHRISTIAN MONITOR

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Vol. XVII

SCOTSDALE, PA., JUNE, 1925

No. 6

THE LONG QUEST

By M. T. Brackbill

I remember that several times, as a freshman, on my way to high school, I paused at the corner of Chestnut and Charlotte Streets in the city of Lancaster, Pa., where the Millersville car reached its nearest point to my home, and imagined I had a dinner pail under my arm, and was waiting for that car to take me out to the Normal School of that place. That privilege I secretly hoped could be mine some day, and yet I scarcely thought it ever would be. It was not long afterwards, however, that at the end of my second year, I stopped school, somewhat tired of it.

At home from the window of my room, I could see nothing but a solid block of brick houses on the opposite side of the street, and my skyline was about a hundred feet of slate roof. I felt walled in, and I was—doubly so. I had breadth of view neither for my eyes nor for my soul. But one thing I did have, and that was a boy's faith in God, and I could look up through the vast reach of sky into His face and pray. I longed for a view of meadows and streams, woodlands and fields, and the freedom of the country. And not long afterwards I had these, when my parents moved west onto a farm, and my room overlooked a creek bottom where the waters babbled, the cows grazed, and the cranes fished. My skyline was a circle of timber about a mile in radius, and I was much delighted with my broadened view. But the time came when again I felt that I was walled in. I began to realize that while the beautiful country gave me a wider range of vision for my eyes, I was hemmed in by the meagerness of my education; that while the farm had given me an excellent training, it was not leading me to the realization of the secret hope which I had cherished when a boy and had nearly lost. The old aspiration came back. The day dreams on the street corner returned with a vivid freshness, and in the fall of 1912, I packed my trunk for Millersville State Normal School. I was now in earnest. The five years on the farm had made me hungry for an education—the farm is a good place to get an appetite—and I felt as lean in mind as in body.

Three years passed around, graduation time came, and the thing that seemed so

high above me ten years before was reached. The thing that seemed so impossible then was accomplished. What I could scarcely hope for was in my possession. But, Oh how different it looked to me! The height, the immensity, the unattainableness, were all greatly diminished. As a boy I had looked at those Normal School buildings with a feeling of profound reverence. The teachers, I thought, knew a lot, and they did, and I have for them still the same respect and deference. And I thought if I should ever get through

credited me with some forty subjects, I felt as though I knew not more than forty things. But my eyes were to come down to the shore of that boundless, fathomless sea of knowledge, and the view out over it was worth all the time and energy I had expended to get it.

Forgive me if I refer again to my boyhood. My home in the city was near a large college, and I regarded with a sense of awe the students that passed by our door. I thought they knew a lot—and they did. I thought they towered above me like the spires of a Gothic cathedral—and they did, in more than one way. I thought it was mighty high up there—and it was. I wondered whether it would not make a fellow dizzy to be a college freshman, or a "southmore," and yet I could not but wish that I might feel that sensation some day. I wished, and dreamed, and despaired, and forgot, and yet after a full score of years—"The thoughts of youth are long, long thoughts"—I had the privilege to take my degree at Hesston. It seemed like a dream, and sometimes I almost feared, that before it was all over, I should wake up and find myself rubbing my eyes back there in the air castle days of boyhood. But does it look so high down now as it looked high up then? No, I am still on the beach. I have not yet climbed any of the cliffs. I have not reached any of the crags where the eagles nest. In the two years I have been away, I have picked up a few more pebbles, a few more grains of sand, while time's ceaseless waves are continually washing up at my feet infinitely more than I can gather.

The quest for truth is a long one. At best we can but touch the vastnesses of truth. We reach out here to get a few facts only to meet with a mountain we can not hope to scale. We look yonder for a point of light and discover suns in conjunction. We dig for a single gem and come upon a mine. We go down to the beach to gather a few shells only to learn that the whole ocean bottom is covered with them.

We can at the most, perhaps, hope only to discover continents. We can not penetrate even one very far. Life is reluctant to teach us the combination that opens the door to its mysteries. The rocks are loath to give up their history. The stars are jealous of their secrets, and keep them in the reticence of distance. Nature sings, but her music is heard only by those who by dint of perseverance discover her keys.

THE HOPE CHEST

By Ursula Miller

Long, long ago, when grandmother
Was just as young as I,
She loved this chest, so dear and new
In years now long gone by.
She dreamed, as I am dreaming,
With her lovely, trusting eyes,
Of a vista in the future
Which around the dear chest lies.
Therein she put her quilts and things,
Her linens, homespun, new:
This very chest was storehouse
For her treasured hopes so true.

I see not only hopes and quilts,
But to my fancy seems
I hear dim, faded whispers
Of grandmother's holy dreams;
Always around grandmother's chest
Her spirit although frail,
Enshrouds me with a glory
Like a shimm'ring wedding veil.
I sit and look into the chest
With dreamy, wond'ring eyes,
And lo, my dreams form love and home,
Which 'round my Hope Chest lies!
Hesston, Kansas.

that school, I would know a lot; but there I was wrong. I did not. I had just begun to learn. At the time I felt the ripples of an over-joyous heart; but down in its depths I had to confess that my teachers, everyone, still soared above me, while my own wings had not yet begun to sprout. As Newton said he felt, I was like a lad picking up pebbles on the beach, while the whole ocean lay before me untouched. True, I was elated over a few shining ones, and felt, I suppose, like telling the world about it; I was a little "intoxicated;" yet I knew I had taken but the "shallow draught," and though my diploma

And the rhythm of the universe is caught only by those who through hard labor have learned her measures.

But it is good to make these discoveries. It levels the walls. It widens our horizon. THIS QUEST for truth gives us a broader vision. Distance is annihilated, and time, that heartless, unrelenting wretch, is rebuked. You need not propeller and rudder to touch at Madrid or circle the Mediterranean. You may launch out for the fields of science and like the voyage of Christ and His disciples to Capernaum, be immediately there; Resume your voyage for the shores of mathematics and be as quickly there. I do not say how fast you will travel when you land.

You could travel in an instant to the farthest star if you would know its name and celestial bearings. Mention Stratford on Avon, and the English student is there; Marathon or Austerlitz, and the history student is there; Yverdon, and the educator is there.

Study the past and you can call it from the grave of centuries and make it live again. Stage the drama anywhere you please. Choose the players at will from the long line of rulers, jurists, statesmen, discoverers, philosophers, poets; from the ranks of the rich, the great, the brave, the wise, the good, the poor, the bad, the outcast; and watch them in battle, on thrones, in legislative assemblies, on the orator's stand, in monastic cells, or in the slave market.

Study philosophy and you can curl up your legs on the floor of a philosopher's school in Crotona, six centuries before Christ, and listen from behind a curtain to the white-robed, golden-crowned, Pythagoras. Study literature or history and you can join the throngs that surge in the forum, not on the day after the Ides of March, 44 B. C., but any time you please to do so, and mingle your voice with their clamors, or stand by the bier of great Caesar and silence them, move them to tears, or play upon them as upon a mighty organ and call forth the whole diapason of uproarious applause.

Study the Bible and you can live with the Hebrew prophets and watch them call down fire from Heaven, subdue armies, stop the mouths of lions, lash rivers in two with their mantles, heal the sick and raise the dead. You can live with the Son of God the brief while He spent on earth, and share with Him the broken bread and fish, help feed the multitudes, behold His wonderful miracles, and listen to His divine sermons. You can be His inquiring disciple, go with Him through the betrayal, the trial, the crucifixion and His death; watch His enemies seal up the tomb and set a guard to cheat the resurrection, and then on the morning of the third day see an angel roll away the stone, and the Savior of the world come forth in the glory of love triumphant, victor over death,

You can overtake the little group on the road to Emmaus, press close to the Master's side, listen to His gracious words, and feel them burn in your heart as He opens the Scriptures. You can join the over-joyous apostles in the upper room, with Jesus in their midst, follow them out to the neighboring hillsides of Bethany, hear His farewell message, and feel the mingled astonishment and sadness as He rises into the air to leave them and the clouds receive Him out of sight. You can spend the Lord's Day with John on Patmos, call the future into being, and watch the grand review of milleniums unborn. What a panorama truth opens up before us, that reaches to the ends of time and to the ends of the earth!

THE ACQUISITION OF TRUTH BRINGS US A REPOSE OF MIND. The training we receive from a liberal education helps us to analyze situations, see both sides of a question, make logical deductions, arrive at correct conclusions, and attribute things to their proper causes. This is philosophy's main contribution. History shows us what causes

"Not to proclaim but to do; not to relate but to meditate; not to perceive greatness but to aspire to goodness; not to seek fame but a better faith; not to assume anything but to hope all things—this is the humble spirit that gaineth all things. To prate of past glories, to predict future ones; to discourse constantly of personal prowess, to search out new ways of self-glorification—this is to invite disorder, dismay and defeat. It is the vanity of vanities, of which cometh naught.

"The true spirit—that which loses sight of self in the pure effulgence of the common good—goeth ever on to greater and more glorious destinies. Seeking neither notoriety nor reputation, and caring for neither praise nor condemnation, desiring only and wholly the approval of his own inner counsel—to such a soul, simple and ignorant, gravitates all the goodness and beauty in the universe."

have produced the circumstances and situations in the past experience of men, and as the present is in many respects a recapitulation of the past at some time or other, we can see the passing years in the light of earlier ones. Mathematics and Natural Science give us a clearer idea of the harmony in Nature's workings, and the underlying principles of the whole universe, and it is indeed gratifying to know with what rigor this code of natural laws is enforced.

Literature acquaints us with numerous characters with varied human fortunes, and ever and anon you meet up with one with whom you can sympathize and who you feel sure could sympathize with you, and it is comforting to know that someone else has carried the load you do and bore it nobly, suffered the things you do and endured them heroically and strove for the same bright goal you do and reached it gloriously; or as a warning it spurs you on with more fervent prayer, with firmer resolve and greater fortitude, to know that a stronger than you was crushed by the same load you must bear, that a

greater than you went down under the cross of suffering you must carry, or that a more brilliant than you was eclipsed by a fault like your own; or if you have been crushed, if you have fallen, if you have been overshadowed, this same knowledge brings with it a sweet resignation—misery's kind anaesthesia.

Best of all, the Bible teaches us through its multitudinous examples and precepts that God does all things well, that back of all things is His unerring hand, that over all things is His ever watchful eyes.

THE CONTEMPLATION OF TRUTH GIVES US A KEEN DELIGHT. A flower becomes a museum of natural architecture: the rocks orators, eloquent expositors of history, if you succeed in getting them started; life a beautiful mystery that has defied six milleniums of ceaseless inquiry; science, a repertory of Nature's poems; mathematics the rhythm of Creation's music; and sin its one awful discord. And what shall I say of the Bible? To describe adequately the beauty of its treasures, I do not know the word. But to do this, truth must meet with a response from the heart. If we take the heart out of literature, at once its universality is gone and we have nothing left but the emptiness of barren thought, the vacancy of impregnant mind,—words, words, words, dumb as the organ reeds when the player is gone. If we take the heart out of science it pales into cold facts. But when it makes its appeal to the heart how we glow with enthusiasm to behold the beauties and wonders of nature, its marvellous conformability to laws immutable and inviolable. We rejoice at the discovery of new worlds under the microscope, and with rapture do we look up into the sky and know there are still others there.

THE LODGEMENT OF TRUTH PRODUCES A FINE HUMILITY. Whether we look up into the starry heavens peopled with the vigilant wardens of the night, or take a peep into the laboratories of the rose leaf where the tireless forces of life are ceaselessly at work, our pride is humbled. We see how small and insignificant we are or how crude and bunglesome is our work. A vision of time makes us feel extremely young, and our three score and ten seem but a single tick of God's great clock. Only the rocks are venerable and their history dates back countless milleniums, perhaps, to the beginning of Earth's tragic story. Ah, what dilettantes we are with but time enough to make a few elegant triflings. The more we hold up our heads and swell, the more do the centuries laugh down upon us their silent ridicule.

Pride and education, it seems to me, must bear to each other an inverse relation. If we compare ourselves with Truth, we find ourselves grossly ignorant; if we compare ourselves with Jesus Christ,

we see ourselves exceedingly bad; if we compare ourselves with God, we discover that we are nothing at all. An education that gives us a vision of ourselves as we are, will not put any starch into us. Our teachers are not so many fullers to give us a proper sizing, although, perhaps, a few might need something like that. They are rather those who weave into the warp of our lives the bright threads of truth. Truth, let me say, is the woof of character and gives it consistency, strength, and beauty; but it does not starch us into calico stiffs. The Devil will do that for us if we give him the chance; indeed, he would "full" us with the muck of hell.

I wish to mention one more contribution of truth, viz., SYMPATHY. This, I think, is the touchstone of an education. Some of the questions I have asked myself, and in the answering of which, I must confess, I made rather a poor grade, are these: Am I more helpful, more sincerely complimentary; more strongly inclined to detect the good qualities in others, to recognize superior virtues in those who are under me? Do I exult more in other people's success and less in my own? Do I try harder to pierce the mask of melancholy, the mask of levity, the mask of ill will, and see back of them, a brighter face, a nobler face, a lovelier face? Am I more easily moved with compassion toward the fallen? Do I feel something more closely akin to regret for those who are denied the privileges I have, who are as worthy of them as I am or more so? Am I more tolerable toward other men's minds? Am I less prone to judge and condemn? Am I less repelled by their faults? Do I yield myself more to the principle of love? Am I more sympathetic, not with sin, but with the sinner. Jesus who with the whole compass of divine abhorrence, hates sin, loves the sinner. He hates sin that marred His masterpiece, but He still loves the ruin. He hates sin that put the jarring discords into the music of His creation, but the song goes on, and by and by its harmony will be restored by the sympathy of love. Am I looking more than ever for "hearts pregnant with celestial fire," "mute inglorious Miltons," "gems of purest rays serene" that as far as the world is concerned, "the dark unfathomed caves of ocean bear," for "flowers born to blush unseen and waste their sweetness on the desert air?" Am I trying harder to discover beneath unpolished surfaces brilliant gems of soul nobility? I believe when the Master makes up His jewels, He will find many of them in the caskets of poverty, misery, and self-sacrifice, which look rough enough on the outside, but which within may be lined with the rich textures of love.

The educated people are not all graduates of college, high schools, or even the grades. There are many who by private study have attained degrees of learning and culture. I would call any man or woman educated who knew the Bible, be-

lieved it, appreciated it, loved it, and lived it, and yet knew nothing about the popular academy and college subjects. I would call any man or woman uneducated who though a college graduate, knew little about the Bible. An education without a fair knowledge of the Bible is none; a knowledge of the Bible without an education is one; but I believe a knowledge of the Bible with an education is a better one. The Bible is an indispensable part of a real education. If we know not Jesus Christ, we know nothing yet as we ought to know. The most liberal education, if it is not tuned to the truth of the Gospel, will play the soul no sweet melodies.

The test of an education, I should say, is not strength of physique, or breadth of intellect; but depth of heart and bigness of soul. Broad mindedness is all right; but there is plenty of that in the world to-day, and much of it is so broad that there is not much to its other dimension. There is no love in broad mindedness. There is no warmth in mere intellectuality. Man's intellect never got him very far on the road to happiness. What the world needs is big-heartedness from which to catch the warmth and glow and spirit of Christianity.

VISION, REPOSE, DELIGHT, HUMILITY, and SYMPATHY, I think, are some of the lucious fruits of an education, and if in our quest for truth, and our contact with it through all the years we spend in school, we have not gathered them in some measure, we are so many years short of obtaining the sweet ends of life. However, as I have already intimated, we can make it but a beginning. Life all told is a sort of primary school, in which we learn a few lessons from God's great books. Some learn a few more,

some a few less; but though we should go through college or university, I should say we do not get out of this primary school,—not until death promotes us. This is already our first graduation. Heaven is our secondary school, the only school of higher learning, and we shall never get through it, we shall never want to. There will be no commencement there, for there will be nothing higher to commence.

I believe our mental accrument there will never end. Truth is infinite and it will take an eternity to learn it all. Our capability will be perfect, but our capacity will be an ever increasing variable with infinity as its limit. Our education begun here, will be extended there forever. A few people upon getting through college, supplement their education by going abroad; but God's people all, can supplement theirs some day by going up, where there will be no uninteresting or perplexing lessons, but where truth will be as fascinating as a story and as pleasant to learn as to breathe the fragrance of a rose; where history and literature will be sifted until they are a story of perfect love, where biology will be a new science, treating of a new flora and a new fauna; where the languages of earth will be forgotten, art perfected and mathematics complete; where we shall see and understand clearly and not darkly as through a glass; where we shall have the Author of truth for our teacher; where our minds clarified by love, freed from the sluggishness of sin's impedimenta, quickened by intimacy with the Master, inspired, transcendent, will forever unfold to embrace the beautiful, glorious, infinite truth, and where we shall dilate with the consciousness of increasing light as we do with the growing delightsomeness of spring.

Harrisonburg, Va.

HOW I GET MY WORK DONE Using a Simple System and Trusting God

By a Corporation President

Some years ago we were going to have a special meeting of the Philadelphia Sales Managers' Association, and were very anxious to have some one address us who could bring a really worth while message. Dr. Luther Gulick of New York had brought out a book, "The Efficient Life," and I had found in it many helpful suggestions. I was able to get him to come over and address our meeting.

He told us how impossible it was for one to have a daily program which could be rigidly adhered to. For instance, we might feel that we need eight hours' sleep every night and put this in our program. Now there are times when it is impossible for a man to get eight hours' sleep. Some days he may have to work long into the night, or even all night long. And almost any other schedule which we make up on a daily basis is liable to be upset. He found, however, that it was

possible for a man to work on a weekly program. If a man discovered that he did his best work by getting eight hours' sleep, then he ought to arrange to get fifty-six hours' sleep during the week. He ought to average at least one hour a day exercise, and if he could not get it all in one day then he could make it up the next. He said it took him thirty-five minutes to go from his home in New York by the subway to his office; it took him an hour to walk the same distance. By the expenditure therefore of twenty-five additional minutes he could get an hour's exercise. He also told us that every man after he is thirty should have a thorough medical examination, by an expert who makes a specialty of this sort of work, at least once a year. He further stated that after thirty-five a man's mind was apt to get into grooves, and he

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CHRISTIAN MONITOR PULPIT

THE PATTERN OF SERVICE

A Baccalaureate Sermon

By the late J. D. Charles

Dear Young People, Graduates of our High Schools and Colleges:—It is with an extreme sense of satisfaction that we present this message to you from the late Bro. J. D. Charles, formerly Dean of Hesston College, an educator indeed and truly a man of God. In this season of joy in your passing out of school with your diploma in your possession you will want to carry along more than that. This message came to me with added power since our brother has so triumphantly passed into the presence of God. No wonder he wrote so earnestly; the Holy Ghost knew of his passing and used him with especial power. This should be read by all our people, young and old.—Editor.

I esteem it a great pleasure to have the privilege to say the last word in the way of a sermon to these graduates in the presence of so many Christian workers. I keenly feel my responsibility and the sustaining power of the mighty Spirit of God. As I look back over thirteen years of work here, and now at this large graduating class—the largest in the history of the College, many of whom are going to teach, I appreciate the wonderful statement of Aristotle, "Those who educate the young well are more to be honored than those who give them being, for the art of living well is better than life itself."

A period of graduation from an institution of learning at the completion of a strong course of study constitutes nothing less than an epoch in the life of the individual. It marks the beginning of a new life of activity of a higher and a more efficient kind than would otherwise have been possible. If not, then the whole purpose of the school course has been defeated, and the very justification for it taken away. Your life henceforth must be nobler, truer, better by virtue of the privilege you have enjoyed, or these advantages will condemn you in the minds of your fellowmen and become accusing witnesses against you at the judgment bar of God.

I know no way to utilize this occasion for higher and more efficient ends than to bring to your attention as forcibly as I may be able the great idea that became the moulding, determining influence in the life of Christ. I have in mind His words, "I must work the works of Him that sent me, while it is day." You will find this, our text, recorded in John 9:4.

Looking forward as we all are on this occasion, to a life of service, it might be helpful were we to dwell a little upon the example of our Lord and Master.

My subject then is, "The Pattern of Service." "I must work the works of Him that sent me, while it is day." Christ came among us as one Who suffered, and so He has taught us to suffer. He

also came as one Who served, and so He has taught us how to serve. And in this day when the idea of service exercises such control, it is well that we should turn continually to the perfect service of our Lord. Sometimes out in mid-ocean a little ship is caught in a great storm, and she heaves and tosses in the wild waters until every timber in her frame is racked. And then not very far away from her, making for the same port across the ocean, majestically there sails on some mighty liner. Many a worker has so thought when the winds were contrary. With what ease, with what strength, with what unconscious triumph He goes by! And so it is well to be able to think of Him and find anew the features of His service. And it is upon some of these I want to dwell tonight.

First, then, as I review Christ's work, I find in it a singular union of **Obedience** and **Originality**.

If I were asked what is the keynote to all the manifold service of our Lord, I think I should answer that it is **Obedience**. We think of the Gospel of John as the Gospel of Love, and certainly it thrills and throbs with love. Yet if you go home tonight and read John, back of love you will find something else. You will find that in every act ever wrought, Christ was but doing what the Father told Him. You will find that in every word He ever spoke He was but uttering what He had heard. There is a wonderful instrument which some of you may have seen and to which is given the ugly name of seismograph. It is an instrument for the recording of the tremors and vibrations of the earth. And so delicate is it that if in the heart of South America the earth should tremble with the shock of earthquake, that would be caught and registered here in the United States. It is far from here to Central South America—it may be further still from here to Heaven. It was no skeptic but a prophet of the Highest who spoke of the land that is very far away. And yet so infi-

nately sensitive and delicate was the truly human soul of our great Redeemer that every whisper of that voice divine was caught and registered unerringly. Not the tide which obeys the moon and goes to its fullness at the appointed moment, not the mocking bird which in the destined hour is making for the sunshine of the south again; not these, nor any angel in Heaven, seeking to fulfil the will of God are so perfectly obedient as was Jesus.

Yet the singular thing is that when men looked on Christ, it was not that obedience that impressed them, it was something which seemed quite different from obedience. What impressed them was His **Originality**. On the tomb of Oliver Goldsmith is written—"Nihil tetegit quod non ornavit."

It means that Goldsmith with the charm of genius touched nothing which he did not adorn. And if it is true of him with all his weaknesses, a thousand times truer is it of the Master, who poured the infinite riches of His heart into His doctrine and His wonderful ministry. He touched the cottage and from that hour, this life in the cottage has been a different thing. He touched the heart and in this heart of ours, heights and depths of love appear. And He touched language and it began to blossom, and He touched womanhood till it grew beautiful, and with His hands of love He touched the cross and it has been bright with glory ever since. Had you asked Jesus with what eyes He saw, He might have answered "with the eyes of God." Had you asked Jesus with what lips He spake, He might have answered, "with the lips of God." And yet men looked at Him and listened to Him and felt that here was a man that was Himself. He was as fresh and wonderful and new as the first morning of another spring.

Now my dear young people, the class of 1922, as you go out to serve, that is the first thing I want to leave with you; your first duty is to be obedient to everything you have learned at home, church, Sunday school and from God. Never begin by trying to be original, that is always a tragical mistake. When men or women begin by trying that they generally end by being useless. Begin by the great endeavor to be true to all that God has taught you and has shown you, and gradually in the lowliest service will come the touch that tells—you are yourself. All service with that touch in it is blessed. All service without that touch in it is barren. It is a great thing to dare to be oneself in service, and Christ has shown us the way to that nobility,

It is by being unfalteringly true to all that in the depths of our own soul we know to be the very voice of Heaven.

In the second place as I review the work of Jesus I find in it a singular union of **Narrowness** and **Breadth**.

Now of course there is a sense of that word narrow that no one would ever apply to Jesus Christ. There is a narrowness which is very noble, and there is another which is very nasty. There is no love in it—no tenderness—no kindly touches of a brother's hand. It is not generous as the sun is generous when it kisses the orchards on these spring days. What then do I mean by narrowness? Well, take the history of the third temptation. "All these kingdoms will I give thee if thou fall down and worship me." There at the very outset of His life when the world was all before Him to choose, there was a stirring of imperialistic dreams—a hard temptation. "All these kingdoms will I give thee." Might not this young prophet be a Caesar? Might He not go abroad into the world of men and show that He was the master of them all? And instead of that He chose the narrow way and moved in quietness thru the little villages. And Roman historians when He was dead could not even spell His name correctly. Deliberately Christ drew His little circle and inside that little circle He remained. And voices called Him and hands were stretched to Him and men besought Him but He would not listen. For there was not the place appointed Him of God and not by a hair's breadth would He swerve from it. That was the glory of His narrowness.

And yet once more the singular thing is that never was a life so **Broad** as Christ's. Narrowed in its sphere and in its service the breadth of it is the marvel of the ages. Rich men like Nicodemus drew to Him. Poor men like Peter loved Him passionately, women of beautiful character revered Him, women who were sunken in sin would have died for Him. Men who were lawless like the zealot Simon would have fought for Him against the whole Roman army. And a centurion of that Roman army fell down at His feet and called Him, Master. Was there ever a life so broad as this? Was there ever a life so rich in understanding? He knew the publican. He knew the woman of the street. He knew the mother. He knew the sufferer. He knew the child. He was intense with the intensity of God. Feeling the infinite agony of Calvary, He felt the wonder and joy of everything. Hating sin with an intense abhorrence, far more intense than we shall ever fathom, there was not a sinner from the streets of Magdala, but somehow felt he had a friend in Him. It is such things as these that baffle me when I turn my eyes to Jesus Christ. So eaten up with zeal and yet so tranquil; so obedient and yet so original; so narrow and yet so infinitely broad. He had a baptism to be baptized with, and how was He straightened until

it was accomplished and yet He would dally with a little child as tho He had nothing else to do. He has come to you and me, He has stooped to us individually.

Then in the third place, as I review that life I find a singular union of **Failure** and **Success**.

I take it that when Christ was crucified everybody thought that He had failed. Had you moved amid the crowds around the cross that is the verdict you would have had from all. There was a time when He seemed to have triumphed, and when the people had seemed enthusiastic, and they would have taken Him and made Him King, and they cried "Hosanna to the Son of David." But now the man of the cross was come and all the glories seemed to have been quenched and the one word to write across the story was the most pitiful word in human speech. Perhaps there were one or two women who still trusted—women can trust when everything is dark—women will still hope about a man when every other voice is crying shipwreck. And so it may be on the day of Calvary, here and there a lamp was still burning, each of them tended



J. D. Charles

by a woman's fingers. But ask the disciples what they thought of it,—ask the workmen what they thought of it—ask that young student with the weary eyes who had listened unto the Lord until he had loved Him. It was a splendid dream, but it has ceased. It was a fight for God in a corrupted church, and here at Calvary the corrupted church had won. Would Peter have written Triumph on the cross? Would even John have written Victory? It was all dark and all mysterious, for they had not grasped that He should rise again. If ever a service seemed to close in failure,—failure dark, tragic and profound, it was the loving service of the Lord.

And then what happened? You all know what happened. On the third day He arises from the dead. Then there comes the Holy Ghost at Pentecost and the conversion of the three thousand. And Peter is off to Babylon to preach. And Paul is off to Rome to tell the news. And Augustine is on his way to England. And Columba is on his way to Scotland. And the Puritans, Pilgrims and the Mennonites and all others are on their

way to America. Until tonight throughout our western world and to the farthest borders of the East—Christ is living—Christ is working—Christ is powerful in ten thousand ways. Christ is calling for dedicated lives. Give any name to that brief life, you dare not call it failure now. In all that it has done for men and women, it is magnificent in its success. And yet that service so mighty and so wonderful—so rich in impulse for a million hearts—flows from a life that once, in human speech, was branded with the bitter name of failure.

Now as you go out to serve Christ, my dear young people, engrave your mottoes upon your hearts. When a man is in earnest about Christian service, he will be dogged and haunted by the sense of failure. I was talking the other week to a doctor—a man who is well known in his profession and he told me how frequently there comes to him a sense of uselessness that is unbearable. And I could not help thinking if that were so with him, who had but the body for his sphere of service, much more would that be so with us who handle the infinite mystery of the soul. I want you to believe. I want you to have faith in Christ. Let nothing rob you of your confidence in God, in Christ, and the Holy Spirit. I want you not to waver. I want you to believe that when you fail you may be succeeding all the time. I want you to feel you may be doing the most, just when you think you are doing nothing. With Christ failure is impossible. I want you to get away from the deception of the devil. I want you to look right back at Jesus Christ, and to remember what they thought of Him, and then to take you to your task again, leaving the issue in the hand of God. The one thing vital is that you persist. The one great treachery is that you despair. To hold to it when everything is gloomy is the first task of every Christian. And then some day when all the gloom is past, and the sun is shining, and the wind is hushed, you will discover that your sorry failure was not quite so sorry as it seemed. "And we know that all things work together for good to them that love God," Romans 8:28.

One more thought forces upon me in conclusion. Servants of God—saviours of men—means those who are saved. The force that lifts up and saves is a drawing force. Are there any in these classes who have never taken the big stand to which God invites? Who have never in the fullest sense given their hearts to God? What better time than this to begin the true life? What more auspicious moment?

My dear young people, I am burdened tonight with a feeling of the deepest anxiety, yea of awful responsibility. Life is becoming to me more and more a thing of terrible earnestness and seriousness. To miss the high end of being, to fall below your great possibilities, is a terrible thought to me. Will you fail? Will you come

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EDITORIALS



How Do You Treat Your Pastor?

We could not resist the thought of passing a rather unique and somewhat humorous article from the pen of the widely known and much beloved old man, George R. Stuart. When this old man speaks he nearly always draws people by the thousands. He is called the Grand Old Man. It has been our good fortune to hear him, read some of his writings, and speak to him personally. He, however, is not one of those neglected and forgotten pastors of whom he writes so pathetically, but his heart seems to beat for the other fellow who has not been so fortunate as he. This he modestly does not say. He is pastor of a large down-town church, and standing room is often all that is possible to get in that great southern church in which he labors. This, to us, gives the write-up much more weight, since he is speaking for the other man. We have often been touched because of the treatment which has been accorded some pastors of flocks. May the Lord keep any of us from mistreating or treating coldly a servant of the Lord Jesus Christ. When you know all his weaknesses, cover them over with the mantle of charity; if he has made mistakes, try to help to rectify rather than coldly criticize. When he falls under the load of responsibility, and does not measure up to the demands, all of us are losers, so let us get under the load with him and seek to accomplish what he cannot accomplish single-handed. When he cannot get all the visitation work done that he should, get into his fields and help to plow the ground, and then say pleasantly, "Now you can get to see so-and-so." When he gets old don't treat him worse than the dog spoken of in this fine write-up.

A Visit To a Dog Kennel.—Yes, I am interested in hunting; I like a good dog. O, you have several fine dogs!

You prefer the pointer? Well, he is generally a bit more rapid, takes a wider range, and covers the field quicker, most hunters think. By the way, here is a pretty kennel; you must have your most valuable dog in this one. O, there he is! No good for hunting! Too old; don't use him at all. That's interesting and pathetic as well. May I just take a note of what you have said? I shall need it. Slowly now, and I will write it down.

You got him when he was young; you used him six years, which is about the number of years that a dog remains active, alert, and pleasant to hunt with. He served you well, went through the weeds and briars, over fences and ravines, found the birds and pointed them. When you shot, he brought the dead birds to your feet, faithful and dutiful. Now he is too old to hunt; you have given him the best house in the kennel yard and provided him the best food. You have him bathed and groomed as if he were your most active dog; you are going to treat him thus till he dies, just because you appreciate his past services. Thank you, that's fine. You desire to give some directions about dogs. Certainly. Just leave me here with this fine, old dog until you return.

Well, my fine dog, we are here alone—an old dog and an old preacher. You have served your day, and I have served mine. I, too, my good dog, started when I was young; I have gone over the rough places, have had many a scratch and scar. I have come to the close of many a day like yourself—tired and hungry. We are both done with our active work. You have such a comfortable house; your food and keep is sure; the one whom you have served appreciated your past services. I do not

envy you, my good dog—you deserve all this—but somehow I can't keep the tears back. I do not wish to be a dog, but somehow I wish—

Back, tears! Here comes the owner of the dog kennel.

Ready to go, eh? Let me pat the old dog on the head. Good-by, old dog. Somehow my visit to you has made me sad.
—Dr. George B. Stuart.

That Dilapidated Sight

Passing into the home of a brother we recently noticed a very tidy job of whitewashing in the yard, which contained, as well, a nice plot for flowers. We remarked to our fellow-visitor, "Surely it looks as though somebody lived here." In other words it spoke a silent but eloquent message all its own. What we want to say is that we have noticed church buildings which made a shudder creep over us. Well-kept lawns at home, and weeds in the church yard; well-painted houses at home, and ill-looking houses for the worship of Almighty God; well-arranged barns, and any old thing, just so it does not cost much, for the church; dollars for self, and cents for the Lord. No, we do not want Solomonic temples in this age; neither do we want buildings more ill-kept than stables. We have seen some sights that brought the feeling of moral revolt quite deeply into our being. We have seen homes that were swept weekly and some church buildings that looked as though a broom were forbidden. We are still old-fashioned enough to appreciate the spirit which we noticed in the church of our boyhood, where many times we saw the brethren and sisters come to the church at the call of the deacon to clean the building and grounds, mow the cemetery, etc.

As stewards of God we ought to build neat buildings, keep them in good repair, equip them for service, keep them clean, tidy, and cheerful. This done, when the Word of God is effectively preached, the congregation ought to grow.

"Without indulging the spirit of fault-finding, we would say that the well-kept church, which is clean and comfortable, whose aisles and pews are cordially inviting, and which is well ventilated and lighted, has attractions that cannot be gainsaid. We have seen in some churches, however, stained walls, dirty windows and dusty pews, the whole structure draughty and ill-heated. The Lord's House should always be inviting; it should never be a place which we are ashamed to have our friends visit and worship with us. Its pews ought to be well stocked with Bibles and song-books, and these should not be of the last generation, but clean and attractive. Dusty pews and badly kept books in a church makes one feel instinctively that he is worshipping with an indifferent audience. Nothing is too good for the House of God!"

Extending Kindly Hands of Welcome to the Incoming Immigrant

Thinking of the foreigner across the briny deep and mistreating the family that lives across the way does not look well in comparison, but this too often is the case. In Africa the negro is the benighted heathen that needs the Gospel; in America he too often is just "nigger."

~~This is uncharitable and un-Christian indeed.~~ In far away China the yellow-skinned man touches our hearts, but when he has a laundry next door, he automatically becomes just a "chink." The following clipping from a daily newspaper tells a creditable story all its own, in which we as Mennonites receive mention. But we were wondering if this holds true of all foreigners as well. If it does, God be praised. If not, may we ask the Lord to give us a heart that is as all-embracing as the heart of the Master, a heart that has love, sympathy, and respect for men of all races and climes. May God give us the spirit of His Son, so that our service may be rendered to all in every place as the Master of our lives and service would have us do.

A movement in which heart and head join hands (anatomical feat!) has been successfully tried out in the Maritimes where magnificent families are being met and welcomed by those who will be their neighbors in the communities where they are making their homes. Only those who have been strangers in a strange land can fully appreciate what it means to be thus greeted on one's arrival amid new surroundings and unfamiliar faces.

The glad hand goes a long way toward making people feel at home. Too often immigrants to our shores have been left to shift for themselves without sympathy and without co-operation from their neighbors. In many cases a warm welcome would have made all the difference between success and failure. At the best, to be dumped in a strange country under conditions entirely different from those to which they have been accustomed is a genuine test of patience and endurance and many a settler has thrown up the sponge because of the indifference of those to whom he might in reason have looked for encouragement and help.

The welcome extended last Autumn by Mennonites of Waterloo County to their unfortunate brethren from Russia is an example of real neighborliness that might well be adopted in other communities. Unfortunate men and women who had been through the waters of affliction in their own land found in the country of their adoption a welcome and a practical assistance that will make them feel that they are indeed among friends.

Complaints from settlers who have failed to make good are too often heard—especially of late. Whether these are part of a subtle propaganda directed against the country or whether they are bona fide wails of despair from those who have found bitter disillusion it is in some cases hard to say. But it is reasonably certain that if many of these disgruntled immigrants had met with kindlier reception they would cheerfully have overlooked many of their difficulties. A warm welcome is half the battle.

Words of Truth for a Bewildered World

There are thousands and millions of people that are at sea because of ignorance of the Truth of God. Millions of these are what are generally known as uneducated people, but this same ignorance is amazingly seen in many who are known as well educated men and women. These are ever on the search; they are ransacking every book of human knowledge; they know all the heathen philosophers; they are versed in all ancient mythology; they are intimately acquainted with all the noted philosophers of more favorably known nations; but withal they are in the dark, at sea, believing such foolish ideas as the "evolution" of man from some lower order of life, instead of the matchless account of the creation as given by the man of God, Moses. This is only one direction in which they reveal how deep is their darkness of soul. The main reason for this little chat is that Bro. Geo. J. Lapp has been drinking at the "Wells of Eternal Wisdom" in the "BOOK OF THE LORD" articles. His messages on the great doctrines and teachings of the Bible are worthy of preservation as well as deeply pondering.

O Youth, standing on the precipice of life, get your

knowledge from men who have gotten it from God, and it will again be true as it was of David, "I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients because I keep thy precepts."

Bro. Lapp is producing these articles for those in India who are seeking for truth, for the type of mind that is thoughtful, which is in quest of knowledge. He is kindly supplying the readers of the Christian Monitor with that which to him has been a laborious task, yet we must believe it was a pleasant one. May the Lord bless the heart of writer and reader is our earnest prayer to the God of our salvation. The theme he writes upon in this issue is, "The Fall of Man and His Redemption."

What Two Young Ladies Would Like to Know

We received a very pleasantly worded letter from two young lady readers of the Christian Monitor. They thanked us in advance for a reply. We are sorry to have delayed so long, but here it comes at last. They read an article on the subject, "When a Girl's Education is complete." They wanted to know when a boy's education was complete. We shall try to answer as nearly as we know how.

We are not writing of perfection, but of things which are attainable for any boy, if he but will. A boy's education is not complete until he has become a Christian in the first place, then to complete his education he must learn:

- To have a practical knowledge of the Bible,
- To love and do good to an enemy,
- To make friends in the world,
- To overcome evil with good,
- To render some service to the unfortunate in life,
- To control his temper,
- To turn down evil habits,
- To control his tongue,
- To speak kindly to everybody under all circumstances,
- To be gentle,
- To value time,
- To dress neatly,
- To be self-reliant,
- To respect old age,
- To be manly,
- To be industrious,
- To be economical,
- To honor father and mother,
- To care for his brothers and sisters,
- To assist his father and mother,
- To make home happy by his presence,
- To read the choicest literature,
- To take sufficient, wholesome exercise,
- To keep clear of trashy literature.
- To attend divine worship regularly,

Let us do what we are urged to do in II Chron. where it reads "we should play the part of a man." Let this be true whether in the city or in the country. God bless our girls; God bless our boys. May they be godly, and consequently they will be womanly women, and manly men.

Commencement Time

Thousands of young people are graduating from our high schools and colleges at this season of the year. It is an important milestone in their lives. A task has been accomplished; a goal has been reached; and although there are greater conquests in the future, yet in their honorable and successful completion of their work thus far a foundation has been laid upon which a life structure of Christian character may be built.

CHRISTIAN LIFE

THE BOOK OF THE LORD IV The Fall of Man and His Redemption

By Geo. J. Lapp

We have clear teaching in Gen. 1:26,27 and 9:6 that man was created in the image of God or in His intellectual, moral and visible likeness. The nature of this likeness is revealed in such passages of Scripture as Eph. 4:23,24, "Which after God is created in righteousness and true holiness"; Col. 3:10, "Renewed in knowledge after the image of Him that created Him"; Rom. 8:29, "Conformed to the image of His dear Son"; II Cor. 3:17, "Changed into the same image from glory to glory even as by the Spirit of the Lord (Marg. of the Lord, the Spirit.)" Col. 1:5, "Who is the image of the invisible God the first born of every creature"; Ps. 17:15, "I shall be satisfied when I awake with thy likeness (Am. Revised, 'With beholding Thy form', or another rendering, 'in Thy form')".

The moral and intellectual likeness was lost through the fall and possibly much of the visible likeness for we have Biblical evidence to show that when our regeneration is complete we shall be entirely recreated intellectually, morally, and in outward visible likeness; I Cor. 13:12, "Then shall I know even as I am known"; Phil. 3:21, "Who shall change our vile body that it may be fashioned like unto His glorious body according to the working whereby He is able even to subdue all things unto Himself."

That our first parents possessed moral and intellectual superiority we have clear evidence from Gen. 1:28, "Be fruitful and multiply and replenish the earth and subdue it and have dominion over it"; and Gen. 2:19, "And whatsoever Adam called every living creature, that was the name thereof." Man was not therefore created a savage as some would have us believe. Instead of representing a low order he represented the highest to which it is possible for man to attain in this world. This does not however affect invention and discovery, education, and advance in experience. What God has placed at man's disposal has widened the scope of his intelligence but has not made him a higher order. This has made him potentially a greater factor of usefulness but has not made him a greater being. How needful that we become re-established in our full acceptance of this great outstanding truth. We need not for a moment doubt the integrity of the Scriptures in this respect.

But man fell from his first estate. Read Gen. 3:1-6 carefully and note the following steps in the fall:

1. He gave ear to slanderous attacks upon his Creator.
2. He gave way to doubts regarding God's Word and loving care.
3. He permitted his attention to be drawn to that which he was to carefully eschew.
4. He gave way to lust. Compare I Jno. 2:16.
5. He finally deliberately disobeyed God's command, and consequently must be banished from the Garden in order to be rescued from the worse fate of living forever in a sinful condition and beyond the hope of redemption from his terrible fate. But "Where sin abounded grace did much more abound" and by mercifully removing man from the possibility of an everlasting existence in sin God graciously made possible the way of salvation for him through the plan of redemption.

In Rom. 5:12 we have the result of the fall upon the human race, "Therefore as by one man sin entered into the world and death by sin; and so death passed upon all men for that all have sinned." From the beginning to the present each succeeding generation has suffered from not only the hereditary tendency toward evil but also from actively participating in evil as a result of yielding to temptations which beset us on every hand. The curse upon the race because of the first transgression seems a hard yoke to bear yet who of us would have done better under the circumstances? Would we not with our power of choice also have fallen had such an appeal been made to our senses? Do not men and women yield to temptation under less pressure in our time? We boast of high intelligence, great achievement, yet what woeful lack of moral stamina and the tragic presence of all the inherent vices which the human race is heir to. The misuse of all modern improvements and conveniences and advantages proves over and over again the truth of Holy Writ regarding the depravity of man. Left to himself he is no better today with all his boast of culture and educational advantages than he was before the deluge or as he is delineated in Rom. 1. No wonder that it repented God that He ever made man! Who cannot understand and fully appreciate the

wrath of a righteous God on the one hand and wonder at the many manifestations of His longsuffering and love as revealed in Holy Writ and experienced by those who have found His dear Son precious to their souls as their living Lord and Savior. Hark to the soul's cry. "O wretched man that I am, who shall deliver me from this body of death" and hear the triumphant answer of faith, "I thank God through Jesus Christ our Lord." Rom. 7:24-25.

Pro. A. G. Hogg in his very helpful and scholarly treatise on **Redemption from This World** has written, "Christianity essentially is and must remain a religion of redemption from this world, moreover a redemption which we begin to experience here and now. It is because Christianity is a religion of redemption from the world that it can look dark facts honestly in the face and yet remain optimistic. Considering that the world can only be interpreted to mean the community of the sinful it then, to be redeemed, is but a "foolish, willful dream in the solid truth of day." Sin and the world have become so closely knit together (yea, one is the sole victim of the other) that (generally speaking) the two terms have become synonymous. Jesus said, "Ye are in the world but not of the world" and prayed "I pray not that thou shouldst take them out of the world but that thou shouldst keep them from the evil." Lust and pride are the composing elements of the world and lead poor deluded victims to grasp after phantoms of vanity and to revel in unsatisfying baubles. A world, which finds its strongest attachment to perishing material and its highest ideals in the wisdom of man.

(Concluded next month)

GOD'S TRAFFIC REGULATIONS

In a certain town is posted the following advice to motorists:

"Go slow and see our city

Go fast and see our jail."

The destiny of the saved of earth is the Eternal City, the New Jerusalem. The destiny of those "going too fast" according to the Book of God, is hell, "the mad-house of the universe."

Why not heed God's traffic regulations? Read I Cor. 9:24-27.

If you ask the way to the crown—'tis by the cross; to the mountain—'tis by the valley; to exaltation—'tis he that humbleth himself—J. H. Evans.

HOW THE COMING OF CHRIST AFFECTS MY HEART LIFE

By Barbara Garber

Our sister in the Lord from the State of Idaho has contributed a burning message for Christians. It was mailed to us by a hearer when it was read, requesting its publication. Surely the Lord's return is one of the most powerful incentives to Holiness and Christian Service. Some asked a useful servant of Christ in this present day this question: "How may we get the Church of God into a spiritual condition in which she will need no reviving and will render full capacity service to God?" He replied, "By getting every member in the body of Christ to constantly—daily and hourly—expect Christ to return to earth."—Editor.

Behold he cometh with clouds, and every eye shall see him.—Rev. 1:7.

As to the Second Coming of Jesus Christ there can be no question. How often we have it referred to in Holy Writ! When Christ ascended to heaven two men stood by the disciples in white apparel and said unto them: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Paul and Peter give us repeated warnings of His coming. Christ himself, while on earth, often spoke about His second coming. We might spend much time quoting Scriptures regarding the certainty of His coming. For if anything is made certain to us in the Word, it is this. Likewise we have good reason to believe that the time is not far distant when His coming shall occur. But this is not my theme—I know He is coming, but how does it affect my life?

His coming continually warns me to keep myself "unspotted from the world." It takes away a desire for earthly pleasure, or sin in any form, for I want to be ready when He comes and were I to indulge in sinful pleasure but for one moment that day might overtake me and find me unprepared. For He has said He will come "in a moment, in the twinkling of an eye. And no man knoweth the day nor the hour of his coming."

The thought, "would I want to be found doing this when Jesus comes?" has probably had a greater effect upon my Christian life than any other. It has kept me from many a sin, and away from many worldly amusements. I know more than once when I was at questionable places this thought made me very uncomfortable. And what a relief it was when I got away from there before He came. By God's grace I hope to always stay away from such places. I wish each one of us might think of this continually. I believe we would live purer and cleaner lives.

The world today is prone to think as the people did in Peter's time, "Where is the promise of his coming? for, since the fathers fell asleep all things continue as they were from the beginning of the creation." But as believers let us notice what Peter says further in II Pet. 3:8-14. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as a day. The Lord is not slack concerning his

promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent

PRAYER

"The weary ones had rest, the sad had joy
That day, and wondered 'how'?
A ploughman, singing at his work, had prayed
'Lord, help them now!'

"Away in foreign lands they wondered 'how'
Their simple word had power?
At home, the Christians two or three had met
To pray an hour!

"Yes, we are always wondering 'how'
Because we do not see
Someone, unknown perhaps, and far away
On bended knee."

that ye may be found in him in peace, without spot, and blameless."

Besides being concerned about my own welfare on that day, my heart is saddened to think of the millions who will have to meet Him unprepared, those who will cry for the rocks and the mountains to fall upon them and hide them. There will be no hiding from His presence then! For every knee shall bow and every tongue shall confess Him. But it will be too late. Oh! what awful words! Already the heart of many a man has been pierced with those touching words. But oh! who can describe the lamentation that will take place on that day when the Lord, the righteous Judge shall cry, "it is too late." Now he pleads with outstretched arms, calling and waiting to receive all who will but come to him. How this should urge us on to call louder than ever before.

"Today if ye will hear his voice, harden not your heart." For today—right now—is the only time we possess. Christ may come any moment. Then we can work for Him no more. This thought certainly places within my heart a burning desire to spend more time and effort to bring lost souls to Christ. For I do not want to meet Him empty handed. Could I but describe the awfulness of that day for those who will not be ready, how it would move the hearts of men. But no tongue can fully describe it and no pen can write it. But we can tell of God's goodness and help lost souls to get a glimpse of the One who loved them so that He was willing to endure all the agony of the cross that they might be saved, and is even now at the right hand of the Father pleading for them. Oh! Christian friends, let us all join in a united effort to bring lost souls to the feet of Jesus now. Some day they will bow to Him. Why not now, before it is too late?

Best of all the coming of Jesus brings to my heart rest, joy, peace and comfort. Who would desire to live on in this world with all its woes and sorrows? Listen to the comforting words of our Master before He left this world, John 14:1-3. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." How thankful I am for those words! Without this blessed Hope, this old world would be dark indeed. How sad it would be when our loved ones pass away, if we had no hope of meeting them again. But we believe that when Jesus comes again we shall meet all who have fallen asleep in Jesus. The Apostle Paul after speaking of this said, "Wherefore comfort one another with these words." And indeed it is comforting to think that we will not only meet them, but that it will only be the beginning of an eternity of bliss where we shall dwell forever

with our Lord who has done so much for us. Again words fail me to describe the joy there will be for the saints on that day. I will quote a few lines from Spurgeon on the bliss of heaven.

"The best enjoyments of Christ on earth are but as the dipping of our finger in water for the cooling of our thirst; but heaven is bathing in seas of bliss. Even so our love here is but one drop of the same substance as the waters of the ocean, but not comparable for magnitude or depth. Oh, how sweet it will be to be married to the Lord Jesus, and to enjoy forever, and without any interruption, the heavenly delights of His society! Surely if a glimpse of Him melteth our soul the full fruition of Him will be enough to burn up with affection. It is well that we shall have more noble frames in heaven than we have here, otherwise we should die of love in the very land of life."

Oh, that all might heed the words of our Savior calling down thru the ages,
(Concluded on page 185)

MISSIONS

"ALL'S WELL, LAMPS BURNING BRIGHT"

By J. A. Ressler

On all ships the officer of the watch is on the "bridge," a narrow platform high above the decks and running across the ship from side to side. The bridge is usually a little in front of amidships and from it a good view is obtained of the water ahead and of the surrounding sea. It is from the bridge that the movements of the vessel are directed.

On all but very small vessels after nightfall a "look-out" is on duty, either on the fore-castle head—the front part of the main deck—or in the "crow's nest"—a basket-like place far up on the foremast—or in both places. On the "Samaria," a Cunard Line ship of 20,000 tons, there is a man on duty day and night, both on the "fo'k'sle head" and in the "crow's nest." The Cunard Steamship Company is exceedingly careful and until the Great World War, their claim was that they had the "line that never lost a passenger." But you will remember that the ill-fated Lusitania was a Cunarder.

On shipboard the time is indicated by strokes of the bell at the bridge every half hour. When the time is rung out from the bridge, the man in front replies with similar strokes from his bell. And on this ship the third bell rings out from the "crow's-nest" on the foremast. Then the man at the prow rings out the words at the head of this article, "All's Well! Lamps burning bright!"

I had often heard the lascar watch man call this message to the bridge in Hindustani, but I never had heard it in English until a few minutes ago—and the message of the look-out song impressed me.

Have a look at the way ahead. The Captain has laid the course for you. You may not be able to see far in advance, but the things you see commend themselves to your confidence so that you can cheerfully call back, "All's well!" That concerns the look ahead.

Then the look-out turns about. There's the green starboard light and there the red port light; they mean much to the other ships that may be passing. And the white light higher up on the mizzen mast. He notes them all and finishes the cry, "Lamps burning bright!"

The officer of the watch hears and knows that the look-out is at his post and that the lamps he cannot see from the bridge are in proper condition.

The other week, on the "City of Paris" one evening the look-out saw that the

electric after light had gone out. So he sang out, "Sab achhha hail Pichli batti bujh!" (All's well! After light has gone out!)

In a little while we saw an oil lamp was hoisted to the place.

The burning lamp is the symbol of preparedness. The virgins who were commended had their lamps trimmed and burning. The Savior compares us to lamps—lights of the world. Our testimony is like a lighted city on a hill.

How are our lamps burning?

We sight a light on the horizon. What is that? "Light-house," guesses one. "No, light-house in that region," says another. "Must be a ship," says a third. And we wait. "Yes, it's a ship! See her red port light! She's coming this way. Now we can see her fore and aft lights—the after light higher!" And soon she passes on our left.

Are our lights in such condition that all who see us know which way we are going? Are our lamps all burning bright? Can our heart sing gladly, "All's well?"

S. S. Samaria, April 29, 1925.

"GO"

"The Commission I Received from the Lord Jesus Christ"

By B. M'Call Barbour

"GO!" is His command and our commission!

Whom? "Ye!"

Where? "Into all the world."

What for? "Preach the Gospel."

To whom? "To every creature" (Mark 15:15).

How is it possible? "Lo, I am with you alway."

How long? "To the end of the world" (age) (Matt. 28:20).

"GO!" For over nineteen centuries this word of God has stood unchanged as "the marching orders," to the followers of Jesus Christ. For as long, multitudes of Christians—those who bear His name—have never given to it one moment's sober, serious thought. They have not sought to make the privilege and the responsibility personal.

They have not applied it to themselves. They have never reckoned this as "MY commission."

Disciples of Jesus Christ, this is our supreme business in this world, and "Go" just means "go!" It is not a matter of choice without consequences. It is a very definite—yea, it is the last—command of Christ to those who follow Him. Disobedience is disastrous to all progress in the spiritual life.

"Go!" never can mean "stay." There is no need to wait for any further explanation of the term. No other "call" is needed. This is the "call."

On a certain occasion the Duke of Wellington gave an order to one of his officers, who tried to show him what he was bidden do was impossible.

"Sir!" said the Duke, "I did not ask your opinion; I gave orders."

When Christ commands it is not ours to "reason why," but to lovingly obey and "go." Consequences are in His control.

"Go ye!" Of course it is only the disciples of Christ who can go. Others will have no desire to go. They will have no reason to go. Indeed they are not asked to go.

The question of immediate importance then is this: "Am I a genuine follower of Jesus Christ, or am I simply a professing Christian—a formalistic church member—one who has a name to live without the power? Am I HIS or am I not?"

If you are His, then it is to you the command is addressed. To you the "commission" relates, and to you it is extended. "Go!"

Do you demur? Do you dread? Do you discuss? Do you say—"But, Lord, I—?" That is enough. No true and loving follower of Jesus Christ ever has a "but" to bring forward when his Lord and Master says "Go!" "He goeth" (Luke 7:8). To interpose a "but" is indicative of an "evil heart of unbelief." Such a heart will never stimulate the feet to fleetness or make the "witness" winning in His cause. The service of such an one may seem in a "perpetual motion," and yet they may not truly "go."

Who then will go? Where, to-day, are His willing, ready disciples? Where are the men and women, the youths and maidens, who are so in love with their Lord

and separated to Him and His service that they willingly admit His claim to be the first in their lives, and in glad and full surrender say—"Here am I, send me" (Isa. 6:8).

*"Let none hear you idly saying,
'There is nothing I can do,'
While the souls of men are dying,
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth,
'Here am I; send me, send me!'"*

Where? "Into all the world." To China? Perhaps! To India? Perhaps! To Africa? Perhaps! But what matters it where He shall direct? It is our Lord who sends us forth, and He has promised to be with us in the going, all along the way.

*"Loved, then the way will not be drear;
For One we know is ever near,
Proving it to our hearts so clear,
That we are loved."*

One thing is plain; the command is "into all the world." To go on such a journey, we shall have to pass a few folks on the way. Remember they are "in the world." "As ye go, preach." Tell them all about "Jesus."

It may be, your corner of "the world" for the present, does not extend beyond your immediate neighborhood—your own street—your own stair—your own home—your own office—your own workshop. Make sure, however, that "all the world" which you pass through has had "the gospel" by life and lip presented to it. Keep on telling "Jesus," to everybody. Live "Jesus" before everybody, on all occasions, everywhere.

Go to the street corner, to the mission hall, to the Bible class, to the platform and the pulpit.

Go to the lanes, to the slums, and to alleys of the city. Go to the front streets too.

Go to the backwoods and the jungles, to the prairies and the plains, to the deserts and the hillsides.

Go to the frozen regions of the north, and to the "golden sands" of the sunny south.

Go to the tropics and the poles. Go "into all the world." "Go!" "Go!" "Go!"

Trust Him who sends you to look after the provision. And if, at times, you have nowhere to lay your head at nightfall, count it a priceless privilege to be a partaker with Him in "the fellowship of His sufferings." Let nothing keep you back. "Go!"

*"If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door."*

What for? "To preach the Gospel." The word is "preach," not "teach." Teachers there are, and teachers are needed, but not first.

The pioneer must be a "preacher."

"Every one who invokes the name of the Lord Jesus will be saved. But how are they to invoke One in whom they do not believe? And how are they to be-

lieve in One of whom they have not heard? and how are they ever to hear without a preacher? and how can men preach unless they are sent? As it is written, 'How pleasant is the coming of men with glad good news' " (Rom. 10:13-15—Moffat).

There is no need for an extensive "college course" of training for this. "Come ye after ME, and I will make you to become fishers of men" (Mark 1:17). Simply "preach." Tell out the "glad good news" of the Gospel. "Jesus died for sinful men."

"Preach," but be sure that it is "THE GOSPEL" that is preached. Not a gospel, but THE Gospel. "The Gospel of God concerning His Son Jesus Christ our Lord" (Rom. 1:1-4). "How that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen

THE DECISION

I said, "Let me walk in the fields."
He said, "Nay, walk in the town."
I said, "There are no flowers there,"
He said, "No flowers, but a crown."

I said, "But the skies are black,
There is nothing but noise and din;"
But he wept as He sent me back,
"There is more," He said, "there is sin."

I said, "But the air is thick.
And fogs are veiling the sun;"
He answered, "Yet hearts are sick,
And souls in the dark undone."

I said, "I shall miss the light;
And friends will miss me, they say;"
He answered, "Choose to-night
If I am to miss you or they."

I pleaded for time to be given,
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

So into His hand went mine,
And into my life came He,
And I walked with a joy divine,
The path I had feared to see.

—George MacDonald.

of Cephas, then of the twelve," etc. (I Cor. 15:1-8).

"THE GOSPEL" is alone the "power of God unto salvation to every one that believeth" (Rom. 1:16). The Gospel has its cause in the love of God; its course in the indwelling Christ; and its consummation in His coming again to receive to Himself His own—perhaps to-day. The Gospel is the only hope there is for a lost soul, and for a lost world.

Let us make no mistake—"Education" is not "Salvation." There may be education with salvation; but education without salvation is worse than nothing. There is no sufficient substitute to fill the place for salvation. No one, and no system, can fill the place of Christ. It is Christ who saves—Christ or nothing.

There are "other gospels" abounding to-day (Gal. 1). But these are, all of them, the words and workings of men, and the deceptions of the devil. Beware!

"Preach the Gospel." The command is not to "convert." Yet conversions may be and ought to be the result. Nevertheless, if they do not happen, go on "preaching the Gospel." Leave results with God. "Go!"

To Whom? "To every creature." To the heathen in foreign lands. Yes, and to the heathen at our doors. To the benighted cannibal and to the cultured hypocrite. To the high-headed and the proud, the conceited and the self-complacent. To the rich and respectable, as well as to the wrecks and ruins of mankind. To the father who has never breathed the name of "Jesus," to his boy, though he frequents "the church" as regularly as "the Lord's Day" comes. To the mother who spends her days in devotion to dress and in self-indulgence, and lives on unconcerned about the eternal welfare of her own or her children's souls. To the man who is so absorbed in business that he has no time to settle the eternal salvation of his soul. To the apprentice boy who works at the same bench. To the servant maid in the kitchen. To the Queen upon the throne. To "the fatalist" and "the formalist." To the unconverted "church member" and the religious worldling. To the educated and the intellectual as well as to the brutish and the illiterate.

Let none be exempt. "Speak the truth in love." Tell all of them and tell them all; for "there is no difference." Go "to every creature," for "all have sinned" (Rom. 3:23).

Obstacles there will be in the way to hinder the prosecution of the tasks. Let nothing keep you back.

"Does not your Grace think it almost useless and extravagant to preach the Gospel to the Hindus?" asked a young clergyman of a military dignitary in India. The reply was direct and drastic—"Look, sir, to your marching orders! 'Preach the Gospel TO EVERY CREATURE!'"

Sure it is that God has little use in foreign lands for such "missionaries" as have had no living interest in the saving of men's souls at home. As by "walk" and "talk" we tell forth "the glad good news" to all around, already we are in the "go." We are encompassing our prescribed sphere "to every creature."

How Is It Possible?

"LO, I AM WITH YOU ALWAYS." Herein lies the possibility and the pledge of success. With such a co-partnership and companionship, success is sure. There is no possibility of failure, for "I AM WITH YOU."

Here is the source of all sufficiency and supply. "I AM WITH YOU."

Here is the power—both strength and authority—"ALL POWER is given unto ME....I AM WITH YOU."

(Concluded on page 185)

STEWARDSHIP

By Mabel Groh

When an individual gets the feeling of ownership in this world he has left the path of rectitude, having become exceedingly presumptuous, becoming guilty of the sin that the Master condemns in the Parable of the Unjust Steward, "And if ye have not been faithful in that which is another man's, who will give you that which is your own?" Stewardship and Christian Service is to-day producing that which shall be our own in the age to come. This article ought to help us feel our responsibility in a material, as well as in a mental, social, and spiritual way—our obligations to God and Humanity.—Editor.

A steward is one to whom is entrusted the responsibility of caring for and using another man's goods, in the interest of the other man. In the parable in Luke 16 we have the picture of a steward who neglected his master's interests and wasted his goods. Stewardship is an exceedingly responsible trust, and we can easily understand that when a man gives the entire care of his property and wealth into the hands of another he is careful to secure a man in whom he has entire confidence. Moreover it is required in stewards that a man be found faithful. (I Cor. 4:2). Just as soon as a steward begins to think of his own interest instead of his master's, he has lost the one great essential qualification of a steward, and will need to hunt a new position.

The human heart does not like to acknowledge God's sovereignty and so we find mankind everywhere acting as if he owned anything and everything he can get into his possession. God has ordained that we shall possess the blessings and bounties He has placed in this world, but always as stewards, for, "The earth is the Lord's, and the fullness thereof, the world and they that dwell therein." (Psa 24:1). "Every beast of the field is mine and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. If I were hungry I would not tell thee: for the world is mine and the fulness thereof." (Psa. 50: 10-12) "The silver is mine, and the gold is mine, saith the Lord of hosts," (Haggai 2:8). Many other passages teach the same truth, but these are sufficient to teach us that everything belongs to God. He made the world and every living and growing thing in the world, and then he made man and placed him here as steward over His creation. But man failed in his stewardship and Satan gained the advantage. But, although man failed God has not taken from him the stewardship. Through Jesus Christ He has given us another chance, and so we are doubly indebted to Him for we are His by the right of creation, and we are His by purchase, by the sacrifice of His Son who died that we might again be brought into favor with the Father. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your Spirits, which are God's." (I Cor. 6:19,20). "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies

a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12:1).

Stewardship of self is most important, but perhaps least understood. We yield our Spirit to God when we allow Him to cleanse us from sin, and dwell in us by His Holy Spirit, but that is not enough. Through ignorance of God's purpose, or through unsunder, multitudes of Chris-

LET'S GIVE OUR BEST TO GOD

A MOTHER by the Ganges
In agony of soul
Looked on the tide, where dark
and wide
The sullen waters roll.
To her the God was angry—
She never knew him kind;
But now more dire she felt his ire:
Her youngest babe was blind.

Another, strong and comely,
She bore upon her breast;
A deadly fear had brought her here
To meet a demon's test;
Hour after hour delaying
And every hour more dread,
She knew no way but one to stay
The sword above her head.

The river-god was angry
And she, however loath,
Must cast away one babe to-day
Or he would slay them both.
Oh, height of human anguish!
Oh, effort unexpressed,
By any name our lips can frame—
She gave her god her best.

O, mothers by the Ganges!
When we, to heal your grief,
Have sacrificed our wills to Christ,
Your hearts will find relief.
Oh, ye who sit in darkness!
What light will shine abroad
When, east or west, we meet the test,
And bring our best to God!

—Grace A. Timmerman.

tians are to a greater or less degree trying to manage their lives without recognizing that even their bodies are the Lord's. Christ calls us to the denial of self, for self that is not wholly yielded to God is the greatest hindrance to the accomplishment of God's purposes in us. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." (Gal. 5:17). It is only when we yield our bodies to God and His Spirit may control, that we can have victory over the sinful tendencies of our fleshly natures. God has a very definite plan for each life, but unless we

yield our bodies and our wills to do His will we will miss much of the blessing that belongs to faithful stewardship. So often we are afraid that if we own God's claim to our entire being, He will put some hard or bitter burden upon us. We really say to God, as the servant in the parables of the talents, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed." Brother, sister, no faithful steward ever knew God as a hard man: only the unfaithful steward found him hard, and he need never have found Him so, had he even so much as put the money on interest, instead of hiding it in the earth. Surely we can trust a God who loves us so much that He was willing to give Heaven's richest treasure for us. If we remember that we are only stewards of our bodies, and that they are the temples of God, we will be careful that we do not use them for any vain display, or the gratification of lust and appetite.

Only when Christians recognize God's claim upon themselves, will they fully recognize His right to the substance and service that is in their power to give. We have a beautiful example in the churches of Macedonia, who prayed with much entreaty that Paul would receive the gift that they had made up for the poor saints. We are told that they gave willingly beyond their power; and the secret of their liberal giving was, that they first gave their own selves to the Lord. When the Lord gets us so completely that we can say with Christ, "I came not to do mine own will, but the will of Him that sent me:" there will be no difficulty about the substance and service. We will not ask, how much is it my duty to give? but, how can I best use what I have for the glory of God? God required the Jew to give a tenth of all he possessed. Is it reasonable to think that we are faithful if we give less than the Jews gave, when our blessings and promises are so much greater? Some are very conscientious about giving a tenth to the Lord, and then they feel that it is their privilege to use the nine tenths in any way they choose. God expects bountiful giving, cheerful giving, and proportionate giving from every Christian. "But this I say, He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall reap bountifully. Every man according as he purposeth in his heart so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." (Cor. 9:6,7). "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (2 Cor. 10:2). Money is necessary to carry on God's work, and it is also necessary for food, and clothing, and the necessities of life, but the faithful steward does not forget that what he uses as well as what he gives, is the Lord's. To some God has entrusted much, and to others very little, but he charges those who are rich in this world, to do good, (Concluded on page 183)

THE MESSAGE THAT IS MOVING INDIA

By G. J. Lapp

Mr. Gandhi told Mr. Stanley Jones, of the Methodist Church, that if missionaries would come to India as Christ came to the world they would be invincible. He meant that every missionary should come to this country with his heart filled with the love which Christ possessed and manifest it in a like way. I was very much impressed with a message found in an Indian magazine known as *Sarasvati* printed in Hindi and issued monthly by the *Sarasvati Press*, Allahabad. It is a magazine which gives current events and the leading political, historical, religious, scientific, and other leading thought of the day. It also seeks to faithfully present such developments in poetry and art as are characteristically Indian. The editors are seeking India's uplift, however much we may not agree with them in all the methods they pursue.

This is the first time to my knowledge that they have given as wide recognition to the Christian evangel. But the article in question presented the message in such a way as to appeal to the heart of India and the editors were not slow to recognize this and accordingly gave it publication. We wish to give you the summary of the message that you may share with us that which is so effectively moving this land at the present time, and the joy of knowing that India is becoming more and more conscious of the greatness of Him Who is the Way, the Truth, and the Life. The summary is as follows:

"BHAGWAN ISA MASHI KI CHHAYA MEN"

(In The Shadow Of The Lord Jesus Christ).

The foundation of true religion is love. Indeed God is love. Jesus Christ came into the world in the form of man that He might manifest the love of God. Let us then for a moment meditate upon His life. A brief summary is given in the Four Gospels of the New Testament Scriptures. His real service to humanity only covered a brief period of three years but during this time He manifested His great love by unremitting service, unfailing kindness and mercy, in purity of life and walk, by emancipating from death and darkness, and finally by giving His own life as a ransom for the lost world.

How Jesus loved children! He laid His hands on them and blessed them. He used them as illustrations of true greatness. His own loving heart was as the heart of a loving, faithful child who finds its highest joy in holding tight the Father's hand. They who love Him are childlike, love childhood, and use every means for the betterment and development of the children and youth about them. "For of such is the Kingdom of Heaven." Christ loves the

childlike most, gladly and quickly receives them, and manifests to them the love of His great, pure heart.

The whole hearted kindness of His friends gave Him joy yet he loved His enemies. He was often a guest in the home of the young man Lazarus and his two sisters, Mary and Martha. Without His own home or income He found a home in the hearts of those who believed upon Him. The great consulted Him in private and the common people surrounded Him in great crowds. At one time, while teaching the people, word came to him that his mother and brothers wished to see Him. "Who are my mother and brethren?" He cried, "but they who do the will of my Father which is in Heaven," thus showing that all have access to His love and have equal opportunity of receiving Him as their Savior, for, "Behold I stand at the door and knock; if any man will open unto me I will come in unto him." Dionysius said to Damon and Pythias, "From now on there are but three friends, you and you and I." But the friendship of Christ begotten of Divine love is universal and pure and knows neither class or rank. He considers all worthy of His love and also

"He that loveth his life shall lose it."

DON'T seek a long life—Christ had a short one.

Don't live in luxury—Christ lived and died poor.

Don't live in pleasure—Christ pleased not Himself.

Don't live for fame—Christ made Himself of no reputation.

Don't live at ease—Christ suffered for you the shame, the scourge, and the cross.

Don't lose your opportunity and inherit an eternity of shame and regrets hereafter.

—MR. CHARLES T. STUDD

OF THE WORLDWIDE EVANGELIZATION CRUSADE

Mr. Studd gave his inherited fortune to Missions, and for years has lived in the Heart of Africa. He "left ALL and followed" Christ.—Luke 18:28.

worthy of in turn becoming a vessel for bearing this love to the world.

Love is not the fruit of any one language. It speaks its own language, that of the family of the Most High. Love spake through the patience and the sympathy of the Savior. He touched the body of the despised and unclean leper and he was made whole. In like manner He touched the hearts of men and they were cleansed from abomination. He gave them new hearts to love and serve Him. We, as His agents of love, have the privilege of applying every means for cleansing the leper and for leading foul darkened hearts to the great Fountain of cleansing. India is athirst for the cleansing potion of His love.

Christ's love was abundant. At one time He washed His disciples' feet and His followers to this day follow His example. In love they also wash the feet of India's millions by serving them in their every capacity that they may be the means of saving the unsaved. It is this love that leads His followers to every corner of the earth.

Many who do not understand the real greatness of Christ still call Him the

friend of publicans and sinners. We do not wonder at it. His strong sympathy for the downtrodden naturally led the upper classes to so consider Him. But He sought to bring about a right understanding of His Mission in the world by teaching the people by such parables as the lost sheep, the lost coin, and that of the Prodigal Son. He found a keen response in the hearts of the lowly. His love was fulfilled in those who had gone astray and came back to the Father's house. How many there are in this land who have become recipients of His love and have become purified and made holy by it.

His love is never ending. He loved His own unto the end. It led Him to leave all for their sakes. True love is renunciation. He renounced His own personal pleasures and privileges and His own personal preferences and prayed for His enemies while He was hanging upon the cross. This is the extreme manifestation of love. Such love sheds a pure white light in the world and through those who possess it, it sheds its beneficent rays into the hearts of humankind. Once a boy was heard wailing near a fresh grave in a cemetery. He was asked by a friend why he was weeping. Had he lost a parent or a brother? The boy said it was for a friend who had given his own life to save him from drowning. In like manner Christ gave His life for a perishing world.

Christ's love is not merely a beautiful axiom or doctrine but it is a victorious, strength-giving life. It purifies all other love, that of the home, the community, and the nation. It strengthens the weak and protects the lowly and dependent. It leads the high and great to become the servants of all. It satisfies the longings of the heart. Therefore, whoever has consecrated his life to the service of Christ, His love has become his power.

The writer then briefly reviews the lives of some of the leading Christian lights in India such as Mr. Kalicharan Bannerjee, Narayan Tilak, Ramabai, and Chundra Leela. He shows to the people of India what the love of Christ has done for some of their own.

This message was written by an Indian Christian for the Indian people, and, knowing as we do the gross darkness and the reason for it in this land, we appreciate little touches here and there in the message which so aptly apply to the lives of the people of this country.

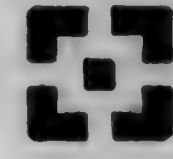
It is the message of Love which is moving India toward Christ and is prompting leaders of every community to recognize His supremacy. While mere recognition does not mean open confession and baptism into the Christian Church, it does mean an easier road for those who do come out openly and confess their Savior and become followers of Him Who is the Way, the Truth, and the Life.

Our earnest prayer is that more such heart searching messages will have larger publication in the Indian press and wield a great influence toward bringing India to the feet of our loving Christ.

Sihawa, India.



BIBLE STUDY



THE EPISTLE TO THE HEBREWS

III

The Divine Image of Jesus

Along with the eternal Sonship and creative power of Jesus there is attributed to Him the divine glory. It is said that, "Godhath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who **being** the brightness of His glory, and the express image of His person, and upholding all things by His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." This description of Jesus is unique. There is no other such description given of Him. Yet, every statement made in this chapter is verified by the Scriptures. Again and again, in the history of the Church, have these statements come under the criticism of men and controversies have torn the body and severed the members while the world looked on with amusement and ridicule. The question that has ever arisen in the Church is, "What is the relation of Jesus Christ to God?" As long as the world stands this question will be asked and answered according to the appreciation of men, and no human answer will be adequate, for it is probable that no human mind can appreciate the subtlety of that spiritual relation which so unites the Father and Son that they are one. Of similitudes have we many, and of definitions there are many, but of comprehension and appreciation of the divine relationship, it seems to be limited among men. By faith alone can the true child of God say and understand that the Father and Son are one. He will believe the statements of those who have been instructed of God and who have given us the testimony as God has spoken by prophets and apostles, and by His Son in these last days.

By the declaration of the apostle, Jesus bore the brightness of the Father's glory and the express image of His person in the purging of our sins. The present form of the word, 'Being' the brightness of His glory and the express image of His person, indicates that there was no change in the glory and character of the Son while in the work of purging men of their sins. The apostle further indicates that there was no change in that glory, because, after purging our sins, He sat down at the right hand of the Majesty on high. He came, He suffered, He ascended, bear-

ing the brightness of God's glory and the express image of His person. He said, "He that hath seen Me hath seen the Father."

It is also true that Jesus "thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross"—Phil. 2:5-8. Even this great humiliation would not have required of Jesus the loss of His glory and the express image of the person of God. To have lost any of that glory and that image would have made him less than God, and less than what the great work of redemption required. The glory of Jesus lay not alone in His appearance, such as was manifest on the Mount of Transfiguration; His glory was revealed in the manifestation of His power in the works which He was able to perform and in the wisdom which He revealed—John 14:9-11. It was the works of Jesus that revealed His divine nature to men—John 1:14. The glory of His being was seen only by three of His disciples—II Peter 1:16,17. The brightness of His glory remained with His Son during His earthly ministry. The express image of His person was borne by His Son in the days of His humiliation, purging men of their sins. When Christ was on the earth He was not in an unfamiliar atmosphere or environment. He was in the midst of His own creation. There was no reason why He should have given up His glory or His image in order to visit men and bring them the salvation of God, even though it cost Him His life. His resurrection followed with such glory that He was able to sit down at the right hand of the Father without the loss of prestige or glory. He was the Beloved Son of God—Luke 3:22; and the Lamb of God—John 1:36; recognized in heaven as the Lamb of God slain before the foundation of the world—Rev. 13:8; and recognized by demons as the Son of God, who had the power of torment over demons,—Matt. 8:29. Thus in His earthly character the Son of God lost none of that glory and image which was His from the beginning.

The power of Jesus, while on the earth was divine. He upheld all things by word

of His power. "What manner of man is this, that even the winds and the sea obey Him?" The deaf heard, the lame walked, the blind saw, the palsied were made whole, lepers were cleansed, the sick were healed and the dead were raised. At His command fishes were caught, and money found in their mouth, bread and fish were multiplied thousands of fold and trees withered under His curse. At His death darkness came upon all the earth at noon, the earth quaked, and the great veil of the temple was rent in twain from the top to the bottom. At His resurrection the graves gave up their dead and the risen ones were seen walking about the streets of the city. It was the Son of God who upheld all things by the Word of His power while on earth as well as when He was in heaven.

The Son of God required the supreme authority of God in His ministry among men. "To as many as received Him, to them gave He power to become the sons of God, even to them that believed on His name." "Who can forgive sins but God alone?" "But that ye may know that the Son of man hath power on earth to forgive sins, (He said unto the sick of the palsy) I say unto thee, Arise, take up thy couch, and go into thine house." There is no more divine attribute than that of the power to forgive sins. There is no higher authority than that which bestows the honor of sonship, —makes men the sons of God. Both of these honors Jesus assumed when dwelling among men. All things were upheld by the word of His power. Material and spiritual orders were supported and directed by His Word.

The Divine Redeemer

The Son of God, Himself purged our sins. The interval between the coming into the world of the Son of God and the return to the Father's right hand was the time of the purging of our sins. This particular interval, as measured by time, was an eternal purpose with God,—with the Son, but the event must be fulfilled under special conditions and by special means according to the righteousness of God. Sin was in the world, in the midst of God's creation, and must be dealt with according to the righteousness of God. could not be overlooked and perpetuated with any honor to the holiness of God, even though God is love and is full of mercy. It could not be forgiven and blotted out with any degree of justice on the part of God without an adequate judgment, and the justification of His

Law. If sin must be removed, if sin could be removed, it must be accomplished in justice to God and to the transgressor.

The demands of the condition of men in the world required a Divine Redeemer. He, by Himself, purged our sins. The Word of God and the experiences of men have declared and proved the inability of man to free himself from sin, and, hence, unable to become free from the guilt of sin. In the hands of the Son of God, by the wisdom and power of God, through the mercy and by the righteousness of God, what the Son of God has accomplished has purged us from sin. It is the purpose of the Epistle to the Hebrews to declare the means of method of this redemption, to show how men are purged from their sins and to persuade them to accept this Divine Redeemer.

The final proof of the divinity of the Redeemer is the fact that He has returned to the right hand of the Majesty on high. After the work of redemption He sat down on the throne of God, at His right hand. Such is a position of equality. It is not on the left hand of God, but on His right hand. If there should be any distinction in position the right hand would be the superior position. God places His Son at His right hand. This is not robbery with God. He does not rob Himself when He places His Son at His right hand. Christ does not rob God when he sits at the Father's right hand, and shares the throne of glory and power with Him. With God it is honor to place the Son in a position of authority and power. With Christ it is joy to place Himself in that relation with the Father that He is both submissive to obey, and willing to share the glory of His Kingdom. Thus Christ sits at the right hand of the Father. The Redeemer is honored with the glory of Divinity. Christ purged our sins as the Son of God.

The Workers' Column

THE FIRST HOME MISSION.—Acts 2.

June 14

- I. The first Christian Community.
 1. At Jerusalem—Acts 1:4.
 2. Among the first believers—1:15.
 3. An assembly of worshippers of Christ—2:1, 2.
 4. A community blessed with the gift from heaven, the Holy Spirit—2:3, 4.
- II. The first ministry of the Gospel to other nations, in the home community.
 1. Jerusalem a community of strangers—2:5.
 2. Nations represented.
 - a. The East—Parthians, Medes, Elamites.
 - b. Mesopotamia—(Assyria and Babylon).
 - c. South—Arabia.
 - d. North—Cappadocia, Pontus, Phrygia and Pamphylia—(Asia Minor).

- e. South West—Egypt, Lybia and Cyrene.
- f. West—Crete and Rome.
3. The nations were made to hear the Gospel by the power of the Lord.
 - a. The apostles spake in other tongues—v. 4.
 - b. The nationalities heard and understood in their own languages—v. 8.
 - c. They heard of the wonderful works of God—v. 11.
- III. The effect of their first testimony.
 1. They were first amazed—v. 12.
 2. They were convicted—v. 37.
 3. They inquired the way of salvation—v. 37.
 4. They believed on Jesus—v. 41.
 5. They were added to the Church—v. 41.
 6. They continued in the apostles' doctrine—v. 42.
 7. They had joy and fellowship with the believers—v. 46, 47.

FOUNDATIONS OF FAITH.—I John 1.

June 21

- I. The fact of Christ.
 1. He is—1:1, 2.
 - a. Was from the beginning—v. 1.
 - b. Was heard—v. 1.
 - c. Was seen with eyes—v. 1.
 - d. Was handled—v. 1.
 2. He has witnesses.
 - a. He was manifested to witnesses—v. 2.
 - b. They saw Him—v. 2.
 - c. They showed to others what they had witnessed—v. 2.
 - d. What they witnessed was Eternal Life in Jesus—v. 2.
 3. He has fellowship with men.
 - a. Those who witnessed Him fellowshiped with Him.
 - b. They fellowshiped with the Son of God.
 - c. They fellowshiped with God—v. 3.
 - d. Others may also have fellowship with Christ and God—v. 3.
- II. The fact of God's Word.
 1. Christ is the Word—v. 1.
 2. He gave His message, the Word to His witnesses—v. 5.
 3. His Word is light, and not darkness—v. 5.
 4. The proof of the Word.
 - a. They who walk in darkness have not the Word, but lie—v. 6.
 - b. They who walk according to the Word have fellowship with those who walk in the light with God—v. 6.
- III. Faith rests upon the Word of God only.
 1. The Blood of Jesus Christ cleanses from sin, those who walk in the light as God is in the light—v. 7.
 2. The truth is not in those who say they have no sin—v. 8.

Note.—The consciousness of sin depends upon what God says and not upon the personal opinions or feelings of men.
 3. Those who say they have not sinned make God a liar.
 4. God's Word is not in those who say they have not sinned—v. 10.
- IV. Faith in God's Word and in God Himself assures the forgiveness of sin.
 1. The message of Christ declares the forgiveness of sin for those who walk in the light, through the blood of Christ—v. 7.
 2. God is faithful and just to forgive sins—v. 9.
 3. God is faithful and just to cleanse from all unrighteousness—v. 9.
 4. Those who confess their sins, will be forgiven because of the blood of

Christ, and because God is faithful and just to forgive—vv. 7, 9.

Note.—Forgiveness of sin and cleansing from unrighteousness, for those who confess their sins, is just as much a fact as the life of Christ on the earth and His Message to the world through the apostles. Our foundation of faith is in what God says and does and not in the sentiments of our thoughts and feelings.

WHOM GOD SEPARATES UNTO HIMSELF.—Psalm 4

June 28

- I. God waits upon men.
 1. He is ready to hear those who call upon Him—v. 1.
 2. He has delivered those who called upon Him—v. 1.
 3. He is righteous in all His dealings with men—v. 1.
 4. He waits long upon those who dishonor him and turn to vanities—v. 2.
- II. God selects men for His own fellowship.
 1. The LORD, (Jehovah) is declared to take interest in men—v. 3.
 2. The Lord selects the godly from among men—v. 3.
 3. He selects the godly for himself.
 4. He sets the godly apart from men and unto Himself—v. 3.
 5. He is ready to set apart those who call upon Him—v. 3.
- III. The blessings of those who are separated unto God.
 1. They turn away from sin—v. 4.
 2. Their meditations bring no cause of accusation against God—v. 4.
 3. Their offerings to God are right, they do all that God demands or commands—v. 5.
 4. They put their full confidence in the Lord—v. 5.
 5. He will justify His dealings with those who trust in Him, before all men—v. 6.
 6. He gives greater joys to those whom He chooses for Himself than have those who rejoice only over material blessings—v. 7.
 7. He gives full peace and consolation to them, and safety—v. 8.

A GOOD PART CHOSEN.—Luke 10

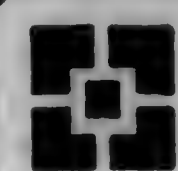
July 5

(Junior)

- I. Two persons had the privilege of making a good choice.
 1. Martha received Jesus into her house—v. 38.
 2. Mary, the sister of Martha—v. 39.
- II. The things which interested these two persons.
 1. Mary sat at the feet of Jesus—v. 39.
 2. Mary heard the Word of Jesus—v. 39.
 3. Martha was cumbered with much serving—v. 40.
 4. Martha desired also that Mary serve with her—v. 40.
- III. The things which were not best to choose.
 1. To be engaged in much serving of the material things—v. 40.
 2. To burden others with serving in material things—v. 40.
 3. To ask the Lord to make others more concerned with material blessings—v. 41.
 4. To think that the Lord should be very much interested in serving the body with material things—v. 41.
- IV. What the Lord chooses for us is best.
 1. Mary's part is best.
 2. The part that can not be taken away, the part which Mary chose—42.



EDUCATIONAL



AUGSBURG AND THE MARTYR SYNOD

By H. S. Bender

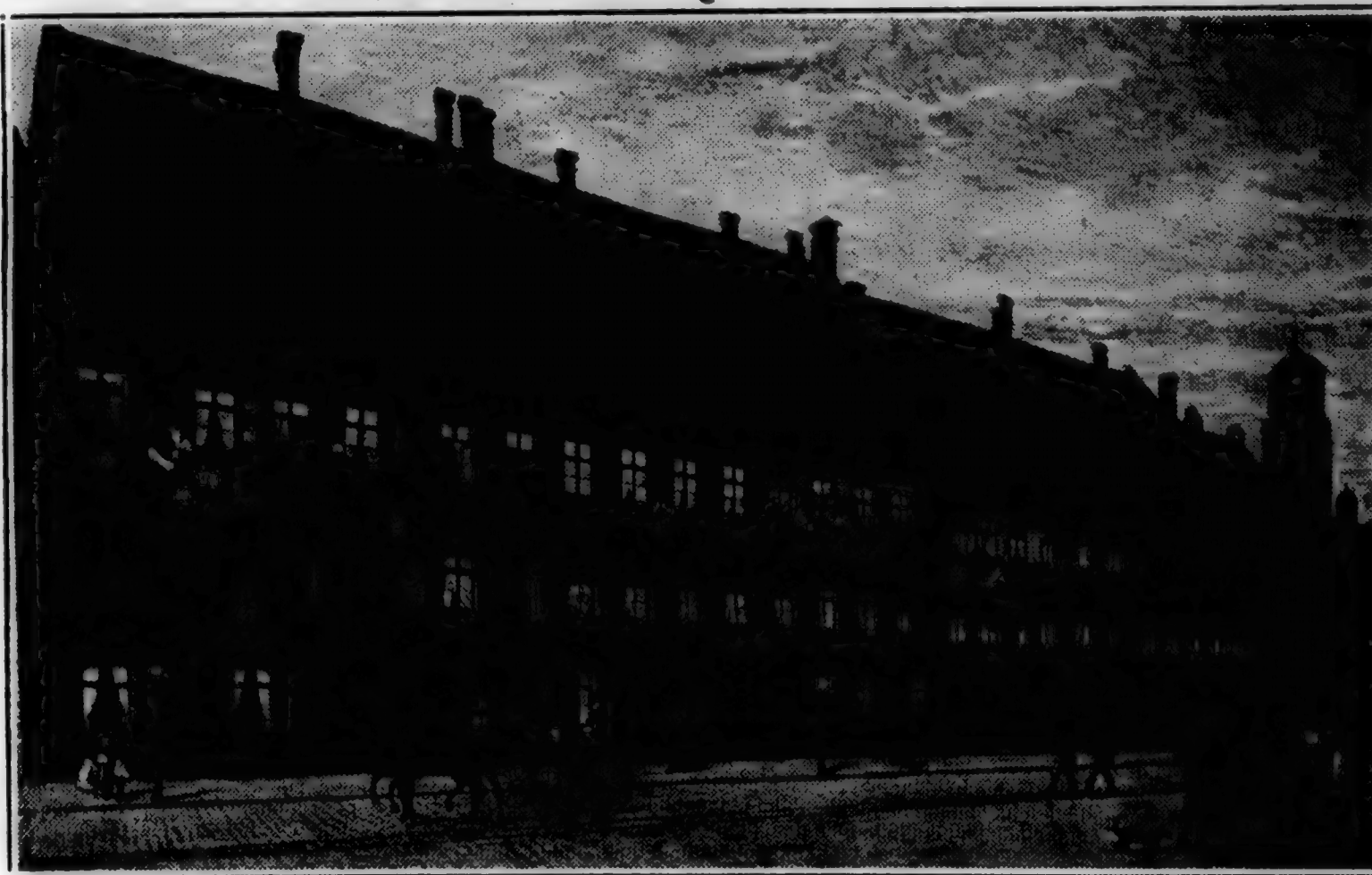
If any city in the early history of the Anabaptist movement may be called a center, certainly the honor must go to Augsburg. Persecution which followed immediately upon the first adult baptism in Zurich in January 1525, made it impossible for Zurich to become a center, and the large congregation which was to be found at Strasburg, 1527-1535, was never sufficiently well organized to become a center of great influence—it was more a refuge. In no other city of South Germany or Switzerland was there at any time a large and active congregation with able leaders.

In Augsburg however, in the years 1526-1530, or more particularly in 1526-27-28, was to found the strongest early center of Anabaptism. Here was a large congregation of over a thousand members well organized with ministers and superintendents, and charity committee. Here were a series of capable leaders, among them men of learning, wealth, and rank. Here also were printed in 1527 what may be called the first "books" of the Anabaptists, namely, "Von der wahren Liebe," by Hans Denck, and "Auslegung des Vaterunsers," by Eitelhans Langemantel. (Reprints of both these booklets have been made by J. F. Funk at Elkhart). Here too met in 1527 on Aug. 20, the first and only General Conference or Synod of the early period, sometimes called the Martyr Synod because nearly all the leaders suffered martyrdom a short time thereafter. This Synod was also a temporary "Mission Board" because one of its chief tasks was to send missionaries "to all parts of the world."

In the middle ages Augsburg had become the chief trade center of the entire region north of the Alps, and at the time of the Reformation had reached the peak of its wealth and influence. The great trade route from Venice and the Mediterranean north into Germany had its first depot in Augsburg. Another route came up from Switzerland, a third from France and

Strasburg passed through Augsburg east to Vienna and points beyond. To the north went several routes, one to Wurzburg and Frankfort and the Rhine to Cologne and Holland, another by way of Nurnburg into Saxony and north Germany. As a trade center Augsburg had few rivals.

Augsburg was also a center of industry and finance, particularly of the latter. Great banking houses were just beginning to rise, and the wealthiest and most powerful bankers in the western world at this time had their seat in Augsburg, chief among whom were the Fuggers. The Fugger family dominated trade and finance as few men have before or since. They practically financed the Holy Roman Empire to



The Fugger House at Augsburg

say nothing of lesser princes and rulers. Their branches were everywhere, their warehouses in every important trade center in the world, their argosies on every sea. Enormously wealthy even for our day, Jacob Fugger, who died in 1525, and Anton Fugger, died 1560, were the mightiest of the line, and can best be pictured as J. P. Morgan, the Cunard line, the N. Y. Central railroad, Henry Ford and Elbert Gary rolled together into one. The illustration accompanying this article pictures the residence of the Fuggers.

Because of the wealth and importance as well as the central location of Augsburg the Imperial Parliament often met there. The most famous of these parliaments was

the Diet of 1530 where the Augsburg Confession, the authority in Lutheran Faith was first read. Here too in 1555 the Peace of Augsburg was signed which finally permitted toleration of the Lutheran Protestants (but not of the Reformed or Anabaptists). After this time the Imperial Diet met for centuries regularly in the "Golden Room" of the Rathaus.

As related in the first article of this series, the cradle of Anabaptism was in Zurich 1523-25. How then did Augsburg, 150 miles away to the northeast in South Germany, become a center of the movement?

One of the friends of Grebel and Manz in 1523 and 24 in Zurich, and in sympathy with their views, was Ludwig Haetzer, who made his way to Augsburg in the summer of 1524. After a few months, upon return to Zurich, he was expelled in January of 1525 from that city and returned to Augsburg. There is no doubt that Haetzer, tho himself not baptized, nor engaging in baptizing, did important preparatory work. (It must be said however that the exact relation of Haetzer to the Anabaptist movement is still somewhat obscure as is also that of Denck.) In September, 1525, just as Haetzer was being expelled from the city because of his radical views (by the Protestant preachers and city council) Hans Denck came to Augsburg, the man who was to become the most important early leader of the Augsburg church. (More concerning Denck in the next article on Nurnberg.) Denck had also not yet been baptized, but had become acquainted with the Brethren in St. Gall during the summer after his expulsion from Nurnberg in early 1525 because of his radical views.

The beginning of the church in Augsburg occurred in May and June of 1526 with the visit of Balthasar Hubmaier, who was on his way from Zurich, where he had been imprisoned during the winter by Zwingli, to Moravia. Hubmaier baptized Denck and others and moved on after a few weeks of preaching, leaving Denck to become the leader and organizer of the church. Only

for a few months was Denck permitted to work in peace, for in October he was forced to flee and made his way to Strasburg. (See article Strasburg in previous issue.)

Early in May Denck had won and baptized Hans Hut from Saxony, a former supporter of Munzer in the Peasants' Revolt who had come southward greatly sobered by the disaster at Frankenhausen. Hut, always somewhat eccentric particularly in his millennial teaching, had left at once on an extended missionary tour to Tyrol, Austria and Bavaria where he worked with astonishing success, laying the foundations of the movement there. Returning to Augsburg in February, 1527, Hut took up the work of preaching and organizing the Augsburg church, building up on Denck's work. Though remaining but a few days, Hut baptized in a short time a number of splendid new leaders, Langenmantel, Salminger, Dachser and others; and saw to it that the church was organized in a thorough way. Salminger became president and Dachser vice-president of the church organization.

In the spring and summer of 1527 the church grew marvelously. It increased in numbers day by day, there being added persons out of every walk of life, and rank. The number of meetings increased until there were over a dozen houses where the brethren met for worship. Meetings were held almost daily, morning and evening. Hundreds of brethren came to Augsburg, fleeing from persecution elsewhere.

In July leading brethren from all over South Germany came to Augsburg, and the 20th of August a conference was held, probably under the leadership of Denck. All the important leaders except Blaurock, were present. Denck, Hut, Gross, Marbeck, Salminger, Langenmantel, and others played leading roles. Unfortunately no minutes have been preserved, but a fair account of the chief features of the proceedings has been gleaned from various testimonies. Enough is known to show that the work of the conference consisted chiefly of two main points—first the unifying and purifying of the teaching of the various brethren, and the laying of a plan of campaign for extending the common faith. The first point was successfully carried out in that the radical chiliastic ideas of Hut and others were condemned and a unification achieved on a simple common faith, the substance of which is probably contained in Denck's booklet "Von der wahren Liede" which appeared shortly thereafter. In the second place "apostles" were chosen and sent out in all directions. Denck for instance was sent back to Zurich and Basel.

The conference was the high point in the history of the Augsburg church. Immediately following this the authorities took steps to suppress the new movement. By September all the leaders were in prison where they remained until they recanted, which Salminger, Gross and Dachser did in 1530 and 1531. Hut was burned to death (Concluded on page 185)

STUDY OF CHURCH HISTORY

By Warren A. Kratz

We are glad to have Bro. Kratz write this article for us on a worth while subject, especially at this time, the Quadri-Centennial Anniversary of the Mennonite Church. We are glad to notice the church-wide interest of the young people in the history of the Church and the Faith they have espoused. We can say with another that this world contains but three books—the Bible, the Book of Nature, and the Book of History, the latter recording God's dealings with man in the world. May the Lord bless our brother in his service for the Lord and the lost in the hills of West Virginia.—Editor.

The definition for Church History usually given in its common usage, is that it is a history of Christianity or of the Christian Church. This however is limited and leaves out the pre-Christian part of the history of God's people for another name under one of several titles, such as History of the Jewish Church, the History of Israel, the History of the Old Testament and so on. Church History, according to this almost universal practice, includes only the second stage of the history of God's people as above described.

In this brief discussion, however, we wish to view the subject of Church History in its broader sense; first, objectively, the history of the church beginning with Adam. Second, subjectively, beginning at Pentecost.

From the objective viewpoint it is clear that God had a definite plan in preparing man for Christianity. In the early history of man, God was not known as we know Him now. Therefore it was necessary for God to reveal Himself in various ways, a few of which were by oral revelation, through dreams and visions, signs, miracles, and finally by the revelation of His Son in human flesh.

First of all man had to learn the lesson of sin. General history shows God's overruling providence in the rise and fall of nations.

Schiller says, "The world's history is the world's judgment". Fisher says, "The wild currents have never been permitted to flow on without divine control. When the hour came for the wrong to cease the controlling hand intervened which always resulted in the triumph of the right." God allows people to continue in sin for a long time, but finally, judgment. This is verified in Bible History. Adam and Eve were expelled from the garden as a judgment for sin. During the Antediluvian age man became so wicked that God said, "Every imagination of the thought of his heart was only evil continually." The flood followed as a judgment for sin. The following period known as the Noahic age, closed with judgment again by dispersion through the confusion of tongues. Bondage in Egypt was the judgment at the end of the patriarchal age. Next came the Mosaic period or the age of the law which ended in captivity.

But while man was extremely wicked and was always inclined to forget and drift away from God, God nevertheless chose for Himself or kept apart a people in all ages through whom His Divine purpose was fulfilled. In the first family, Abel was the righteous one, succeeded by

his brother Seth. Cain became the wicked one. Through the line of Seth came Enoch and Noah. From Noah's three sons, Shem was the chosen one of whom Abraham was the descendant. Abraham was called to leave his home and go to a place which God would show him. By faith he followed and became the father of the Jews. To him was given the promise that through him all the nations of the earth should be blessed. If we continue to trace through this line on through the generations of Isaac, Jacob, Judah, David and so on, we find that Christ, the promised Redeemer, was finally born of this godly line. So we see the golden thread of Divine presence with the righteous all through these periods of time. Through these faithful ones, though very few in number at times, God was able to accomplish His purpose in revealing Himself to man.

At the close of every age man knew more about God than the people in preceding ages. God's presence with His people, Israel, is brought out more beautifully than with any of His people before this. By His mighty works He was still revealing Himself to them, and by many types and shadows that were represented they were being prepared for Christianity. The law was the schoolmaster to bring them to Christ.

But while the Jews were God's chosen people and were led of, and taught by God through Moses, God foreknew that they would reject the coming Messiah. The Gentiles, on the other hand, who were the descendants of the relatives of Abraham, were also being prepared for Christianity. The Gentiles had worshipped idols so long that finally nothing was known among them of the true God. Yet their inner soul testified to the fact that there was a supreme being, a living God. Philosophy was the nearest they could get to Christianity and this was based on supposition and could not satisfy the soul.

Eusebius says of Plato, "he alone of all the Greeks reached the vestibule of truth and stood upon its threshold." Philosophy therefore was a schoolmaster to bring the Greeks to Christ. Aristotle, a Greek philosopher, reached a clear conception of God as an immaterial spirit who is the final cause. He proves that the assumption of such a being or principle is necessary from the evidence of design in nature. That the Greek philosophy did not satisfy the soul is illustrated in the life of Justin Martyr. He received from four different

philosophers, namely, Stoic, Peripatetic, Pythagore, and finally a Platonist. But each one of these made his already sick and troubled soul the more disgusted with himself. At last while walking near the sea shore he fell in with an aged Christian with whom he conversed freely, and by whom he was convicted of the truth of Christianity. After his conversion we know very little of Justin's life, but nevertheless Christianity did for him what nothing else could do.

Greek architecture and art, though not directly entering into the first forms in which the Gospel was preached, opened the way for the better understanding and appreciation of its depths and refinements. There are still other things which opened the way for and prepared the Gentiles for Christianity. The Greek language became the universal language which made it possible later for the Apostle of the Gentiles, and other promulgators of Christianity to find intelligent hearers everywhere without learning new languages.

The Roman conquest broke down the barriers between east and west and between province and province, forming all of the civilized world into one organic whole ruled by Rome as its center. Under this Roman rule Roman citizenship was extended to individuals which was of immense advantage to such preachers of the Gospel as possessed it.

Again the construction of military roads throughout the Roman empire made travel easier and safer which also was a great help. Aside from these advantages in promulgating the Gospel, there was profound peace for a long time. Law and order were enforced, all of which aided the spreading of Christianity. Thus when the fulness of time was come, the world having been fully prepared for the reception of Christianity, Christ the promised Redeemer made His appearance.

Thus far we have only discussed the objective viewpoint of their history of the Church. The subjective point of view, which follows, as stated before had its beginning at Pentecost. Here we see the golden thread of God's presence and overruling providence continued. Here we see too as in Bible history, the gradual drifting away from God, until finally judgment is executed.

In the first century after the founding of the Church, the church was pure. During the second and third centuries there was a slight deviation from the truth. The early part of the fourth century marks the fatal union of Church and state, and the rise of the papacy. From this time on there was a gradual degradation and falling from the truth and right, which culminated in the Reformation.

At our Lord's crucifixion three important works were accomplished, namely, (1) He had communicated His Gospel to men. (2) He had set a spotless example before the world. (3) He had achieved universal redemption by His voluntary death. His

(Concluded on page 191)

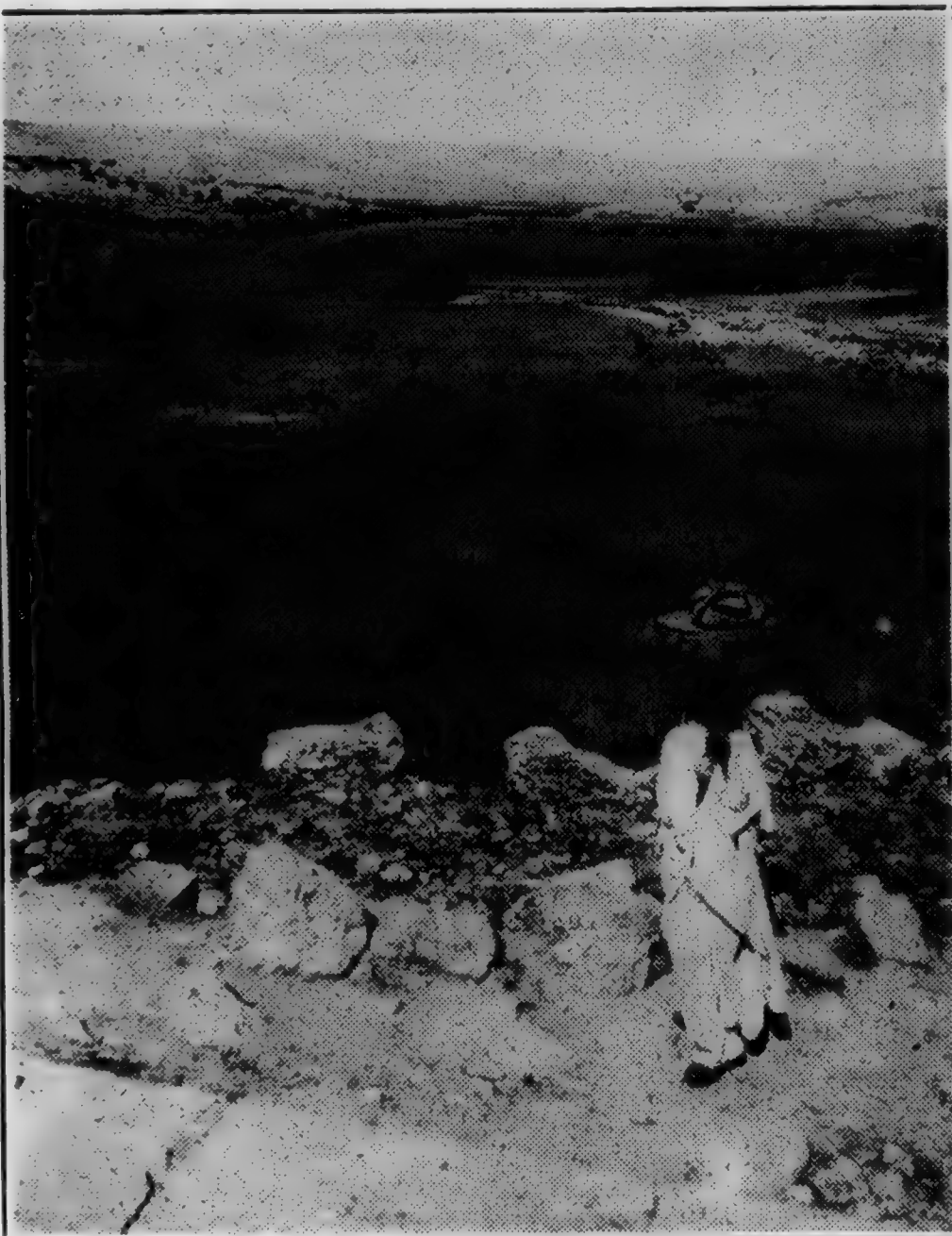
ON HOLY SOIL Over Beaten Tracks to Shiloh

By Anis Ch. Haddad

Sunday, November 30th, 1924, the sky is unclouded and in the freshness of the breeze, in the mantle of the sun, from the budding daisies by the roadside, comes a feeling of spring, though it is autumn.

We turn our backs on Jerusalem and soon lose sight of the Holy City and set out for Beeroth which is on the road to Bethel. Bethel is on the highroad to Galilee, that most beautiful part of the Holy Land.

We come to Beeroth which seems to have been the first stopping place for pilgrims and caravans on their way back from Jerusalem from time immemorial and here the Crusaders built a church. There is however, very little of interest.



The Plain of the Maidens, Shiloh
(Where the Benjamites Caught Their Wives)

We made it also our halting place for half an hour and then moved on.

We are still on the central ridge and the country is bleak and bare. By and by, the region begins to improve. Signs of more careful cultivation meet us, and suddenly we come to vineyards and orchards. We are in the country of Ephraim, and Ephraim had rich blessings promised. It was one of the most wealthy and powerful tribes. For Ephraim meant the tribe of Joseph "the fruitful bough by a fountain."

We pass on our left the Christian village of Jifnah, and modern Gophna, where there is a Latin church and hospice, partially destroyed by the shells of the World War; also the ruins of an old Byzantine church and the walls of an old castle; for in the time of the Romans it was a place of

considerable importance. It was taken by Vespasian during the war, and here a number of Jews deserted to the Romans. Soon after passing through many olive orchards, we enter a narrow valley, in which, trickling down from the road, covered in places with maidenhair fern, water flows from a spring called the Robber's Fountain. Since the road has been opened for vehicles of all types, a new inn has been erected for indeed wherever there is a spring of water it proves a convenient stopping place for man and beast.

Here we come out into a beautiful valley with the ruins of an old Roman guard-house. It was placed there for the protection of travellers for this glen is known as "Wadi el Harmiah" or "Glen of the Robbers." The loneliness of the place perhaps suggested the name or it may have been a robbers' haunt in bygone days. A group of wild men with their flowing robes were waiting under the shadow of a great rock. They might have been robbers, but as we passed they gave us the greetings of peace, "Salaam alaikum." By some this glen has been identified as the valley of Baca and by the roadside a number of rock-hewn tombs are seen, from which many years ago an enormous quantity of Amonite pottery was taken, much of which was in a perfect state of preservation; there were utensils of all kinds, in which offerings of food were deposited to their god; perfume vases from which, although they had been buried for 3000 years, the perfume still exhaled; and there were a number of coins.

Now we ascended a nearby hill, and as we looked across a fine stretch of country the sight was glorious. Some twenty miles away Gerizim was clearly seen before us; to the left the blue of the Mediterranean; just below us the little village of Sinjil; and over all the tender light of the November sun.

"I am going to take you out of the main road," said I to my companions, "because we will like to see Shiloh. It is not far and we will soon be there."

So we rode and came to Shiloh, which is about two and a half miles from the main road, hence very few travellers see it.

Exactly on the present spot of Shiloh is the village of Seilun, the Arabic form of its ancient name. It stands on a slight eminence rising from an extensive plain.

Shiloh is now one large heap of ruins, like all these old cities, and no one lives there. The first thought as we behold the large mound covered with masses of debris, huge stones and pieces of broken columns is that the utter desolation of

the place shows a singularly graphic fulfillment of the prophecy of Jeremiah, who used it as a type of the destruction which should fall upon the house of the Lord in Jerusalem. An ancient well probably marks the spot where "the daughters of Shiloh came out to dance in dances," at their annual festival, and were carried away as brides by the Benjamites who had crossed the frontier. (Judges 21:15-23)

If any town were swept away, most of the trees gone, and all its houses disappeared save one or two mud huts it would not present a greater contrast between the town as we know it to-day and the Shiloh of which we read. This Shiloh? Where is the Tabernacle in which Samuel served? Where are the gardens where the Benjamites caught their wives? Where are the houses of the priests? Where are the signs of a busy little town? All we see to-day is a small stone ruin, once a Crusading Church, a few trees, a little plateau on which we are told the tabernacle stood, and bare open country all around.

Yet there the childless wife prayed, and when her prayer had been heard she brought the infant Samuel which means "Asked of the Lord" and said to the aged priest, "O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here praying unto the Lord. For this child I have prayed, and the Lord hath given me my petition which I had asked of him: therefore also I have lent him unto the Lord, as long as he liveth, he shall be lent unto the Lord." The incidents followed: The annual visit of this happy mother, the little coat made with such loving hands for the absent boy, the child Samuel "growing in stature and in favor, both with the Lord and also with man," and the aged priest. It was here that one night as the child Samuel lay asleep, the echoes of the Temple service making songs in the night for him, he heard a voice. It was the voice of God, and it called "Samuel." And the child answered "Here am I," and he ran to Eli: I think there is something exquisitely beautiful in the story. It gives us a child's idea of God, the purest, the best in the world. So human, so tender, so unalarming was that voice, whose could it be, but the voice of the one he loved. So he ran unto Eli. How often God speaks and calls us to Himself, and the call comes in a loved familiar voice, linking all that is dearest in the human with all that is comprehensible in the divine and bringing out instinctively the cry, "Here am I." Would that men listened to hear that voice as Samuel heard it, and recognize

it as the voice in time, with our highest ideas of love and tenderness instead of hearing it as the people who stood by the Savior and hearing it said, it "thundered."

Then came the mournful tragedy of Eli's death, and the universal recognition of "all Israel from Dan even to Bersheba that Samuel was established to be a prophet of the Lord" (I Sam. 1-3) have delighted infancy and instructed manhood throughout the civilized world for 3000 years.

It might be that up this road came the anxious wife of Jeroboam the king, to inquire about the fate of her sick child, and Abijah the prophet sent her back sore stricken, and once at any rate this spot rang to the shouts of men in arms when Joshua and the tribes gathered together after subduing the land and set up "the tent of meeting."

Here on these plains, valleys, and hillsides the whole congregation of Israel assembled to receive their inheritance in

two wreaths of flowers is carved a vessel shaped like a Roman amphora; it closely resembles the conventional type of the "pot of manna" found on coins and in the ruins of the synagogue at Capernaum, and it doubtless formed part of the original building. It is not an improbable conjecture that the synagogue may have been erected on the sacred spot which for so many generations formed the centre of Jewish worship. And in the rock-hewn sepulchres with which the neighboring hillsides are honey-combed, the remains of Eli and the high priests who had ministered to him at the altar were doubtless laid to rest.

The subsequent history of this favored spot is very mournful. Partaking in the wickedness and idolatry of Samaria and deserted by the apostate people for the more favored shrines, it soon sank into ruin and desolation, so that in the time of the late kings it became a conspicuous

instance of the fate which awaits all who forsake God. "God forsook the tabernacle of Shiloh, the tent which he placed among men." "But go ye now unto my place which was in Shiloh where I set my name at the first, and see what I did to it for the wickedness of my people Israel." "I will make this house (Temple) like Shiloh and will make this city a curse to all the nations of the earth."

With the loss of the Ark, Shiloh lost all. It has passed away, and its glory has gone. Its day of grace came and went. Now it is a desolation.

We had our camera and our photographs were what we hoped. We could only snap the maidenhair fern which grew in quantities round about. Shall I confess it? One of the chief memories of Shiloh as I write, is the memory of the maidenhair.

But time is going. We mount and once again go along. The path is full of white crocuses and cyclamen, anemones of all colors will soon be in bloom, bordering our way on either side, and if Shiloh is ruined, it is at any rate picturesque, with a green and well cultivated appearance which forms striking contrast to the large ruined heap which marks the site of Shiloh.

The same lesson is thus teaching us here as in the cities in which our Lord's mighty works were glorified; that privileges abused and neglected can only increase our guilt and deepen our ruin.

Near Syrian Orphanage,
Jerusalem, Palestine.

"Divine delays do not imply forgetfulness."



Shiloh and Its Inhabitants To-day

the land, "and Joshua cast lots for them in Shiloh before the Lord, and divided the land unto the Children of Israel according to their divisions." (Josh. 18:10)

We clambered up the hill near masses of debris, huge stones, and pieces of columns, and then sat down and read how, in the long, long ago past, probably in the very spot where we sat on the summit of the hill, the Tabernacle was first set up in the Land of Caanan after the wilderness journey, and remained here till the time of Eli's death. The history of Shiloh was remarkable and we perused it amid the ruins with the keenest interest, being satisfied that there can be no shadow of doubt that this is the ancient sanctuary of Shiloh.

Of the Tabernacle in which the Ark stood, from the time of Joshua to that of Samuel, no trace, of course, remains. But on the summit of a little knoll we found the remains of what was once a Jewish synagogue, afterwards used as a church, subsequently as a mosque.

On the lintel over the doorway between

ONE OF THE SEVEN WONDERS OF THE WORLD

Niagara Falls

By H. Chambers

It has been my happy privilege to be thrilled and awed at the majestic wonder of Niagara Falls many times. I wish that I could convey to those who have never seen it, some of the same impressions that come to the sightseer at this one of the Seven Wonders of the World. We saw several pictures that Bro. Weaver, of Kansas City, took of the Falls in their journey by auto to that place. He gave them to us several months ago. Then we were on the lookout for someone to write about it from a spiritual as well as material standpoint. Bro. S. F. Coffman put us on the trail of Bro. Harold Chambers. May the Lord use this article and illustrations to His glory and our enrichment.—Editor.

If one were to ask me where I would look for a revelation of God if there were no Bible I would unhesitatingly reply, "In that case I would turn to Nature to find the manifestation of God." For apart from the Word of God there is nothing that can so vividly portray the power and majesty, the splendor and beauty, the glory and magnificence of God, as Nature.

When I walk through the valleys and over the hills amongst the beauties of Nature so freely bestowed upon this part of God's world; when I see the "living green" of the hills and hear the tinkle of the streams flowing down the hillsides; when I see God's sun, "the great high priest of the morning" sinking in glories of crimson and gold behind the hills of the Niagara Escarpment; and when in the beauty of springtime I see the flowers springing up everywhere in newness of life, I like to think of the Master walking over the hills around Nazareth enjoying the beauties of Palestinian Nature, for if anyone delighted in the beauties of Nature, Jesus did. He knew and loved the birds and the flowers. He observed the crimson of the Judean sunsets. He loved the pure beauty of the "lilies of the field."

"Even Solomon in all his glory was not arrayed like one of these." He watched the wheat from the time of its sowing until it sprang up as He tells us "first the blade, then the ear and after that the full corn in the ear." Jesus delighted in Nature and He always saw His Father at the back of it all and He makes us feel that He also delights in all His works which He reveals to us in the hills and fields and streams and He wants us to see them and delight in them just as Jesus did. The Psalmist found this joy in Nature, so did the Wise Man, so did the Prophets. So can we. "Come ye out into the light of things. Look up through Nature to Nature's God and let her teach you."

Chancer in a happy moment called Nature the "vicar of the Almighty Lord." And who shall say that the vicarial work of Nature is not adequately performed?

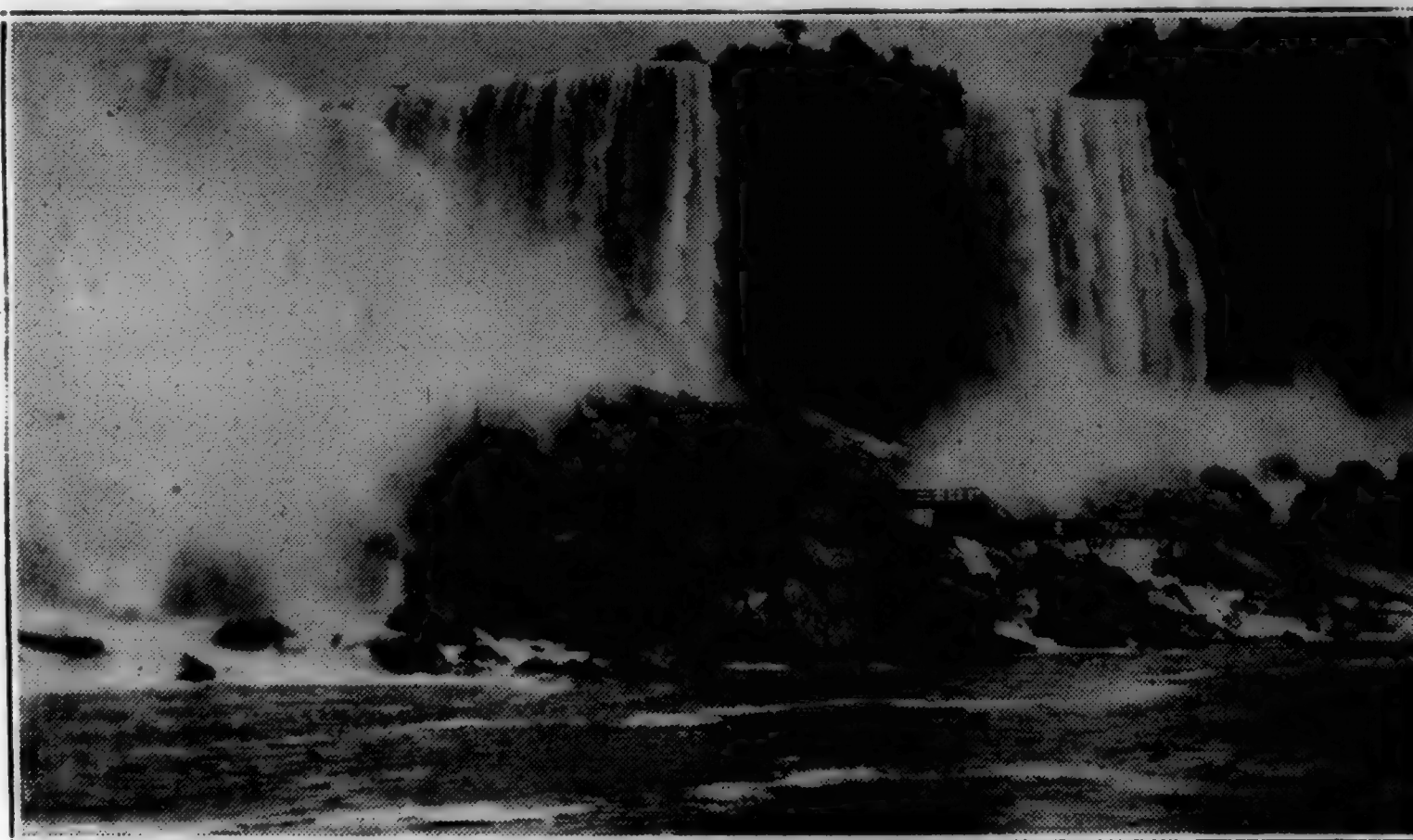
On earth and in the heavens she continually proclaims her mission. "Day unto day uttereth speech, and night unto night showeth knowledge."

"Behold our glories" cry the forests.

"Consider our strength," cry the rugged hills.

"Feast your eyes upon our beauty," echo the flowers, "but above all consider the excellency of the Majesty who formed us all."

Ah yes! Nature is beautiful and wonderful. Terrible in her fierce rages. Cruel in her storms, but loving in her delicate springtime beauties. Pure in her sunrises. Sympathetic in her summer sunsets, and



The American Falls at Niagara

beholding her wonders we are forced to look beyond to the Power that brought them forth. "Nature the vicar of the Almighty Lord." If one would see Nature most gloriously fulfilling her office of viceregency for God, portraying most vividly His power and grandeur let him visit Niagara. There in the surge and roar of the mighty cataract he will find Nature at her grandest and in the great "cadence of waters" he will find a manifestation of overwhelming might and power such as can be found nowhere else on earth.

Niagara Falls is one of Nature's masterpieces. The grandeur and rugged beauty of the scene are incomparable and today, centuries after its discovery by the Jesuit Hennepin, it is still one of the wonders of the world and the supreme wonder of America.

Volumes have been written describing

the glories of Niagara. Painters have depicted it from all points of view. Fashionable idlers and travellers in search of new scenes flock to it in vast numbers from year to year. Man's greed for money has compassed the Falls about with incongruous surroundings. Nothing is sacred to the love of money. It despises God. It hates man. It despises Nature. It finds no beauty in anything but money. It is impossible for this beast to feel the deep and sacred sensation of natural scenery. Rebels have been known to stable their horses in cathedrals made by man but law-abiding citizens desecrate God's natural cathedrals with all the sordid appliances designed to increase the worldly treasure of their builders. The beautiful natural cathedrals of earth are places to be reverent in, to worship in, but man's insatiate greed for money turns them into dens of folly and wickedness where all manner of coarse behavior may legitimately(?) be indulged in. But neither custom nor man's greed can altogether degrade the majesty and splendor of the Falls. These things serve but to accentuate man's folly and sin and serve to more clearly bring out the wonders of this great work of God.

The cataract of Niagara is divided into two great falls by Goat Island in the midst of their thunders. These Falls are called the American and the Horse-shoe Falls, and in the great Horse-shoe Fall, Canada possesses the finer half of the cataract. The mysterious whirlpool which is in some respects more wonderful than the Falls also is on the Canadian side. From this side only the soft veils of vapor and the beautiful rainbow effects which throw over the Falls a "halo of glory" can be seen to perfection.

From Table Rock one has a wider, more comprehensive view of the scene than can be obtained anywhere else. The view from here is magnificent, especially on a lovely summer day. From this rock you can watch the treacherous rapids rushing down, hurling themselves over the brow of the Falls. You can see the whole sweep of the Falls. You can look down into a maelstrom of fury at the base of the cataract, such as would have delighted the heart of Dante, where the waters rage and battle in fierce convulsions, seething and boiling in masses of foam which cover them like a "winding sheet." You can see great clouds of vapor arising continually; sometimes revealing, sometimes obscuring the Falls. And over it all you can hear that vast and prodigious cadence, that melody of many waters "which stirred the soul of Father Hennepin to awe and admiration" and which still

causes the same emotions in all who are capable of feeling them. This view will give the truest conception one view can give of all the beauty and glory combined in Niagara Falls.

The American Falls is higher and narrower than the Horseshoe with a much smaller volume of water. Like many things American, however, it possesses "a distinct individuality" and a "picturesque charm" of its own.

Below the great basin of the Falls the river flows down a deep gorge whose walls tower above the stream for many feet. For some distance the stream flows fairly smoothly as if exhausted by its battle at the Falls. But at a contraction of the channel into a narrow sharply descending curve the river suddenly starts into life again and dashes tumultuously on in the mad rush of the Whirlpool Rapids. It is said that the depth of the stream here is two hundred and ten feet.

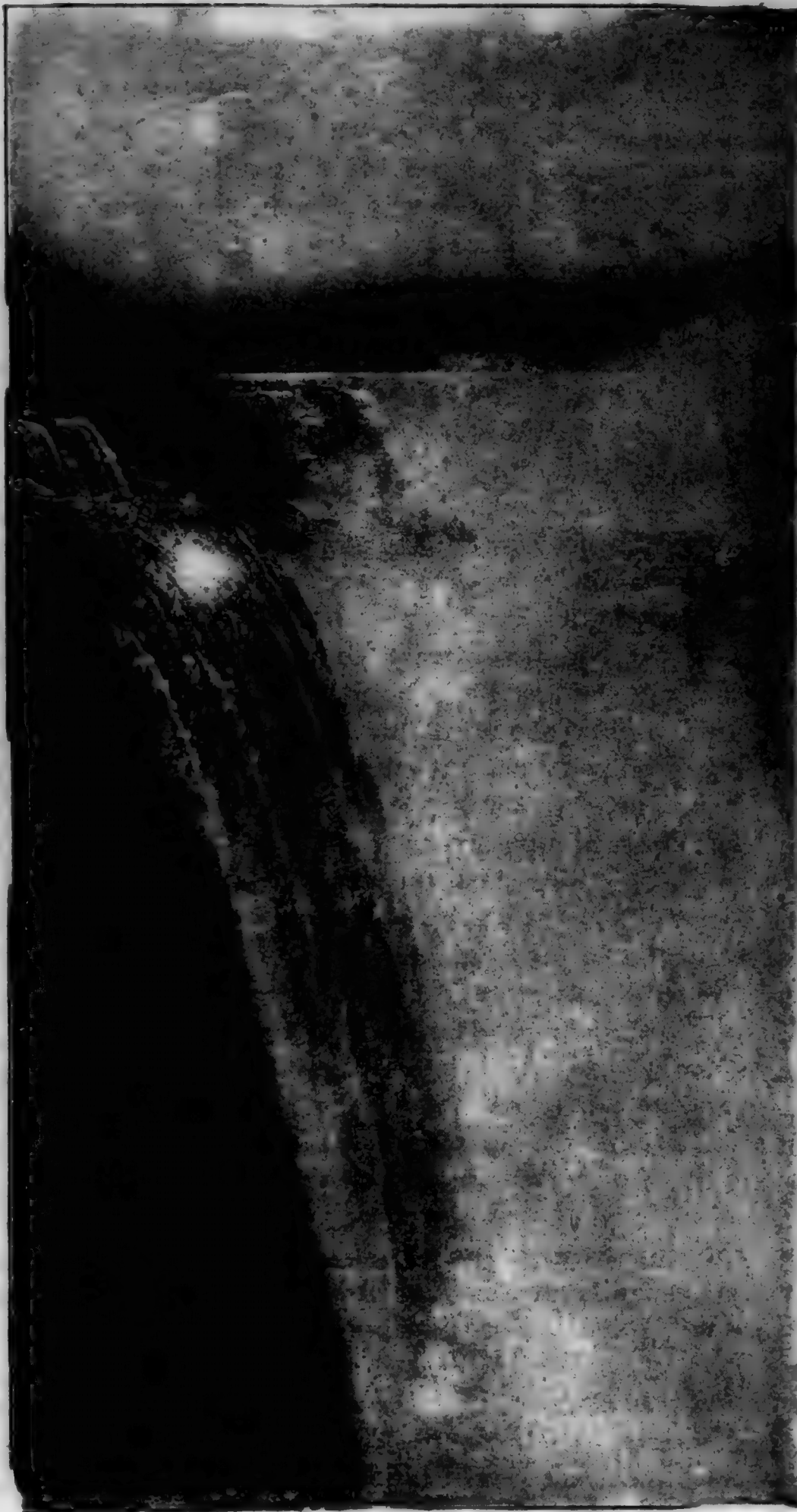
Lower down is the Whirlpool, a place of mysterious beauty and great attraction. This scene is made beautiful by rugged overhanging rocks and cliffs with the dark green of the pines and cedars. It is charming in the springtime when the trees are dressed in their fresh green. It is beautiful when the banks are covered with their summer glories; it is even more beautiful in the winter when the trees and banks are covered with snow and frost. The pool itself presents a scene of struggling foam-flecked waters raging, swirling, ceaselessly moving in strangely gyrating circles telling of the immense power of the hidden currents. All things which come within the grasp of the currents are dragged into the pool where they are sucked beneath the surface, held there for a while, and then thrown to the surface again, where they whirl ceaselessly round and round. Sometimes weeks elapse before the whirlpool releases its prisoners.

In winter the Falls are a picture of enchantment. No wonders ever thought of or caused by eastern magicians can surpass the beautiful creations of King Frost. Wreathes of icicles glittering in the sunlight shine from rock and cliff. Immense columns, graceful arches and shining pillars of ice are formed beneath the cliffs. Every fallen rock and stone is transformed into beautiful marble-like creations. The trees and bushes upon which the magic spray falls become visions of crystal loveliness.

In the midst of this scene of wonder the great volume of water which flows over the "Horseshoe" sweeps majestically down through masses of frozen spray and ice and snow piled up around its course. On clear sunlit days the most magnificent color effects are shown in the dark-green

of the water which pours over the precipice contrasting wonderfully with the shining white of the snowy banks and the spray covered rocks.

Some winters great blocks of ice which come over the Falls become jammed together outside the "basin" and form a bridge from shore to shore. The view of the cataracts from this ice is magnificent and the ice hills formed among the rocks principally at the base of the American Falls are an additional attraction. These are formed by accumulations of frozen



Niagara Falls

spray, layer above layer, rising for many feet in the air.

The entire scene of the Falls is wonderfully beautiful in summer and in winter but it must be seen to be appreciated and seen not once but many times. No matter how often we see this magnificent sight its beauty and wonder never declines. At every visit we can discover some new glory and find some hitherto hidden grandeur. Nature is of infinite variety and every day her scenes of beauty yield fresh charms and old familiar haunts, whose treasures of beauty we thought were long ago exhausted, yield new gems at every visit. It is so with the Falls, it

is impossible to comprehend all of the glories that make Niagara one of the seven wonders of the world in one visit. They are a work worthy of their Creator whose power and glory they so majestically proclaim.

There is a message from God in all nature and to every one the message varies. Here is the message of Niagara's thunder. "God is great and marvelous are all His works. His voice is upon the waters. In the thunders of the floods He speaks. Go ye who observe my wonders and worship Him in the 'beauty of holiness.'" And if we turn from contemplation of God's handiwork in natural things to His written Word we shall find our understanding quickened and we shall have a clearer conception of the spirit of the Psalmist who saw God in all things.

God has placed us in a world full of beauty: let us enjoy it in the full, remembering always that "the earth is the Lord's and the fullness thereof."

Beamsville, Ont.

STEWARDSHIP

(Concluded from page 174)

to be rich in good works, ready to distribute, willing to communicate: Laying up in store for themselves a good foundation against the time to come. (I Tim. 6:17, 18). Is it not wonderful that we have the privilege of transferring these temporal possessions into an eternal inheritance in the future world?

Every honest and useful work is pleasing to God if it is the work He would have us do. But when He calls us from a present work to some other work, a faithful steward will not hesitate to say: Here am I, send me to any task, whether high or low, pleasant or unpleasant. The Lord can only send forth workers, when His servants stand in readiness to do His bidding.

If all Christians were faithful stewards of their lives, possessions, and abilities, there would be sufficient means in the Lord's treasury to carry on His work at home and abroad without hindrance: and Spirit filled men and women would be ready to step into every open door. If we cannot hope for such a happy condition, you and I at least can be faithful, and as we are faithful, it will help others to be more faithful.

"He that is faithful in that which is least is faithful also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16:10, 11).

Preston, Ontario.

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL TEACHER

Use and Abuse of the Lesson Help in the Adult Class

By Alta Mae Erb

The best of devices may be abused. A good teacher may one day wisely use a game in numbers class, but what teacher would try to teach numbers wholly by a game? That would be abuse of a good device. A hoe is an excellent device with which to hoe, but who could successfully make a hoe serve the purpose of a rake? Using a device for a purpose for which it was not intended or made is an abuse of a device. In this article I wish first to show how the lesson help, an excellent device, is often greatly abused or misused, and then to suggest its proper uses.

First, the abuses. The lesson help should not be read through in class. I have known teachers to ask for the title of the lesson. The title was read from the help by one or all. Next the Golden Text was read, and then the persons and places were given in response to the teacher's request. Then followed in their order the reading of the practical truths, the introduction, the verses one by one with the comments upon each. Now this is not teaching. This manner of spending the hour would not necessitate such an institution as the Sunday school. Most of us could read the help through at home. I wonder how often it happens that when the lesson help is read through the pupils have really received a truth that will stay with them. In our day schools we do not teach by such a method. If children could learn by reading the books through we would waste much money by employing teachers to teach them. Remember, spiritual truths are not at all "a, b, c's". Many of them will be learned only under the best of teachers. Reading through the lesson help can do little if anything toward teaching spiritual truth. It would be easily possible for one to read the entire content of the help and not think at all of what he is reading. I know the editors of the lesson helps did not write them to be used in such a manner. They were written to help, but not to help just pass the time.

The Bible contains the truths that we teach in the Sunday school. Each portion of Scripture that is to be studied is printed in the lesson help. Although this may sound a little harsh, my observation has shown me that it is not at all out of order to ask the teachers this question—Are you teaching the lesson help or the

Bible? Do your pupils bring their Bibles to class? Do they use them there? Does your teaching attract your pupils to the Bible? Do they spend much time communing with the Lord through His Word? I am writing primarily to adult teachers this month. Think, you teachers of young men and young women, and of older men and women, how little people read their Bibles! Although every word of the lesson help may be true, we don't want to substitute man's comments on a portion of Scripture for the Scripture itself. We don't want to give a more important place to the help than to the Bible. **Let us do all we can to attract to the Word, and during the teaching hour I believe teacher and pupils should hold in hand the Word of God.** Good teaching of Scriptural truth will demand the presence of Bibles in class almost every Sunday.

I have observed the teacher abusing the lesson help also by substituting the help for the Bible and the work of the Holy Spirit as his support in teaching. A teacher desires to know all the details of the lesson. He desires to be able to answer almost any question on the lesson. He therefore reads all the introduction, comments, and other material in the lesson help. This is all good. A teacher may learn much in this way. Most of us need good helps to supplement what little knowledge we may have. But we must remember that the words of the help are not inspired like Scripture. The brethren who write the lesson help cannot inspire and help you like the Holy Spirit can. **He and the Word should have first place in our lesson preparation in our teaching.** We must not hold the lesson help in hand, depending upon it for our thoughts and our questions. We must have learned our lesson so well that we do not need to read it all. It should have become a part of us. Of course, we may have to refer to the Bible often, or even occasionally to a lesson help, but with some it is continual reference. By the time the teacher comes to class the lesson help should already have served its largest purpose in the teacher's life.

I also think that teachers abuse the lesson help when they turn to it to get just the truth they are to teach to their classes from the selected Scriptures. We should first read the portion of Scripture in the Bible, and after study and medi-

tation and prayer select what we are going to teach. This the Spirit should give us. I believe teachers' lesson helps do well to select lesson aims for inexperienced teachers, but the beginner, too, should give God first chance to speak to him before he turns to the lesson help. If we would get our messages more from God and His Word, we would have greater confidence in our teaching and enjoy greater success.

But remember! I am not condemning the use of the lesson help. I am only too glad to see the progress our lesson helps are making, both in numbers and helpfulness of content. As teachers we should be happy over the quality of help that we can thus receive. The helps can still be improved, Sunday school teacher, if you will write and tell the editors about any feature that especially helps you. Or make suggestions to them of features that you would like to see included.

Now consider to what extent a lesson help may be of value to the teacher of adult pupils. Do you read all the Scripture suggested in the help—more than that printed in the help? Do you read all the daily readings and get their relation to the lesson? If you don't know the geography or the setting of the lesson, get it in the help. The order of arrangement in the helps will probably not be the logical order for either study or recitation. We are not concerned about the place, for instance, before we read the Scripture text. The order in the help is always the same in order that we may know where to find what we want. The Golden Text comes almost first in the help, but often not till near the end of a well planned teaching hour. Then it is golden. The lesson help serves as a very brief commentary on the text of the lesson. These comments all teachers should read. Larger commentaries and other lesson helps may be consulted too, if you are sure that they are orthodox and sound. Knowing that you can depend on what the lesson help comments say is very helpful to many teachers. Much of the material in the lesson help, such as the setting, the illustrations, the questions, the division of the lesson into parts, and the heavy type verses, are just suggestive to a teacher. It is not intended at all that you always use all this material. Most teachers, however, will do well to read all the material for suggestions and thoughts. Remember that a teacher does not prepare only so far as getting a knowledge of the lesson is concerned, but he must also prepare to present it, to teach it. A teacher is one who teaches.

I have spoken only of the teacher's use

of the lesson help. The pupil's help will function much the same for home study. In some churches I notice that it is becoming a practice to distribute the lesson helps each Sunday in Sunday school. Now this proceeds on the assumption that the help is to function in class and not at home. I do not think this is the purpose of the lesson help. At least I am sure that it is not its wisest use. It would be better to give the help out at the beginning of the quarter and let each pupil keep his and use it at home. **Use Bibles in Sunday school.** (Personally, the Editor appreciates calling the Sunday school a Bible school, thus emphasizing the Scripture and its study) Every pupil should bring one. You say a young man won't carry a Bible? Then I doubt whether he gets anything from the lesson help either. In an adult class we should not always have to read all the verses in class. But if we wish to do so, the Bible serves as well as the lesson help. And it furnishes the additional service of reference and silent reading. With a Bible the pupil holds in his hand all the material necessary that may be used during the lesson period. My point in keeping the lesson helps at home is that we cannot abuse them in our method of teaching if they are not there. Perhaps we could do more too in this way to get adults to study the Sunday school lesson during the week. It is a shame how little we study the Bible. It seems to many above a certain age babyish to study the Sunday school lesson. The above suggested plan would no doubt be more economical for the Sunday school too.

The lesson help is not functioning at all as it might, considering the time, energy, and money that is being put into its preparation. Think, teachers, what you can do to make it serve its purpose. Be careful not to make it a prop instead of a help. Are you using it wisely? Do your pupils use it? How? Where?

Hesston, Kansas.

AUGSBURG AND THE MARTYR-SYNOD

(Concluded from page 179)

in his cell by accident. Members were arrested and thrown into prison by the hundreds. "Foreign" brethren were expelled, while many others under torture recanted. Others were executed, especially the leaders who had been chosen to take the place of those imprisoned. Others fled to Strasburg, of whom in 1529 there were more than a hundred. By their severe measures in the latter part of 1527 and throughout the year 1528 the authorities succeeded in wiping out the once strong and flourishing church. After 1535 no trace of Anabaptism in Augsburg remains.

(Source: Article "Augsburg" in the Mennonite Lexikon).

Next issue—Nurnberg.
Goshen, Ind.

HOW THE COMING OF CHRIST AFFECTS MY HEART LIFE

(Concluded from page 171)

"Be ye also ready, for in such an hour as ye think not the son of man cometh" Matt. 24:44, and in Rev. 3:20, 21. "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

He who spoke these words also said, "Behold I come quickly." Let our glad response be, Amen, Even so come Lord Jesus."

Nampa, Idaho.

"GO!"

(Concluded from page 173)

Here is peace. "He is our peace." (Eph. 2:14). "I AM WITH YOU."

Here is wisdom. He is "made unto us wisdom" I Cor. 1:30). "I AM WITH YOU."

Here is life. "Christ Who is our life" (Col. 3:4). "I AM WITH YOU."

Here is love. "God is love" (I John 4:8) "I AM WITH YOU."

Here is all that anyone can ever need for anywhere, for every occasion, and for all time. Christ is made unto us "all things." "I AM WITH YOU," and "without Me ye can do nothing" (John 15:3). "GO! LO I AM WITH YOU."

Will He always be with us? Yes, always! "I am with you always." That is "at all times." No unexpected or uncongenial circumstances can find us without Him, who is the overcomer in all circumstances. Sickness may be severe, sorrow may be sore, days may be dreary, disappointments may be dire, perplexity may be profound, persecution may abound, privation may prevail, but none of these things need rob us of the support of His presence, or the comfort of His grace, for His affirmation is "Lo, I am with you alway." "ALWAY!"

"I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?"

Who like Thyself my guide and stay can be?
Thou wilt forever, Lord, abide with me."

How Long? "To the end of the world." (age).

"Enough, that covers all my need,
And so I rest."

Let us then go forward without fear when He leads. He will be with us, and He has promised, "never, never, never to forsake" (Heb. 13:5, 6).

He cannot fail. He will not fail, for He loves us "to the end."

"Loved when we leave our native soil,
In heathen lands to live and toil;
Under His shadow nought can foil—
Still we are loved."

There is no "foreign country" or "strange land" in His reckoning, nor will there be in ours, when He is there. And if an end should come to our service here before "the age" is ended, we shall find Him faithful still, and then—

oh, then, we shall be "for ever with the Lord."

Brother, sister, in the Lord, does it dawn upon you that this is Your calling—that this is your high and holy "commission?" Do you realise that His "Go" is ringing in your ears and reaching to your heart? Then "Go!" "Get thee out from thy country, and from thy kindred, and from thy father's house unto a land that I will show thee" (Gen. 17:1).

Life holds no higher honor, no more exalted service, than to follow in the footsteps of our Savior and our Lord.

True, "as He is so are we in this world"—"despised and rejected of men." But "to him that overcometh will I grant to sit with Me on My throne, even as I also overcame and am set down with My Father on His throne" (Rev. 3:21). And when His kingdom has come, that kingdom for which we have prayed and waited long; when "His will is done on earth even as it is in heaven" (Matt. 6:10), then—

*"In the kingdom of the future,
In the glory by and by,
We shall live and reign together,
My Lord and I."*

Such then is the "commission" which every believer in the Lord Jesus Christ has been entrusted with and privileged to participate in.

Other concerns and other "commissions" may engage our attentions, captivate our ambitions, and claim our activities. This is **THE** commission, the supreme concern of the Christian life. This is what matters most.

That multitudes of Christians have neglected and ignored this commission is only too evident. It has not, however, been annulled or abrogated. It is still the pre-eminent mission of "the church which He has purchased with His own blood" (Acts 20:28). It is still the "marching order" of the followers of Jesus Christ.

Nothing will ever compensate for neglect of this great project. Any other service that is rendered, no matter how great or grand, cannot rid us of our responsibility in this. This "commission" needs not to be waited for. It waits for us. It is ours to take up now. The Master's word is "Go!" "Go ye!"

"He was not willing that any should perish;
Am I His follower, and can I live
Longer at ease with a soul going downward,
Lost for the lack of the help I might give?"

Perishing, perishing! THOU wast not willing;

Master, forgive, and inspire us anew;
Banish our worldliness, help us to ever
Live with Eternity's values in view."

What then will you do with your "commission?"

"Will you 'go?'"

If not, why not?

If not now, when?

"Behold I come quickly!"

"Go ye!"

"If ye love ME keep My commandments" (John 14:15).—Tract.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

Y. P. M. Editor

"Not while I am washing."—Thus answered one who was asked to give some helpful notes for these columns. Often the task in hand, if well done, dare not have too many distractions. And washing is a good task, if it is to make home sweeter and purer in wearing apparel. Thus unconsciously the washer woman gives a very good note for our consideration in the Young People's Meeting. If we want to accomplish most in our work we must not allow too many side lines to distract us from the task in hand. If we want a good sermon, we want a man to deliver it who has given himself to it with his whole being. If we want a good essay written, we ask one who will give the best that she has and consecrates her efforts for the good that she may do. If we want a good talk given in our meetings, we expect it from those who give their undivided interest in making it as good as they can. If we want a good congregation for our meetings, we want one that gives undivided attention to the subject in hand, listening attentively to what each speaker has to say, entering heartily into the songs and earnestly into the prayers, opening mind and heart to such meditation that may be given to earnest souls, and responding to the prompting of the Spirit when an opportunity is present to express the thought received. Our meetings will be better and better as we get more and more persons to give themselves undistractedly to the work in hand and who ever keep before their hearts the resolve and motive,—**"This one thing I do: Forgetting the things which are behind and reaching forth to the things which are before; I press toward the mark for the prize of the high calling of God in Christ Jesus."**

Growing.—Yes, I have no doubt that the great mass of our readers will be in a position to look out upon things that are growing at this season of the year. And while you observe this, will you give some thought to the matter of growth along other lines pertaining to the welfare of souls. Are our hearts growing with deeper affections for the things above? Do we have as deep an interest in the work of the Lord today as we had a few months or years ago? Is the Church of which we are members making progress in harmony with the Word of Truth? Is the Young People's Work a growing work, in that it is vitally contributing to the spiritual uplift of the young people? Are we growing more Christlike in our life and conduct, or are the things of this present age so robbing us of our devotion to Him that we are letting His things slip? **"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."**

Our Topics for the Month are worth giving some forethought. You will not be able to get the most from the meetings unless you have assigned some persons the task of making preparation for some time in advance on the Mission Topic, **"The Foreigner in Our Midst."** This is a real practical question that comes close home to all of us. Our city missionaries are grappling with it. Our city churches are dealing with it. It touches some of our rural communities. It affects our homes and our country and it will affect our churches and our own standing with the Master unless we are responsive to the call for help that is coming to us from all sides to win souls of every tribe and nation and build them up in Christ.

A practical subject on the theme of **"Christian Experience"** should not be lightly passed by without some very mature and prayerful thought. Do some careful prayerful planning in reference to this Topic.

Since it is the time of the year when people are being led into places of all kinds of entertainment and amusement and indulgence, it is very fitting that our Y. P. M. leaders are wide awake to keep their own in paths of safety and make it safe for all in their reach. Along this line the Topic, **"The Lure of the World"** will afford a splendid opportunity for wholesome discussion.

The **Junior Topic** for July is a character study of Ruth. The point at emphasis is choices. While this is designated as a Junior topic, it is nevertheless an adult topic which can be profitably developed for the good of all. Yet do not neglect to bring something in reach of the boys and girls.

Finally, **"Let the words of my mouth and the meditation of my heart be acceptable in thy sight O Lord, my strength and my Redeemer."**

THE FOREIGNER IN OUR MIDST.—
Deut. 10:17-19; Gal. 6:10; Tit. 2:11-14.

Topic for June 14

MOTTO

"Love ye therefore the stranger."

MEDITATIONS ON THE TOPIC

I. Foreigners in Our Land.—We belong to America in the sense of having a home land. We do not think of ourselves as being foreigners. We talk the language of America. We know the government of America. We understand the people and their customs in America. We are accustomed to the freedom of speech, of the press, of religion. We naturally have learned to think in terms of Americanism. When we meet someone to whom these characteristics of Americans are strange we think of him or her as a foreigner and a stranger.

But we were not always Americans as to ancestry. Our forefathers came to America to make their home. At that time they were strangers. As strangers they found sufficient welcome to make a home here. Now their descendants no longer feel as foreigners. Just so at the present moment there is a stream of immigrants pouring into our land who are strangers and foreigners in this country. They have come, at least many of them, to make a home here, to learn the ways of America. They are bringing with them their understanding of the land from which they came. They have the religion which that land and people taught. They have not a very complete idea of the ways of Americans. Happy would we be if all Americans could be counted as models from which the foreigner might pattern himself to the good of the country and the glory of God.

All this presents a problem to those who are citizens of the heavenly land. We are not in the business of making Americans so much as we are in the business of using every opportunity to make every tongue and people citizens of the heavenly country. We must meet the stranger and foreigner in a way that God may approve and which will bless him and make him a blessing to others.

II. The Text.—Deut. 10:17-19.—This shows the relation which the stranger bears to God. God's attitude toward the stranger ought to affect our attitude. If God loves him so should we. If God feeds him and clothes him, we should not try to deprive him of the blessings God gives.

Gal. 6:10.—This is an exhortation to use our opportunities toward all men.

Tit. 2:11-14.—Here we have the declaration that the Gospel has appeared to all men and hence should be given to strangers as well as those better known.

OUTLINE STUDY

I. The Nationalities Who come as Immigrants, to America.

1. Austria-Hungarian, Bohemian, Magyrs, Jews, Slavs, Russians, Italians.

2. German, French, English, Irish,

- Scotch, Welsh, Belgian, Dutch, Portugese, Roumanian, Swiss.
3. Turks, Servians, Bulgarians, Montenegrins, Spanish, Chinese Japs,
 4. Mexican, Australians, S. Americans.

II. The Problem to the Church Concerning the Foreigner.

1. The language problem.—Rev. 7:9; 5:9.
2. The religion problem.—II Tim. 3:16, 17.
 - a. Catholic, Jew, Protestant of various denominations (Lutheran, Reformed, etc.)
3. The social and national ideals problem.—Eph. 2:11-13.
4. Their preciousness in God's sight.—Acts 10:34.
5. How to fulfill our mission concerning them.—Rom. 1:14, 15.

III. Methods of Reaching the Foreigner Spiritually.

1. City Missions, Missionary representative of churches at ports, Schools, Sunday Schools, Social settlements, Bible societies, Tract societies.
2. What resources have we as a Church to more effectively reach the foreigner in our midst?—Rom 12:1; II Cor. 9:6-9.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Gospel".
2. Helping the Stranger to Know Jesus.

For Young People

1. Assign some portion of the Outline Study to persons capable of bringing intelligent information and instruction on the part assigned.

2. Reference material may be found in "Our People's of Foreign Speech," McLanahan; "Outlines of Missionary History," Mason; Reports on Immigration from latest Government reports.

PERSONAL THOUGHT

What is our attitude toward strangers? Are we doing our part in leading them to know our Saviour?

SEED THOUGHTS

In many of our cities anywhere from sixty to eighty per cent of the entire population is composed of immigrants of the first generation and their children.—Mason.

Let us recollect that at one time almost all our colonists were immigrants. Let us remember that even down to comparatively recent times our immigrants were the sinew and blood of our own land—that without them not only material, but intellectual and religious progress would have been impossible, or at least difficult. Let us also recall that even today, not infrequently, we man our professors' chairs, fill our most influential pulpits, edit magazines and newspapers, and often seek as leaders for the intellectual and cultural, the financial and commercial development of our people, men not of American birth.—Mason.

Very many also come here with entirely different and often absurd ideas of the conditions of life in America. . . . To others it is a land of liberty indeed, only they spell "liberty as license," and are surprised and even angered to find a stable government which endeavors to mete out justice to high and lowly alike.—Mason.

FACT, FAITH, FEELING, IN CHRISTIAN LIFE.—Eph. 1:13, 14; Rom. 10:8-15.

Topic for June 21

MOTTO

"Other foundation can no man lay than that is laid, which is Jesus Christ."

MEDITATIONS ON THE TOPIC

1. **True Christian Experience.**—Do you have it? Has this one gotten through? These and similar questions and answers reveal a conception of religious experience that is not always based on true foundations. With many the hope upon which their salvation rests is a certain emotion which was felt either while the Gospel was being preached or while some one prayed or while the individual himself was at prayer. While we do not wish to discount this and say it is not a genuine feeling born of the operation of the Holy Ghost, yet we do not wish to fail to point out the basis by which true salvation and true Christian experience is reached. Many, very many have been wrought upon by eloquent or influential persons and have had their emotions stirred until they were made to believe that the feelings they had were an evidence of their conversion, until coming out from under the spell, they found themselves in the same bondage and darkness that they ever were.

Many depend upon the emotions that they can stir up in religious service as the evidence of the gift of the Spirit. And many are the manifestations they wish to set forth as evidence. Loud and boastful claims, shouting, jumping and clapping, dancing, swooning, babbling tongues, etc., etc. But if we take the natural way which God has ordained to reach a true Christian experience we find it in the reverse order. It is first the facts connected with the plan of salvation brought to the mind and heart, then faith taking hold of the facts and casting one's self unreservedly upon the Lord that brings the joy and the peace whose foundations are secure. Such an order produces the fruits of righteousness in confession, repentance, restitution, obedience, separation from all evil, consecration to the Lord in all things. There is joy. There is a manifestation of the Holy Spirit which bears the fruit of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Gal. 5:22, 23). Whatever other demonstrations of the Spirit there are in certain gifts, they must after all be tested by this unerring test recommended by Jesus. "Ye shall know them by their fruits" (Matt. 7:16).

II. **The Text.**—Eph. 1:13, 14.—Here we have hearing the Word of Truth, then believing, then sealing with the Holy Spirit. This is God's order.

Rom. 10:8-15.—Note the order in which salvation is brought into the experience in this passage.

OUTLINE STUDY

- I. **Merry Feelings Based on Sinking Sand.**
 1. Nabal's Merry feast.—I Sam. 25:36-38.
 2. Belshazzar's feast.—Dan. 5:1-4, 5-9: 25:31.
 3. Rejoicing against God's messengers.—Rev. 11:10-13.
 4. Making people feel easy by deception.—Jer. 6:14, 15.
 5. Deceiving ourselves.—Matt. 7:21-23; Jas. 1:22; Matt. 25:41-46.
- II. **Assurance, Peace, Joy, and Rest Based on Faith in the Fact.**—
 1. "Heareth... believeth... hath".—Jno. 5:24.
 2. "Heard... believed... filled".—Acts 15:7-9.

3. Hearing the Word... faith... salvation.—Rom. 10:13-17.
4. "Heard the word of Truth... believed... sealed".—Eph. 1:13.
5. An unseen fact believed brings unspeakable joy.—I Pet. 1:8.
6. The fact of Christ's death and resurrection believed brings peace with God.—Rom. 4:25-5:1.
7. The Gospel preached... believed... brings rest.—Heb. 4:1-3.
8. The fact of God and Christ believed gives confidence.—Jno. 14:1.
9. God's power to save—believed, makes not ashamed.—II Tim. 1:12.
10. The trust in the salvation of God brings perfect peace.—Isa. 26:3.
11. When the hand of faith reaches forth and takes the treasure of promise the result is a feeling of possession.—I Jno. 5:14, 15.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Faith"
2. When we Have a Right to Feel Happy.

For Young People

1. Bible Encouragement for Rejoicing.
2. Bible Discouragement for Rejoicing.
3. Fact and Faith Rightly Related. Feelings Will Take Care of Themselves.

For Older People

1. Faith Based on Feelings as Sinking Sand.

PERSONAL THOUGHT

I know that I am saved because I have met the conditions in God's plan. Feelings and blessings arising from such facts and such faith are sure to be genuine whether they be only a quiet feeling of peace or stronger feelings of praise and testimony.

SEED THOUGHTS

"I know not why God's wondrous grace, To me He hath made known, Nor why unworthy—Christ in love Redeemed me for His own.

"I know not how th's saving faith To me He did impart, Nor how believing in His Word Wrought peace within my heart.

"But I know whom I have believed, And am persuaded that He is able To keep that which I have committed Unto Him against that day."—El Nathan.

THE LURE OF THE WORLD.—II Pet. 2:18-22; II Thes. 2:7-15.

Topic for June 28

MOTTO

"Beware lest any man spoil you."

MEDITATIONS ON THE TOPIC

I. **The Deceptive Bait Which the World Uses.**—The trapper and the fisherman know that the greatest success in taking their game is to have a kind of bait that completely deceives by hiding the trap or hook or net and getting forth the bait as perfectly all right according to the craving of the appetite. Just so the god of this world is out as a trapper. He, too, has very tempting bait to catch his victims. He finds it needful to cover up the real design of the bait lest those who are doubtful should be frightened away and never touch it. But having them once in his power he cares nothing as to how they were caught or how terrified they may be.

The soul trapper must study the state of the soul to be trapped. He may appeal to (Continued on page 190)

CURRENT EVENTS

The recent election in Germany, in which General Von Hindenburg was elevated to the presidency with a majority of about 900,000 votes over his nearest competitor, former Chancellor Marx, has been the cause of much comment in international circles. At first there was considerable unfavorable feeling in some quarters because it was supposed that Hindenburg represented militarism and that it would only be a step until the Crown Prince of Germany would again be in control. The recent utterances of the president-elect, in which he gave assurance that the Dawes' plan would be fulfilled, and that the stability of the German republic both economically and politically would be one of the chief aims of the new administration and his whole-hearted pledges to stand loyally by the constitution have done much to offset former feelings that a return to monarchism was in prospect. The government at Washington is said to entertain hopes that Hindenburg may be the means of consolidating and stabilizing the German nation so that it will be able to fulfill all its obligations to other nations.

The new president is over seventy-seven years old and has had a long military career. His first military service was in the Austrian war in 1866. Later he served in the Franco-Prussian war. He was placed upon the retired list in 1907, but early in the World War he was again called to service. His campaign against the Russian army was so successful that he soon rose to be commander-in-chief of the German armies. Since the war he kept aloof from politics until his recent nomination for the presidency by the Nationalist party. While his long military career has been the cause of some misgivings that he may espouse the old-time German militarism of the Kaiser Wilhelm type, the beginning of his term forecasts a hopeful administration under his leadership. All lovers of peace will join in the hope that amicable relations may be restored and maintained between Germany and other nations regardless of what their status was in the World War.

The recent speech of Alanson B. Houghton, newly-appointed ambassador to Great Britain, at a dinner in his honor in London, has been received by other nations as a warning from the Government at Washington that America will not co-operate with European nations unless they give evidence that they are aiming to promote peace and good will, instead of

fomenting and preparing for other wars. That such a warning was necessary shows what the undercurrent of European international perleys seems to be leading to. International hatred and suspicion seemed to be growing more intense and bitter. Hence it is generally considered very timely that the American government, through its ambassador to Great Britain, should deliver an "ultimatum of peace" to the European nations. Ultimatums of peace are certainly to be greatly preferred to ultimatums of war. A New York paper interprets the speech in these words:

"For seven years American loans have moved by billions across the Atlantic. Europe's mutual distrust, however, has not lessened. Nor have good-will and good faith been restored. There has been neither moral nor physical disarmament. The 'will to war' has not given way to the 'will to peace.'"

"Ambassador Houghton warns Europe that America has gone as far as she will go until the mutual good-will destroyed in four years of battle is somehow restored. He bears the word of this country that if security pacts are the way to its restoration, these must somehow be made."

"He tells Europe if peace is not reestablished there can be no broadening of American help. The aid we are now giving, whether monetary or moral, will come to an end unless good faith and mutual trust drive out hatreds and distrust."

"This is no new foreign policy. President Coolidge stated it a year ago. It is not aimed at France or any single country. It is aimed at all of Europe. These opinions are heard everywhere in America. After all, it does no more than state the feeling of nine in every ten Americans."

A move of great importance has been taken recently by the United States Government to prevent liquor smuggling. Ever since the Volstead Act went into force there has been much liquor brought into this country by the rum-running vessels that anchor off our coasts beyond the 12-mile limit. Under cover of night or fog small boats would come to the shore and thousands of cargoes of liquor have been handled in this way. For a long time there was a demand that the United States Navy should provide an efficient patrol to reduce illicit liquor traffic to a minimum. The coast guard has been too small and inefficient to provide much protection. The vessels of the smugglers were more modern and speedy than those of the Government. Now, however, the coast guard has been built up by special appropriations from Congress and the rum runners find themselves out-distanced and over-powered. The treasury department thinks there is enough money on hand that about ten millions could be spent each year on coast patrol without being an unduly heavy burden on the resources of the country. All the vessels have not yet been put into service, but the recent raids on the smuggling vessels have been suffi-

cient to break up to a considerable extent the rum fleet that has for so long a time anchored off the Atlantic coast. Dry advocates hail with joy these activities to suppress the liquor traffic and if the present efficiency is maintained this method of liquor smuggling will soon be reduced to a very small amount. While the smugglers will probably seek other fields to continue their nefarious business, such as the Mexican and Canadian borders, it is a hopeful sign that the seaboard rum running is being vigilantly guarded against.

A new dry law has been enacted in Indiana that shows what the sentiment in that state is on the prohibition question. The new bone-dry measure went into effect last month and is said to be much more stringent than the federal laws or any that had previously been in force in Indiana. The following are the penalties, as stated in the Literary Digest:

Purchasing or receiving intoxicating liquor—Thirty days to six months and a fine of from \$100 to \$500.

Possession of intoxicating liquor—Thirty days to six months and a fine of from \$100 to \$500.

Carrying liquor on the person—Thirty days to six months and a fine of from \$100 to \$500.

Transporting liquor by vehicle—One to two years' imprisonment and a maximum fine of \$1,000.

Possession of a still or its use—One to five years and maximum fine of \$1,000.

Selling or giving away intoxicating liquor—Thirty days to six months and a fine of from \$100 to \$500.

Advertising any formula, ingredient, apparatus for the illegal manufacture, disposal or transportation of intoxicating liquor—Ten days to sixty days and a fine of from \$50 to \$100.

Manufacturing liquor—Thirty days to six months and a fine of from \$100 to \$500.

Operating motor-vehicle while intoxicated—Thirty days to six months and a maximum fine of \$500, with the court empowered to prohibit driving an automobile for a year.

In practically all cases second and third offenses carry increased sentences and fines.

Death of Amy Lowell.—Miss Amy Lowell, poet of national fame, died at her home in Brookline, Mass., May 12. She became suddenly ill about a month ago but it was not considered that her condition was serious. A paralytic stroke which came without warning was the immediate cause of her death. Miss Lowell was the author of quite a number of well known productions and her work was widely commented upon because of its free and odd style of versification, she being one of the first to introduce this style of poetry. She was fifty-one years old.

THE PATTERN OF SERVICE

(Concluded from page 167)

short? Will you disappoint those who have striven to invest you with noblest principles and illumine your mind with divinest light? NO, you will not fail—no true Christian ever fails. "He shall not fail nor be discouraged," was said prophetically of Christ, and we may say it of you today. Be courageous, be diligent, be honest, be large-hearted, be loyal, be wise, and the end is assured even now. Your teachers send you forth with confidence. Your friends see you go with hope and great expectancy. Angels are beholding you with joy and gladness. God, your Father, and Christ, your Savior, regard you with infinite love.

*"Go forth to win—the day is thine,
By guiding strength and grace divine,
For martyrs, saints and angels see,
And wait the cry of Victory.
Go forth, Go forth, O soldier strong and brave,
Go forth, Go forth, nor let thy ardor fail
The weak to lift, the lost to save.
Go forth to fight as soldiers must,
Nor ever let thine armor rust.
Thy Leader to the front has gone
And heavenly voices call thee on."*

Year by year we have sent forth a band of young people into the battle, conflict, and drudgery of life. They are scattered the wide world round. They are sometimes weary, perplexed, and homesick, but still they struggle on, and will so continue to do until God's messenger shall call them home. You go out to swell their number, as dear to us as they were and are. You are taking your place in a noble company. Young people, prove yourselves worthy to stand in this honored place, which is a position only a king can fill. We want you to be kingly men and queenly women. We believe you will be. May you walk with God, that He may preserve you blameless unto the day of His coming, and at last may we all gather among the hosts of the conquerors after the battle is over, and join our voices in one great song of Victory. This is my prayer.

HOW I GET MY WORK DONE

(Continued from page 165)

should read at least three good books every year and discuss them with his friends. At his conclusion he made another statement which appealed to me very strongly. At least once a week, he said, a man should get away in the quiet for an hour, and think over the past week and see whether he had made real progress toward the ideals of his life. All of these suggestions by Dr. Gulick have been valuable and helpful in enabling me to get my work done.

The Best Way to Relieve Strain

The ablest men that I know are those who work very quietly and easily, who never seem to be in a hurry, and who always have plenty of time to do the things that need to be done.

When I have been behind in my work, or when I have been under great press-

ures and things have been coming thick and fast and I begin to get on a strain, I have found it very helpful to stop, quietly relax, and consciously raise my heart to God in prayer. I have found that this relieves tension and strain and gives me a poise and an assurance and a speed in my work which I did not have before.

I carry in my vest pocket a leather bound diary, two and five-eighths by five and three-eighths inches in size. There is an identification page in front where I can put my name and address and a memorandum of who is to be notified in case I am in a serious accident. It is divided up into the weeks and months of the year, and each page covers one week. In this I make memoranda of my different engagements. Where I have regular monthly engagements, at the beginning of the year I go through this book and mark these engagements down, so that they will not be overlooked. In addition to this, if there is any particular thing that I want to do on a certain day during the year I make a memorandum of it in this little book. This has enabled me to do the thing that needs to be done on the day it should be done without charging my memory. In addition to this I have a calendar on my desk with the months and the days of the week, and each page has its full week, as in my diary. On this I make notes of other engagements or things that need to be done during that week.

Then in one of the drawers of my desk I have a regular six by nine inch vertical file. In the front part there are divisions showing the day of the month, and in the back part are divisions showing the months. In this I file memoranda of things that I want brought up once a month or, as the case may be, once a year. Letters and pamphlets and things that cannot be conveniently filed in this small file I have in another vertical file, ten by twelve inches, divided the same way as the smaller one.

I have always found it very helpful to carry in my pocket a little memorandum book in which I can make notes of things that need to be done, or I carry a blank card on which these same notes can be made. It is helpful to divide this card up, putting in one column things that do not need to be done immediately but that one does not want to forget; in another column things that need to be done at the office and done promptly; and in the other column a memorandum of things that need to be done at home. I have found it very helpful, whenever a matter comes up that needs attention and which can not be handled at once, immediately to make a memorandum of it; and then when I get to my office or home, wherever it should be done, I can see that it is done promptly. I find that when I have written down on a list the things that need to be done I get them done, with much greater despatch than if I trust to my memory.

The man who can make decisions cor-

rectly and promptly has a great advantage in doing his work. For this reason, I have found it helpful to decide once for all as many things in my life as possible.

For instance, I shave every morning. For several years I used to decide every morning whether I would shave that day or not. This deciding took time and burned up energy which I might devote to something else.

I have a regular train to come to town on every morning, and my household know just what to expect, whereas if one morning I was coming down at one time and the next at another time it would keep them more or less uncertain.

There are certain forms of questionable amusement and recreation that I never enter into, and I do not have to waste time deciding whether I will or I won't.

I have found it wise, before making important decisions, to have all the facts bearing on the subject before me. Then, having considered them, I come to a decision—and stick to it, unless some new facts are forthcoming or it is plainly evident that a mistake has been made. People who are continually changing their minds or even reopening a question never work to the best advantage.

Thinking Through the Day Each Morning

My work in business is not such that I can plan it out in detail beforehand. There are too many things that come up at the moment to make this possible.

I have, however, found it most profitable to quietly think over the business problems before the day starts, and then note the things that appear to be the important things and see that some progress is made on them that day. It is very easy to waste time and energy on non-essentials.

I have found the dictating machine one of the most helpful pieces of office equipment in getting my work done. It is always ready, and you can dictate whenever you want to, without inconveniencing or waiting for any one else. For instance, I am dictating this article on a Saturday afternoon, five hours after our office has closed. If one is out of the office all day and comes in late in the afternoon or at night and wants to get his desk cleaned up, the machine is always ready to take dictation. And if you are suddenly interrupted by a telephone call or an interview while you are dictating, you do not have the unpleasant feeling of keeping a stenographer waiting while you know she ought to be at her work.

I find it saves time to carry a fountain pen and an automatic pencil in my pocket ready for instant use.

Some seven years ago I got a really first class watch which is a very accurate time-keeper. This I have found a great comfort as I can always tell the time within a few seconds. Procrastination is one of the biggest hindrances in the way of getting work done that I know of. If every business man and business woman would, when possible, do the things that need to be done at once, and make

a memorandum of those that they cannot do immediately and do them as soon as the opportunity offers, they would find a big increase in their daily output of work.

It is thirty-three years ago today since I came into this business as a poor boy, without capital and without pull, and in that time I have had the privilege of becoming one of the largest stockholders and president of the company. During those years I have had to learn to do things rapidly and well, but I have come to see that there are more important things in life than doing things. It is very possible for a person to get so interested in doing things that he loses his interest in people, and people lose their interest in him. It is much more important to take time to say the kind and loving word, to do the kind and loving act, to listen to people's troubles and help them out of their difficulties, and to turn them from darkness to light and to the Lord Jesus Christ, than it is to do things. It is of the utmost importance that we should learn how to spend our time and do the things that we have to do effectively, rapidly, and correctly. But we must never let our hearts get so set on doing things that we forget those around us and create an atmosphere which makes people think that we are not interested in them and thus prevent them from coming to us for help and advice.

I do not believe that any one can do his best work without being born again by having accepted the Lord Jesus Christ as Savior, Master, and risen Lord. I do not believe that our bodies and minds function to the best advantage for ourselves and for the world until this definite transaction has taken place. Furthermore, I do not think that any one can do his best work unless he takes a quiet time every day, preferably before breakfast, for reading the Scriptures, prayer, and to see that his relationship with God is as it should be before the day's work begins. If we are obedient bond-servants, He is a very loving Master.

God has sent things and men into our business organization which were sorely needed and which I never could have gotten by any human method, no matter how well I did my work. He has removed men in different ways who were hindrances, and he has sent financial assistance in a large way when it was humanly impossible for me to get it.

I find the best way to get my work done is to profit by what other people have taught me and by my own experience, and, more important than all, to turn my life over to God to let him do the things for me that I cannot do myself.—Sunday School Times.

"Gloom and Christianity have no place for each other."

"Begin your morning by giving God's Word some time while you are fresh."

Y. P. M. TOPICS

(Continued from page 187)

the intellectual nature and in such pursuits fill it with poison that leads the soul astray. He may appeal to the religious nature and by mixing false doctrine lead the soul to partake to its everlasting ruin. He may appeal through certain lusts of the flesh and of the eye and of the pride of life by holding forth the idea that these things are harmless and thereby lead the soul into bondage to lusts.

It is the business of soul winners for Christ to put the unaware on their guard and make them understand how Satan's devices are used and into what danger he leads those who are taken captive by them. And it is sometimes difficult to make the souls of men realize the dangers of the world's allurements, especially when they love some form of sinful indulgence which is so attractively held forth.

II. The Text.—II Pet. 2:18-22.—Here the bait is set with great swelling words of vanity and the appeal is to the lust of the flesh. The very pollution from which a soul has been delivered is so pictured by vain words that that soul is led to believe it all right until it is again brought into bondage.

II Thes. 2:7-15.—This passage reveals a grand secret for the deliverance of souls from the terrible deceptions of Satan. It is that the "love of the truth" must be received. Those who do not receive it are led into all kinds of mists and delusions and brought into the eternal judgment of God. Let us keep in the pathway of safety.

OUTLINE STUDY

I. The World is in the Dominion of Satan

1. He is called the god of this world.—II Cor. 4:3, 4.
2. Called the prince of this world.—Jno. 14:30; 12:31.
3. The whole of the world lies in him.—I Jno. 5:18, 19.

II. All Allurements Come From Satan.

1. He has ministers pretending righteousness.—II Cor. 11:13-15.
2. He is an enemy of the cross of Christ.—Phil. 3:18, 19.
3. Seeks to darken the way of Christ's glory by blinding the mind of those who do not love the truth.
 - a. Causing to believe lies.—II Thes. 2:9-12.
 - b. Loving darkness rather than light.—Jno. 3:19, 20.
 - c. Blinding with falsehood.—II Cor. 4:4; 11:3, 4.
4. Setting up attractive substitutes for satisfying men.
 - a. Self centered instead of Christ centered.—Phil. 2:21.
 - b. Ease, pleasure and display.—Rev. 18:3-8.
 - c. Earthly, sensual, devilish.—Jas. 3:15, 16.
 - d. Grand Improvement Schemes.—
 - i. Education mixed with false philosophy.—I Cor. 2:1-13.
 - ii. Organization.—II Cor. 6:14-17; Rev. 13:17.
 - iii. Literary.—Eph. 5:6-14; II Tim. 2:15, 16.
 - iv. False teachers.—II Pet. 2:1-3.
 - e. Predominating customs and ideals.
 - i. Dress.—I Pet. 3:3, 4; I Tim. 2:9.
 - ii. Social affairs.—I Pet. 4:3-5.
 - iii. Religious.—Rom. 16:17, 18.
 - iv. Business.—Matt. 6:24.

III. Meet All by the Weapons of God.—Eph. 6:10-18.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "World".
2. The Sinful World.

For Young People

1. The Leader of this World.
2. Allurements Surrounding Us.

For Older People

1. How to Recognize the Lure of the World.
2. Victory over the Deceptions of Satan.

PERSONAL THOUGHT

I thank God for the light of His truth which delivers me from the power of darkness and translates me into the kingdom of His dear Son. May we ever keep ourselves in this light.

SEED THOUGHTS

Other evidences of the present working and the widespread effects of this power of deception might be multiplied. We see it in the very general love of men for the improbable and unreal, and in the many ways in which human credulity manifests and gratifies itself; in the fondness for fiction, works of the imagination, romances, theatrical representations, so-called spiritualistic seances, feats of legerdemain, tales of occult happenings—in a word, anything and everything which represents unreality as reality or which aims to cheat the senses.—Philip Mauro.

These age movements are charged with a tremendous power of deception: so much so, that many of the wisest and best of men have been, and are deluded into the belief that the condition of the world system is really improving, that eventually, as the result of these beneficial movements, humanity will be delivered from its wretched plight. Such deceptive power has this teaching that many who profess faith in God's Word believe the gospel of the age, notwithstanding the many declarations of the Word.—Mauro.

A NOBLE CHOICE—RUTH. (Jr.).—Ruth 1.

Topic for July 5

MOTTO

"Choose ye this day whom ye will serve."

MEDITATIONS ON THE TOPIC

I. Ruth Choosing.—Orpha and Ruth were two Moabitish girls. When they grew to womanhood they met with the sons of Elimelech and Naomi. It was in marrying these sons that they took a first step which led to the noble choice which Ruth made later. The name of the sons of Elimelech and Naomi were Mahlon and Chilion. The family had moved to Moab because of a famine in the land of Judea. But after they were there a while the father died. Later these two boys who had married girls of Moab, also died. Naomi was a stranger in Moab and thought of her home in Judea.

She started on a journey to her native land and the two daughters-in-law followed her for some distance on the journey. Naomi thought of all that it meant to her to be in a land of strangers and so she stooped and had a talk with her daughters-in-law about it. She told them to return to their own kindred and people and wished them the blessing of the Lord. And when she kissed them goodbye they both wept and said they would not leave Naomi, but would go with her to Judea. Then Naomi told of all that it would mean among strangers in a strange land to them. If they would stay in Moab they might have a chance to get married again, but she could promise them nothing if they went to Judea. Orpha then kissed Naomi and went back to her people and her gods.

(Continued on next page)

But Ruth clung to her mother-in-law and spoke those noble words, "entreat me not to leave thee, or to return from following after thee: for where thou goest, I will go; where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, I will die and there will I be buried: the Lord do so to me and more also, if ought but death part thee and me."

II. **The Text.—Ruth 1.**—This tells the story which is told in the above and adds what kind of a reception they received in Bethlehem when they arrived. The following chapters of the book will tell the whole story of how God blessed Ruth in her noble choice.

OUTLINE STUDY

I. What Ruth Left

1. Her father and mother and native land.—Ruth 2:11.
2. The gods of the Moabites.—Ruth 1:15.
3. The curse of God upon Moab.—Num. 24:17.

II. What Ruth Gained by Her Choice.

1. The companionship of Naomi.—Ruth 2:23.
2. The companionship of Naomi's people.—Ruth 2:3-12, 19.
3. The Blessings of Naomi's God.—Ruth 2:12.
4. She became the mother of an ancestor of David.—Ruth 4:13-17.

III. Our Best Choice.

1. To forsake worldly gain.—Tit. 2:12.
2. To follow Christ at any cost.—Lk. 14:26, 27; Phil. 3:8.
3. To gain the riches of heaven.—Matt. 6:19-21.
4. To have fellowship with God's people.—Eph. 2:19-22.
5. To become an heir of God.—Rom. 8:15-17.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Choose".
2. The Good Choice.

For Young People

1. Tell the Story of Ruth.
2. Lessons From Ruth's Noble Choice.
3. The Gain of an Unselfish Choice.

For Older People

1. Choices for the Youth Today.
2. Choices that Bring Rich Returns.

PERSONAL THOUGHT

Those who choose unselfishly to follow the friendship of noble people will receive the blessing of the Lord. In choosing godliness we choose the association of the people of God.

SEED THOUGHTS

"Thou my everlasting portion,
More than friend or life to me,
All along my pilgrim journey,
Saviour let me walk with Thee.

"Not for ease or worldly pleasure,
Nor for fame my prayers would be;
Gladly will I toil and suffer,
Only let me walk with thee.

"Lead me through the vale of shadows,
Bear me o'er life's fitful sea:
Then the gate of life eternal,
May I enter Lord with thee.

"Close to Thee, close to Thee,
Close to Thee, close to Thee;
All along my pilgrim journey,
Saviour let me walk with Thee."

—Fanny J. Crosby.

BEAUTIFUL HANDS

(Concluded from page 162)

When we shall stand on life's last shore, in the glad and peaceful eveningtime, looking back on our short earthly day, then the "beautiful, beckoning hands" of dear ones gone before, will wave to us from the golden strand; and their voices will call our happy spirits over the river. But in that wondrous hour I shall look for the beckoning of Another—and I shall know Him by the nail-prints in His hand.

*"Crown Him the Lord of love!
Behold His hands and side—
Rich wounds, yet visible above,
In beauty glorified:
No angel in the sky
Can fully bear that sight,
But downward bends His burning eye
At mysteries so great."*

He will bid me welcome, who has loved me and has washed me from my sins in His own blood. Earthly trials will be forgotten, and Heaven will have begun, when I clasp the Hand that was wounded for me.—The Burning Bush.

INTERESTING FACTS GLEANED FROM CHURCH HISTORY

(Concluded from page 180)

resurrection and ascension are visible proofs of the truth of His doctrines. Thus Christianity has a solid foundation.

Church history shows how Christianity spreads over the world, how it penetrates, transforms, and sanctifies the individual in every walk of life. It embraces the inward experiences of the church, such as religious life, conflicts with the ungodly world, sorrows, sufferings, joys, and triumphs over sin.

Church history shows a gradual development and systematizing of great theological doctrines. Origen who lived during the third century was the first real scientific student of Christianity. He made a systematic exposition of Christianity as a whole. As a result great controversies ensued concerning the Godhead, humanity and Divinity of Christ, and later, sin and grace, freedom of will, infant baptism, predestination and other doctrines. Schaff says, "Church history is the most extensive and most important branch of theology. It is the backbone of theology from which it derives its supplies." These controversies grew more in number and greater in enthusiasm as time went on, and during the time of the Reformation were the cause of many bitter strifes and even wars. Our confession of faith was drawn up as one of the results.

A knowledge of these controversies and their issues will strengthen one in the faith and prevent him from being "blown about by every wind of doctrine."

Church history shows that the revelation of God ceased with the close of the apostolic age. We have already called attention to the fact that there was a general and progressive revelation of God through all preceding ages, but at the close of this age the revelation of God is complete. There

is no more prophecy, no more written revelation. The canon of the Bible is complete, although the various books and epistles had not yet been all collected and put together in book form as we have them in the Bible today. A comparison of the writings of the Apostolic fathers of the second and third centuries with those of the New Testament clearly shows the difference between the inspired Word of God and the mere accomplishment of man. Christ was the fulfilling of the law. His work was finished on the cross. Yet it depended on His Apostles to fully reveal His work and doctrines. But at the end of the Apostolic age which closed with the first century, there was no further need of revelation. The Holy Spirit here takes up His work of interpreting the written Word of God to the believer. The age of miracles which was a part of the revelation necessary to show the omnipotence of God also ceased at this time.

The History of the Christian Church is a store house of warning, encouragement, consolation and counsel for every Christian. The Epistle to the Hebrews gives a cloud of witnesses from the Old Testament for the encouragement of Christians. Likewise Church History gives the witness of Apostles, evangelists, martyrs, confessions, reformers and saints of every age and tongue. One of the foremost historians of the Mennonite church gives the testimony that he received a great spiritual blessing from the study of Church History.

Church History shows that God is ever stronger than Satan. All corruptions, heresies, and schisms must finally submit to His divine wisdom and love. It shows

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Specimen of type

generations; they ^a call their lands after their own names.

12 Nevertheless ^b man being in honour abideth not: ^c he is like the beasts that perish.

13 This their way is their folly: yet their posterity ^d approve their sayings. Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and the upright ^e shall have dominion over them in the morning; and ^f their ^g beauty shall consume ^h in the grave from their dwelling.

* Gen. 4. 27.
† ver. 20.
‡ Eccles. 3. 10.
§ Ps. 80. 13.
|| Heb.
¶ with me.
‡ Heb.
§ del. at in their mouth.
|| Ps. 24. 1.
¶ Judg. 5. 13.
‡ Ps. 69. 30, 31.
§ Cp.
|| Job 4. 21.
¶ Or, strength.
‡ Or, the

10 For every beast of the forest is mine, and the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and ^a the wild beasts of the field are ^b mine.

12 If I were hungry, I would not tell thee: ^c for the world is mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and ^d pay thy vows unto the most High:



Church History shows how the people of God have from age to age struggled, suffered, and triumphed in contending for the faith once delivered to the saints.

Finally, Church History is the key to the present condition of Christianity. It accounts for the multitudinous sects now in existence.

The Mennonite Church had its origin in the days of the Reformation. The main issues causing its separation were the rejection of infant baptism, refusal to take oaths, and declining military service.

To an outside spectator Christianity undoubtedly appears like a great conglomeration of discord and variety of beliefs. But to one looking at it from the inside and understanding the situation, the present condition is not alarming. The difference, with the exception of the present so-called Modernism and false teaching, is not fundamental, although it is sadly true that individuals in practically every denomination and in all parts of the world have departed from the faith once delivered to the saints. But out of the greatest human discord God will eventually bring the greatest concord.

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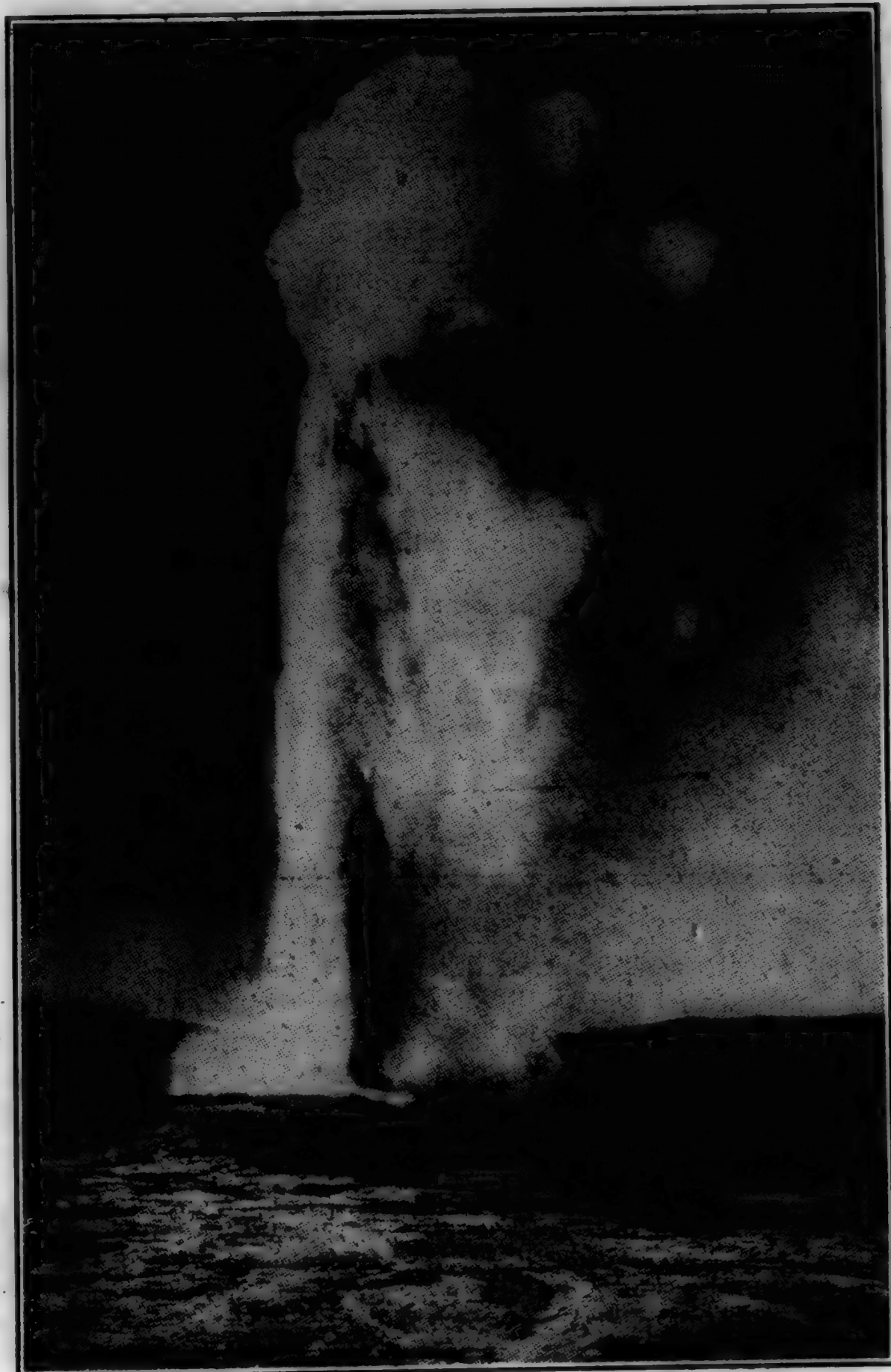
that Christianity had done in the world what no other religion had done or can do. First, it raised womanhood up from the degradation and sorrow to which she had been subjected all through the former ages and still prevails in non-Christian lands. Second, it has transformed the lives of men. It has gripped men like Paul who were persecutors of God's people and turned them into the greatest of evangelists and missionaries. It has changed drunkards and murderers to saints, and made infidels preachers of God and righteousness. Third, men have suffered

martyrdom for their faith in Christ. Why? Because they were sure of their eternal reward.

Church History shows the working of great principles through long periods of time. The most corrupt forms of Christianity had their origin in slight deviations from the truth. The point of departure from the truth is seen in such heresies and schisms as Gnosticism, Montanism, Adoptionism and Monarchianism. The greatest example of development of these and other corruptions is seen in the Roman Catholic Church.

CHRISTIAN MONITOR

JULY, 1925



"Old Faithful" Displays Its Charms Every Sixty to Sixty-five Minutes

SELECT READING

"I KNOW, BUT—"

By Mary Erb

"Come in, Betty, I was just wishing that someone would come. Sit down here beside me; I've something to tell you."

"Have you? Very important?" asked Betty as she sat in the window seat beside her chum.

"Well—rather," answered Maxine, wrinkling her forehead. "I just got a note this morning from Mr. Cresap, the coach of the Senior play, you know. Listen, he says: 'We've chosen our cast of characters for the class play. We are asking you to take the leading part because of your personality, originality, and talent in dramatic art, and so we think you are the one who should have this place. Our first meeting will be tonight at eight to discuss some important matters, etc.'"

"Well, Maxine, that certainly is a compliment they're paying you," broke in Betty, "but then I don't know as it is either when you stop to think what the leading part means—looking at it from our point of view, of course."

"Oh, but Betty, I think I'll do it anyway," answered Maxine excitedly. "I'll tell you one isn't asked to take such a popular place very often, and just think of all the nights of practice and the fun—"

"Of course, it's fun in a way," assented Betty, "but perhaps not of the most wholesome kind—"

"Now you needn't start preaching, Betts, I know as well as you do that the folks won't approve of it, but I know too, that if I insist on it and make it sound all right to them I can take the part—"

"Oh, but Max," corrected Betty kindly, "that isn't right. Your folks—"

"Yes, but listen," Maxine began again; "they won't go anyway, and no one else of our church people who would see anything wrong in it would be there, so I can't see why I shouldn't."

"Maxine, you know—"

"And too, think of the fun!" cried Maxine, jumping to her feet. "You know yourself, Betty, if I do it I'll be right in with the popular bunch and that will mean something."

"Oh, I don't know," Betty said slowly, "you know that such things can't bring much glory—"

"Come on, Betts, don't take it so serious. I really believe you're jealous."

"Max, dear, you know me well enough to know I'm not, but—"

"Of course, I know it, I didn't mean it. But what difference will it make just this time? This is our last year in High School and I'll not be asked to do it again and I do enjoy that kind of work so much—"

"I know, Max," said Betty sympathetically; "you can read well and you always hold your audience spell bound but this is different. You know that in the leading part you'll have to be some one's sweet-

strive to please anyway, and how long would they respect us since they know we are Christian girls? It just isn't the right thing to do. It's all self glory rather than God's glory."

"But, Betty, the fun of practicing; the dress rehearsals—it's great—"

"Listen, Max," said Betty slowly, "please quit thinking about it because in your heart you know it isn't right."

"I know it."

"Well, then it's settled, isn't it?"

"No, it isn't Betty. I rather think I'll accept."

"Really, Max?" said Betty in a surprised tone, "even when you've said yourself it isn't the right thing to do?"

"But this is the last time," argued Maxine.

"Listen, Max, do you remember that verse in the Bible that says, 'He that knoweth to do good, and doeth it not, to him it is a sin?' You've said you know—"

"Yes, I know."

"Well, then—?"

"But, Betty, I want to," insisted Maxine.

"There now, you've said it, Maxey," Betty said in a firm tone. "You want to; but the very things we often want the most aren't the best for us."

"Don't say any more, Betty, I know what you think, and I love you for it. You're right—you always are, but I do want to do it!"

"Well, it's for you to decide, Max. No one else can do it for you, but you won't be one bit happier this time next year for having been the leading lady of the Senior Class play!"

"Yes, I know. I'll think it over. I can't decide right now, but I'll go and see Mr. Cresap this evening and see just what the nature of the play is before I decide definitely."

The editor is glad to state that the Maxine of this article was an actual person, and after due consideration lived up consistently to her Christian profession. In the process of her youthful experience she proved the truth of the following words:

"If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."

Hesston, Kansas.

The world is just that bad, good, or neutral thing, which comes between me and God.—Selected.

THE CONQUEST

By Ursula Miller

There is within the mind, or soul, or heart.
An intense, tangled wildness like a fire.
Threatening calm with such disaster dire
As soul at sea with compass lost, and chart;
Whereat sweet goodness, peace, almost depart,
Crushing—almost—our anguished struggle higher,
Burning—almost—our prayer for pure desire,
Giving—almost—our life a withering smart.

There is a warfare for supremacy
Where'er desire for goodness ventureth
To growth. But that is life's sweet ecstasy—
That striving for our highest self, till Death
Opens the door to the soul's Eternity—
Always the conquest till God gives no breath!

Hesston, Kansas.

heart, and your actions can't and won't be consistent with a Christian character if you play your part as you should to win the applause of the people. It isn't right—"

"Oh, but the thrill of it, Betty—the excitement, the pretty costumes, party dresses, the dazzling foot-lights, the large audience—oh, it's all so wonderful!"

"How long will it last, Max?—come and sit down again—how much thrill will you have left over the next morning?"

"You needn't talk to me any more, Betty; I know it isn't right, but why not—just once?"

"But it isn't, even if it is only once!"

"Betty, how would I explain to Mr. Cresap? He'd think—they'd all think—"

"Let them think what they will, Maxey. It isn't the people of the world we should

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No. 7

YELLOWSTONE NATIONAL PARK—THE HANDIWORK OF GOD

By D. H. Bender

A certain poet not remarkable for his reverence for things of God, after visiting Yellowstone National Park suggested in his poem that the awful wonders to be found in this greatest of America's parks are attributed to Satan who sought a more direct course to deliver the human family into his infernal abode. When one walks over the thin crust of calcium formed by thousands of hot springs and geysers in one portion of the Yellowstone Park, he hears the deep rumbling beneath the surface, feels the earth tremble and sees steam flying all around him, it has a rather disquieting effect; in fact, I have seen a number of tourists, especially women who would start one-half way across the floor of Upper Norris Basin and then go back declaring that they were afraid that they might drop down into some awful, if not infernal, place. But we who recognize the handiwork of God in all these great natural wonders around us are impressed with His power and omniscience as we view the many remarkable works of the Creator in a place like Yellowstone National Park.

This national reservation comprises about three thousand square miles and is located in the north-western part of the State of Wyoming extending for a few miles across the Montana line. It is approximately eighty miles in length and forty miles in width. The average elevation of the Park is eight thousand feet above sea level but a number of the peaks within the Park rise to a height of twelve thousand feet or more.

That nature should place so many wonders in so small a territory is one of the startling questions that arises in the minds of the visitors to the Park. In this small territory are crowded mountains, rivers, canyons, lakes, hot springs, geysers, gorgeous flowers, fine forests and almost every form of natural wonder. Among the most lofty mountains could be mention-

ed Washburn, Holmes and the Electric Peak, these attaining to heights varying from ten thousand to twelve thousand feet above sea level and are snow-capped practically throughout the year.

Another marvelous feature of the Park



The Lower, or Great Falls, is 308 Feet High—Almost Twice the Height of Niagara

is the many lakes. Yellowstone Lake is the largest and has a length of more than twenty miles upon which steamers of no inconsiderable size sail to and fro. Possibly the most noted lake is the one called Isa which is located immediately on the Continental Divide. Its waters from one

end run to the Pacific and from the other to the Atlantic.

Among the most important rivers are the Yellowstone, Gibbon, and Lewis. The first named flows through a gorge with almost perpendicular side walls anywhere from a few feet to over a thousand feet high. In this river also are located the most famous falls in the Park. The Upper Yellowstone Fall drops a sheer distance of one hundred nine feet while the Great Fall farther down the stream is three hundred eight feet and quite interesting and romantic. The second highest cascade is the Tower Fall which is one hundred thirty two feet in height. One very interesting feature of the Park is the numerous and beautiful springs and pools—literally thousands of them. They reflect all the hues, colors and tints of the rainbow as is suggested by the following names: Turquoise, Prismatic, Sapphire, Morning Glory, Topaz, Chromatic, etc. A very interesting spring is the one called Handkerchief Spring. The water seems to boil up at one side and go down at the other. A handkerchief dropped into this spring will disappear beneath the surface of the water and later appear again on the other side. It is supposed that during this journey your handkerchief passes through the laundry process but after waving it in the air for a while to dry its appearance would suggest that it would not pass inspection of a real laundress.

The greatest, most striking, most interesting, and from the view point of the power of the Creator, the most awful feature of the Park are the geysers—hot springs gushing forth into the air. We have heard of Old Faithful which is the most popular geyser in the Park not because he plays the highest or sends forth the greatest volume of water but because of his regularity. Old Faithful

plays about once an hour, day after day, night after night, year after year, the intervening time varies anywhere from forty-five to seventy minutes. After rumbling and gurgling and spitting for a few moments there is a sudden gush of almost boiling

(Concluded on page 223)

MENNONISM

AN HISTORICAL SURVEY

By John Horsch

II. The Origin and Faith of the Swiss Brethren

It need scarcely be said that the Swiss Brethren were the oldest branch of the Mennonite Church. The Mennonites who emigrated from various European countries to eastern Pennsylvania, it is interesting to note, were, with the exception of about a score of families, of the Swiss Brethren, not taking into consideration those who came from Russia within recent years.

The question of the relationship of the Swiss Brethren to earlier nonresistant sects, in particular to the Waldenses which date back to the twelfth century, is an important one. Regarding this point we shall notice three sources of information that seem to have escaped the attention of the writers on this subject. The first is a letter written by Johannes Oecolampad, the Zwinglian reformer of Basel in Switzerland, to the heads of the Waldensian churches in the so-called Waldensian valleys in Italy. In this letter the points on which the Waldenses differed from Zwinglian teaching are set forth. From this document it is clear that the Waldenses did not recognize Roman Catholic baptism as valid, and that they rejected the oath, war and such civil offices as would violate the principle of nonresistance. Their ministers were not salaried though they were supported by the congregations.

The second source of information is the testimony of Sebastian Frank, the great historian of the Reformation period. In his *Chronica*, written before the rise of the heretical Anabaptist sects, he says of the Waldenses of that period, that they hold the same views as the Anabaptists, they do not baptize infants, etc.

A third interesting fact throwing light on this subject is, that many of the Swiss Waldenses of earlier centuries had the same family names which were later largely represented among the Swiss Brethren and are to-day found frequently in our churches in America, as for example the names Stucky, Treyer, Huser, Meyer, Nükömer, Bucher, Rolet. Men and women having these names were among those who were persecuted for their Waldensian faith over a century before the rise of the Swiss Brethren.

The Waldensians, it may be repeated for emphasis, had for centuries previous to the founding of the Swiss Brethren Church defended the principle of nonresistance and other principles and doctrines that were characteristic of the Swiss Brethren. That the movement of which Grebel was the principal leader is partly to be ascribed to Waldensian influences can scarcely be doubted. Professor Troeltsch, of Berlin University, accepted this view. The Swiss Brethren followed in the footsteps of the

ancient Waldenses. The remnants of the Waldensian congregations in Switzerland and South Germany were absorbed by them. To what extent the Brethren of Zurich were influenced by the Waldenses is still problematic.

We are now ready to approach our subject, the origin of the Swiss Brethren, more definitely. A chronicler of the Moravian Anabaptists, or Hutterian Brethren, relates that a few years before the first Swiss Brethren church was organized, a number of men met together at Zurich, in Switzerland, to confer regarding questions which concerned the reformation of the church. The chronicler says further that they agreed on the point that there is no Scriptural ground for infant baptism. The names of these men, as given by the chronicler, were Ulrich Zwingli, Conrad Grebel and Felix Manz. Conrad Grebel was the son of one of the most prominent and influential patricians and Council men of Zurich, Jakob Grebel. Conrad had been educated in the universities of Vienna, Paris, and Basel. Felix Manz was known as an advanced Hebrew scholar.

Ulrich Zwingli was priest at the cathedral, the most prominent clergyman in Zurich. It will be recalled that he later became the founder of the Reformed Church. This church was established as the state church in various cantons, or states, of Switzerland. With Zwingli's consent this church was united with the state. Laws were enforced demanding that all inhabitants of these states must be members of the state church. Those who, for conscientious reasons, could not unite with the state church, were severely persecuted. Now, in the earlier years, when Zwingli labored in unison with Conrad Grebel and Felix Manz, he had no intention of founding such a church. He held, on the contrary, the New Testament conception of the church, as may be more fully pointed out elsewhere. He taught at that time the principle of separation and unworldliness. Zwingli wrote, in 1520, to his friend Myconius:

"Christ hath said to the apostles, 'In the world ye shall have tribulation,' and again, 'Ye shall be hated of all men for my name's sake.' We Christians will always have those who are persecuting Christ in us, though they may make ever so great claims for themselves, and may say that they are acting in the name of Christ. —The question is, are we striving for worldly glory, or for the glory of Christ? —The more cruel the persecution, the more fearlessly must Christ's soldiers maintain their position. For I want to tell you frankly, I believe that, as the church came into existence by blood, so she can be renewed only by blood, not otherwise. —And we must not expect a reward in this world.

We must not be offended if men have displeasure in us, but should remind ourselves of the words of Scripture, 'If I yet pleased men, I should not be the servant of Christ,' and, 'Blessed are they which are persecuted for righteousness' sake.' Never will the world be a friend to Christ. He sent His own as sheep among wolves."

This quotation from Zwingli, as well as many other statements found in his writings, shows that he defended at this time the New Testament view of the church as a body of believers who are not in unison with but have come out from the world and are willing to bear the persecution of the world. Zwingli's early writings abound in statements which show conclusively that he rejected the thought of a state church in which the heads of the state may dictate to the church on questions of doctrine and Christian practice. In fact, Zwingli was in those early years an expounder of Mennonite doctrine and principle. He believed infant baptism to be unscriptural and recognized the need of Scriptural church discipline. He defended the principle of nonresistance and admitted that the swearing of oaths is contrary to the command of Christ. While he taught these doctrines, he nevertheless held the office of priest in the Roman Catholic Church. These teachings were to be put into practice in the near future when Romanism was to be abolished. This time, however, was not so close at hand as Zwingli had supposed.

In the course of a few years Zwingli made radical changes in his doctrinal position. He accepted various unscriptural teachings which he had formerly disowned. This was the consequence of his decision to go, in matters of church reformation, only as far as the civil government of Zurich would permit. Contrary to his former teachings he decided to recognize the heads of the civil government as the rulers of the church; he consented to a union of church and state and to the establishment of a state church. He began to defend infant baptism, seeing that, if believers only were baptized, the demand of the civil rulers that the church must be united with the state and that the membership of the state church must comprise the whole population, could not be carried out. For the same reason, he ruled that Scriptural discipline and the exclusion of those who fall into grievous sin was impossible. It is worth noticing that though Zwingli had, as Professor Walter Köhler, of Zurich correctly says, in a previous period been a pacifist, he died on the battlefield of Cappel, in 1531.

Zwingli's decision to go hand in hand with the civil authorities in matters of the reformation of the Roman Catholic Church and to sanction a union of the church with the state assured him immediate outward success. Not only were he and his followers saved from oppression and persecution but the population of the canton Zurich and other cantons was made Zwinglian by a decree of the civil authorities.

While Zwingli, under the force of circumstances and for the sake of success changed his position regarding various important points of teaching and practice, the founders of the Swiss Brethren Church, Grebel, Manz, Blaurock, and others, remained steadfast in the defense of the doctrines and principles which Zwingli had formerly shared with them. The Brethren saw clearly that to yield the points at issue was to be disloyal to Scripture. It was contrary to their sincere conviction.

So long as Ulrich Zwingli taught the need of founding a true New Testament Church, Grebel, Manz, and Blaurock were his best friends, his most loyal supporters. They, with others who did not approve of Roman Catholic worship, held Bible meetings for edification and instruction. These meetings were favored by Zwingli, but later were forbidden by the government, with his approval.

In the month of October, 1523, a free religious discussion was held at Zurich for the purpose of setting forth the unscriptural character of Romanism. Zwingli exposed the un-Christian nature of mass. In his writings he had denounced mass as a blasphemous abomination but, strange as it may seem, he was yet a priest and regularly said mass. In the course of this public discussion Grebel and his friends urged that enough had been said about the unscripturalness of mass and other practices of Romanism, and the time to abolish these things was here. "The one thing necessary before all else," said Grebel, "is the abolishment of mass. Much has been said (in the course of the debate) about mass but none of the priests is willing to forsake this great abomination." To these words of Grebel Zwingli replied: "The Council (the civil authorities) will decide concerning the mass." Thereupon Simon Stumpf, a friend of Grebel, addressed Zwingli with these words: "Master Ulrich, you have not the right to leave the decision of this question to the Council. The matter is already decided; the Spirit of God decides it."

This statement of Simon Stumpf has often been interpreted to mean that direct revelations from the Holy Spirit were to take the place of Scripture authority among the Brethren, and that they differed on this point from Zwingli. However, Zwingli's reply to these words of Stumpf was: "This is right." And Zwingli himself repeatedly used the same expression as Stumpf in the course of the discussions. The words, "The Spirit of God decides," are an appeal to Scripture which was given by the Holy Spirit.

Before this meeting was dismissed Zwingli admonished the civil authorities to act without further delay in the matter of church reformation. For reasons of statesmanship, however, the Council held that the proper time for the general introduction of Scriptural worship had not yet come. Against Zwingli's expectation the Council's decision was postponed from

month to month till Easter of the year 1525. On that date a decree was published that Roman Catholic worship must cease and the priests must become Zwinglian preachers. This decree marked the end of Roman Catholicism in the territory of Zurich; those who were Catholics at heart accepted Zwinglianism rather than to endure persecution. The people were forbidden to attend mass in the adjoining Roman Catholic states. It should be remembered that Zurich was a republic governed by a legislative and administrative body called the Council.

Zwingli's position as to the matter of abolishing Roman Catholic worship is made clear in a letter which he wrote to his friends Berthold Haller and Franz Kolb, the reformers of Bern. They had asked what he would advise them to do concerning the introduction of evangelical worship. Zwingli replied in a letter dated October 11, 1527, that the Lord's Supper should not be held in Bern before the Council of Bern had officially decided upon the abolishment of mass. Otherwise, he said, it was to be feared that the Council, after officially introducing evangelical worship, would permit the celebration of mass. This, says Zwingli, they should prevent.

Considered from the viewpoint of the state and state-church, this was undoubtedly good advice. But with those who took Zwingli's own teachings seriously and believed that mass was idolatry and blasphemy, the case stood quite differently. Their conscience revolted against the insinuation that they should be satisfied with Roman Catholic worship. This is evident from various facts. In the same city a discussion was held between the Zwinglian reformers and those who had serious scruples against attending idolatrous worship. The reformers in the course of the discussion, pointed out that it is said of Naaman the Syrian that he went into an "idol house" to worship. But the Zwinglian leaders failed to convince them that a Christian conscience should be guided by the example of a heathen person.

Grebel and his friends continued their efforts to persuade Zwingli of the need of a separation from the Roman Catholic Church. Zwingli was ready to take this step as soon as the civil authorities would give their consent. He advised the Council repeatedly that the time for action was here. Grebel finally realized that even if mass and other Roman Catholic practices were abolished by a decision of the Council, the church that was to be established with the consent and approval of the Council would not be a true New Testament church. It was to be a new state church to take the place of the Roman Catholic state church. Grebel and his friends pointed out the need of organizing a church in which no one should be considered a member on the ground that his parents were churchmembers. Only those should be baptized and received as members who had personally accepted Christ and expressed their willingness to walk in His

ways.

The principal point of controversy between Zwingli and Grebel was the question of baptism. It was realized that to go hand in hand with the state in matters of church reformation necessitated the practice of infant baptism. The state demanded that all persons should be made members of the state church in their earliest infancy by baptism, just as they had been made members of the Roman Catholic church by the same rite. Zwingli's final decision to retain and defend the baptism of infants was not the result of a conviction gained by the study of Scripture.

And yet to differ from Zwingli on this point and insist on the unscripturalness of infant baptism meant to be severely persecuted. He realized that if the party of Grebel began the practice of believers' baptism, it meant the organization of a new church. He put forth the most earnest efforts to dissuade Grebel and his friends from taking such a step. During the months of November and December, 1524, he met them weekly to discuss with them the question of baptism. After the early spring of the year 1524 there were parents who did not have their infants baptized.

Zwingli's argumentation in favor of infant baptism was wavering and weak and unconvincing. This fact is now admitted by the leading Zwinglian church historians. Since the question of baptism was the burning question of the day, Zwingli was expected to write a tract or book in defence of infant baptism. To the disappointment of his friends, he deferred this matter till the month of May, 1525, when his little *Book on Baptism* appeared. In this book he makes the following honest confession: "The error misled me also some years ago that I thought it were much better to baptize children after they have come to a good age." Hubmaier, commenting on this statement of Zwingli says: "Yes, this was your opinion; you have set forth this view in writing and have preached it from the pulpit; many hundreds of people have heard it out of your own mouth." Zwingli declared that the baptism of infants should be practiced because it was necessary for the prosperity of the church (rather than because it is taught in Scripture). He would be willing, he said, to discard infant baptism if expediency would warrant such a step.

(To be continued)

HER DIRTY DOZEN

"I heard—"
 "They say—"
 "Everybody says—"
 "Have you heard—"
 "Did you hear—"
 "Isn't it just awful—"
 "People say—"
 "Did you ever—"
 "Somebody said—"
 "Would you think—"
 "Don't say I told you."
 "O, I think it's perfectly terrible!"—Ex.

CHRISTIAN MONITOR PULPIT

A KING EATING GRASS

By T. DeWitt Talmadge

All this came upon the king Nebuchadnezzar.—Daniel 4:28.

Sir Henry Rawlinson, the Orientalist, says that the exhumed bricks, not only of Babylon but of a hundred towns in an area of one hundred miles in length and thirty in breadth, are inscribed with the name of Nebuchadnezzar. He was a great warrior, and at the glance of his sword nations prostrated themselves. He was a great king, and built a city reservoir ninety miles in circumference and one hundred and twenty-five feet deep, and constructed a hanging garden four hundred feet square and seventy-five feet high, some say to please Amubia, his wife, who had been born among the hills, and others say to get a pleasure ground free from the mosquitoes, which afflict the levels. I think, from his character, the latter reason may have impelled him as much as the former. When he conquered King Zedekiah, so as to have no more trouble with him he put his eyes out—a most barbarous way of incapacitating an enemy. But Babylon was a great place, the

Houses Surrounded By Gardens

and the housetops were connected with each other by bridges; and one day Nebuchadnezzar walked out on those suspension bridges, and showed, perhaps to a royal visitor, the vastness of his realm as the sun kindled the domes with glisterings almost insufferable, and the great streets thunder up their pomp into the ear of the monarch, and armed towers stand around adorned with the spoils of conquered empires. Nebuchadnezzar waves his hand above this stupendous scene and exclaims, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" In other words, "What a great man I am! Babylon was not anything until I adorned it. See those waterworks; see those gardens; see those forts. I did all this. I shall never be forgotten. Why, my name is on every brick in all those walls. Just look at me. I am more than a man." But in an instant, all that splendor is gone from his vision, for a voice falls from the Heavens, saying, "O King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee, and they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall

Make Thee To Eat Grass

as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth

it to whomsoever He will" (v.v. 31 and 32).

One hour from the time he made the boast he is on his way to the fields a maniac, and rushing into the forests, he becomes as one of the beasts. The mental disaster that seized him is called Lycanthropy, by which a man imagines himself a beast, and prefers to go out and mingle with brutes. This is not hard for me to believe, for the forms of dementia are innumerable. A few years ago, arriving in a city on a summer afternoon, while waiting for my engagement in the evening, I sauntered forth into what seemed to be a park in front of a large public building, the use of which I knew not. I met a gentleman, with whom I fell into delightful conversation, and he seemed intelligent on all subjects. After awhile I said, "Let us sit down on this bench and rest awhile, and enjoy the scene of verdure and fountains." "No," said he, "you sit down, but

I Cannot; I Am Made of Glass,

and if I should sit down I should break to pieces." Then I saw that he was insane, and belonged to the large building just behind us. After such an interview as that, I can easily believe this account of my text. Here is Nebuchadnezzar on all fours. He once prided himself on being more than a man, and now he turns out less than a man. The courtiers look out of the windows upon him as he moves among the royal herds and cry, "A beast." Seven years pass, when suddenly his reason returns, and he comes back to Babylon a humble worshiper of the God of Heaven. What must have been the excitement in the royal court as this restored maniac emperor walks into the palace. What a time they had in cutting his nails and his hair, which had grown for seven years without being interfered with by any shears. What a scrubbing down must have taken place in the imperial baths. What a transformation necessary, in order that he who had been herding with camels and goats and swine may be made fit to associate with princes! What a change

From Sty To Throne-Room!

What walking from his Babylonian palace down to the pasture-field, and from the pasture-field back to the palace! The first thing that impresses me is what an incongruous thing it is for a king to be eating grass. It is good for cattle, but not fit for man. And then one to prefer it to a royal

table towards whose bounty the orchards, and paddocks, and vineyards in all the earth might contribute—what an amazement! And yet I see similar scenes.

1. When I see a man of formerly regal nature, originally made to rule in realms of thought, and originally capable of all moral elevation, besotting his faculties, attempting out of low sensualities to satisfy his immortal energies, coming down off his throne of power into brutalities, sacrificing his higher nature to his lower nature, stooping and stooping, coming down and coming down, until all his influence for good is gone, I cry out, "There is a king eating grass like an ox!" And there are tens of thousands of such Nebuchadnezzars. So there are queens who dedicate themselves to the same humiliation.

What Power For Good

God gave that woman! Magnetism of personal presence. Influence more than imperial. By her intelligence, by her tenderness, by her charm of smile and manner, capable of soothing so much sorrow, and reforming so much waywardness, and wielding so much elevated power; yet at the call of worldliness, coming out of the throne-room of good influence, where God would have her reign, coming down over the ivory stairs of moral power, coming down and coming down until she has no more soul than the dead bird transfixed in her millinery, or the kid that furnished her the glove, and finding her only delight in flatteries of brainless men, and in the mid-night gaities of the ball-room! At such a spectacle of vanity and frivolity I exclaim, "There is one who might have been a queen unto God forever, yet eating grass like an ox!" I look over the pasture-fields of folly and sin and find many grovelling who ought to be erect. Oh, men and women, go back to your thrones!

A Young Man Ran Away From Home

and broke his widowed mother's heart. Fourteen years passed, and he returned and came to the window at which his old mother was sitting. She looked up and immediately recognized him, and said, "Oh, Robert, Robert! Come in!" "No," said he, "mother, I shall never come in till I hear you say you forgive me." Her answer was, "Robert, I have forgiven you long ago. There is nothing to forgive now except that you stayed away so long." My hearer, forgiveness has been ready for you a good while. With more than a mother's tenderness, God will take you back. They are waiting for you up in the palace. You are the child of a King.

2. The next thought that presses into

my mind from the contemplation of this incident is that conviction is not conversion. Who is this monarch that makes the boast about Babylon? The very man who, under the revelation of dreams that Daniel made from Heaven, deeply humbled himself, while he confessed that God is a God of gods and a Lord of lords; yet, behold, that humbling and arousing which he before felt did not result in a radical change. I find there is

No Mistake More Frequent

than of supposing conviction a synonym for conversion. Conviction is merely a sight of sin; conversion is a view of pardon. Conviction is merely alarm; conversion is confidence. Conviction is dissatisfaction with depravity; conversion is a turning away from it. Conviction is a sword wound; conversion is the healing. Conviction is the fever of thirst; conversion is the slaking of that thirst. Conviction is the pain; conversion is the medicine that cures it. Thousands have experienced the former and never experienced the latter. There are multitudes who think that as soon as a man is serious he is fit for profession of religion. What if a man should only think seriously of being a merchant; would that make him a merchant? What if a man should only think seriously of being a lawyer; would that make him a lawyer? What if a man should only think seriously of being a Christian; would that make him a Christian?

To Deed Away a Property

you have drawn the deed. The seal is affixed opposite where you are to write your name. The commissioner of deeds is present to witness. You have your pen in hand. There is the ink in the pen. There is only one thing for you to do, and that is to sign your name. Suppose you stop now without signing your name, what does it all amount to? Nothing. So you have resolved to give yourself up to God. You propose to sign off to Him your body, your mind, your soul. You have all things necessary for the great transaction. The angels of God are here to witness the eternal transfer. Why do you not now with your will complete the work? Halt where you are, and all goes for nothing. Sign your name to this spiritual transfer.

3. Learn also from my subject the comforting truth that afflictions are arrested as soon as they have accomplished their mission. For seven years did Nebuchadnezzar dwell among the beasts of the field, but at the expiration of that time

His Reason Returned

and as soon as with proper humility he acknowledged the God of Heaven, he was brought back to his palace and reinstated in his former affluence and power. Now, it does seem that when heavy trials come upon us, it is as though they had no limit. We exclaim, "All Thy waves and Thy billows have gone over me," but forget that the depth of that sea and the power

of that billow are definitely determined. God sees how much our pride is, and He sends just enough adversity to humble it. He sees how worldly minded we are, and pulls just hard enough to detach us from our follies. He sees how hard our heart is, and smites it hard enough to break it. He sees how our eyes have been blinded, and He cuts only just enough to remove the scales from our spiritual vision. As soon as Abraham's faith is sufficiently tried the ram is provided. As soon as Pharaoh consents to let the Children of Israel depart, the plagues pause. As soon as the Israelites have been sufficiently disciplined by their wanderings, they find their way into Canaan. But to some the limit is not set in this life. Their whole pilgrimage is through the wilderness, and the world

Is To Them a Valley of Tears

But perhaps God has a special throne in Heaven that no ordinary saint can occupy, and by extraordinary trials He has prepared that Christian soul for extraordinary glory. God will not keep you in the furnace one moment too long. Just as soon as Paul had met with enough imprisonment and scourgings, he reached up and plucked his eternal crown. God will keep us no longer under the hammer and on the stocks than is necessary to fit us for entrance into the haven of eternal rest. Praise God that as soon as our afflictions have accomplished their mission they are arrested.

The defeats and sorrows of life have sometimes been the greatest advantage. It was because Dante failed as a statesman that he gave up politics and wrote his immortal "Divina Commedia."

It Was a Violent Thunderstorm

that first set Martin Luther seriously thinking, and the thunder of this world's disaster has started many a Reformation. James Y. Simpson went from a surgeon's operating table to experiment and see if he could not find something that would alleviate human pain, and he kept on until he had discovered chloroform as an anæsthetic. The story of distress has been followed by the story of rescue.

4. Again, learn from my subject that connected with the most distressing judgments of God there are displays of Divine mercy. God might justly have left Nebuchadnezzar in the field, but infinite compassion brought him back to the palace. No sooner was Eden blasted than a blessing followed on the heels of the curse, promising the coming One who would destroy sin and make the whole world a paradise. The deluge descends, but not until Noah had invited the people into the ark.

The Destroying Angel Comes

upon Egypt for the smiting of the first-born, but left unmolested every house whose door was sprinkled with the blood of sacrifice. Fiery tempests bear down upon Sodom, but not until two angels have warned Lot and his family to flee

from the destruction. Jerusalem was utterly destroyed, but not until Jeremiah had sounded an alarm, bidding them turn from their abominations. On the darkest cloud of wrath there is a rainbow of mercy. Zechariah, in his prophetic vision, beheld four chariots, symbolic of God's government. The first chariot was drawn by red horses. They indicated the wars that were coming. The second chariot was drawn by black horses. They indicated the coming of a famine and a pestilence. The third chariot was drawn by white horses. They indicated the spotless purity of His conquests. But mark well that the fourth chariot was drawn by horses "grisled and bay," denoting that mercy was mixed with all the desolating judgments of God.

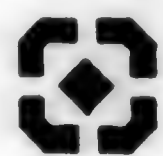
Hide thee quick in the rock—Christ Jesus. Let not this insignificant Now absorb thee more than the great Hereafter. The path leading to this side of the grave is only a few furlongs, but the path which commences on the other side of it is without end. The powers of darkness gather about your soul, and the temptations of an evil heart, and the allurements of the world, I know, are trying to drown the voice of the preacher, but, taking hold of the silver trumpet of the Gospel which made Felix tremble, and at the Pentecost brought three thousand souls out of their sepulcher, I would blow one long, loud blast, crying, "Whosoever will, let him come!"

Take this good religion which has done so much for me that I can commend it to all. Without it I should have gone the whole downward career. Stolid and phlegmatic natures going astray do not go far, but natures like mine, sanguine, intense, emotional, optimistic, social to the last degree, and echoing to all the heights and depths of mirth, if they get off the track, they go with one wild leap to hell. As to the restraining power of this religion upon a mercurial temperament, I testify.

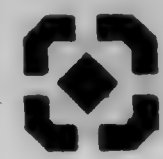
This Is Not Abstraction

or something gotten from books. I speak of what I know. Go out and ask all those who have tried this religion and ask them how it works. Three young men in a factory came out on the Lord's side, but two of them, overcome by the jeers of their comrades, went back and joined the scoffers. The one held on to his Christian hope, and one day when they pressed him hard, and were telling how much infidelity had done for the world, and that Christianity had done nothing, the persecuted Christian turned upon them, and pointing to Henry and George, who had for a little while followed Christ, and then turned back, he said, "You have tried your principles on them, and know what they have done for them. When they tried to serve Christ, they were civil, good-tempered, kind husbands and fathers. They were cheerful, industrious, and ready to oblige. What have you made

(Concluded on page 207)



EDITORIALS



The Coming Event at Eureka, Illinois

We are able to write with greater freedom concerning the coming General Conference because of our removal, for the time, from Eureka, where we spent eight delightful years. This bi-annual Conference always occasions church-wide interest, as it should because these gatherings have a tremendous influence upon the future of the church. Things said and done here will bring a blessing or curse upon the church at large, for there is no section that is immune from the influence of this important gathering. Unitedly we ought to be present in body or spirit.

Another feature that will be appreciated is the fact that the Conference will be held on the grounds of one of the Church's institutions, the "Home of the Aged." This place was formerly used by the Methodists for their annual Camp Meeting; the local people look forward with anticipation to this Conference for it will revive old memories of immense crowds and blessed times. There are about fifty maple trees on the grounds and the tent will be beneath the cool boughs of these benefactors of nature. They are preparing for the housing of all the important committees adjacent to and in the Home. This will facilitate the work of the Committees.

The brethren in the district and in the State are looking forward with pleasure to the privilege of greeting and extending their hospitality to the delegates and visitors. None need stay home for there will be ample accommodations for all. With the cement highway past the grounds even the more distant of the home congregations may attend. Good attendance, prayerful attendance and consecrated attendance will guarantee a blessed meeting in the Lord. Ask the Lord if you should attend? Ask Him to prepare you with spiritual might and blessing that whether silent or in public utterance you may be used of Him in the advancement of His cause and the Truth of God in the earth.

We noticed with satisfaction that the Canadian Conference is planning to send their full quota of delegates. Shall this be true from the Atlantic to the Pacific? May the guiding hand of Providence lead and direct in all things is the deepest prayer of our being. While men will be seen and heard, may God's presence so fill the place that we shall see Him, "Whom having not seen" (in the flesh) we may love and glorify. God bless the Coming General Conference!

"The Failure of Modernism"

The above named book, written by Bro. John Horsch, is just off the press and is an open letter replying to an article in The Ladies' Home Journal by Harry Emerson Fosdick, of New York, who resigned under pressure from the Presbyterian Church. It would be vain to answer Mr. Fosdick, had he not made an appeal to our youth

in the days when his utterances were sound and he was reaping in his soul the blessings of an orthodox faith. And withal his liberal tendencies he still challenges the attention of the uninformed. Because of his intellectual brilliancy he is a dangerous man and Bro. Horsch has done well in his reply. He who is taught of God is more than a match for the best educated man of the present day.

You do not want to miss having this book in your home. It is good to know the truth. It is good to be safeguarded against error. In a masterly way, with an array of facts that are not distorted, Bro. Horsch has shown the failure of that system of thought that parades its own value and style of thinking in the most offensive way, labelling all people ignorant who do not swallow their vagaries, false conclusions and unbelief. God speed this book on its mission in the church and the world. May Modernism never be given entrance into the Mennonite Church, and to be safeguarded read the book, be informed, be vigilant and keep out Modernism as it subtly seeks entrance.

What We Heard from Virginia

It was not our good fortune to be present at the Board Meeting in Virginia. But we have heard many statements concerning it, agreeing that it was the best meeting since the inauguration of organized mission work in the Church. While there are some who harshly criticize the Church for lack of missionary enthusiasm, yet our work is growing and is being prospered by God. And if some of the critics of the Church's policies would get into harness, seeking to aid in progress, we would write a still better story. Some people do not seem to realize the virtue of patience and submission in the Christian Church, so that they might unitedly and harmoniously work out better church policies to the upbuilding of the cause of Christ regardless of personal opinions and wishes.

We are glad for the report of the annual Meeting of the Mennonite Board of Missions and Charities. May the Lord increase our zeal, our loyalty and our sacrificial service for the advancement of the Kingdom of God in the world.

A Modernist Walks Out

Charles Francis Potter, a Unitarian pastor of New York, who attained some notoriety thru his debate with the well-known Baptist minister, John Roach Straton, of the same city on the question of Fundamentals of Christianity, has quit the pulpit for the position of secretary of Antioch College. The logical thing for a man to do who has ceased to believe in the supernatural, in the deity of our Lord and in the inspiration of the Bible, and who has accepted the theory of the evolution of man

from a lower order, is to resign his place as minister of the Gospel.

The Liberalist Theology of the present day will close our churches, empty our pulpits, close our Sunday schools, silence our prayers, make Godless our family hearths, silence the lips of sacred song, put a question mark before the future and plunge man into an abyss of unbelief and infidelity that can hardly be imagined by us today. Certainly such men with such a theology should quit the pulpit from which they had promised to uphold the very Word of God.

But we are sorry for Antioch College, and even more so for the young people who come in contact with such a man. Mr. Straton told us that Mr. Potter is a gentleman to deal with, seemingly honest in his attitude but deceived. Mr. Potter is more honest than those who stay in the pulpit when they should walk out when they cease having a message from God.

Does Labor Need a Revival of Conscience?

That there are heartless capitalists we do not doubt, the world has its full quota, but just now we are concerned about conscienceless labor. Too many have no thought beyond the pay envelope; the hands of the clock seem to fascinate them if they run to the noon hour or the quitting time at a rapid pace. The interests of the employer are forgotten and the employee is but a time server. Lately we noticed a painter stay at a job for hours, that should have taken minutes, because the sun was on the other side of the house.

It may have been that labor in past days was too slavish but today labor is too autocratic in its demands and dictations. In many unions the quantity of the output is regulated by the men in the union office in white shirts. In the home, the hired girl most often is the dictator, rather than the mistress.

While these characteristics were not prevalent in the days of our forefathers, they are in danger of menacing our Mennonite young people of today. Generally there is a constant demand for our Mennonite youth because they have conscience, integrity, industry, and thoughtfulness. May these ever remain as characteristics of our youth, so that real Christianity is set forth and ornamented by daily toil. The Master should be seen in us as He was in the carpenter shop of Joseph. We are sure that His hours were long enough for an honest day's toil, and His wages were not exorbitant. What a radiance of character shown forth from Him while He spent His years in glorifying common, everyday tasks. May this be a call to Monitor readers to seek to perpetuate those qualities that would automatically settle the labor and capital problem in at least half the cases where difficulties arise.

"Not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord: whatsoever ye do, do heartily, as unto the Lord, and not unto men, knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ."

Which Generation is Going the Worst Pace?

We constantly hear the indictment of the present generation of youth. This probably is merited for an indictment against any generation is possible since the day that Sin entered the world. But we do not believe

that this generation is the only one that is guilty of this terrible departure from all standards of righteousness, and that the preceding ones are guiltless. By doing some thinking and quite a bit of listening we have come to the conclusion that much of the present day depravity was learned from their sires, and has been accumulating from the preceding generations. We cannot believe that the present looseness of morals originated with the present generation of youth. We admit that there is a breakdown in society, but in a certain locality where immorality is very prevalent, we know that men twice the age of this generation can scarcely speak without making profane and vulgar remarks.

So before we heap all the guilt upon this generation, let us be sure that our own and preceding generations are guiltless. Dance halls are run by men of other generations, it is men of past generations that are displaying vice on the silver screen, it is men of the past generation that are largely playing for the screen, and it is men of the past generation that are publishing magazines that had better not be seen or read by the youth of today.

We would not exonerate the youngsters of this generation, but plead for a joint indictment, then a joint repentance with a turning to the Gospel of Christ for the cancellation of guilt, and to the power of the Holy Spirit for cleansing from the power of cancelled sin.

Let Adam Speak

It would be worth going many miles to hear what Adam could tell us even tho he lived at the dawn of man's day. Holy Writ tells us that God took the things He had created to Adam for a name; not that God was unable to name them, but He endowed Adam with great intelligence, as well as gave him dominion over all creation. This does not sound like evolution but rather as tho Bryan is in line with the Scriptures.

What about the Automobile?

There is a great deal of talk concerning the evils brought in by the automobiles, that they are disastrous to the young people. We seriously doubt this for the trouble is not with the automobile so much as with the driver. Tracing the trouble still farther back we find it rooted in the home.

Good wholesome upbringing, a praying mother, a wise father, a good spiritual atmosphere around the fire-side, a fair amount of wholesome joys in the home, a wide-awake, intellectual atmosphere, and comradeship between parents and children, and we judge that fifty percent of the danger of the automobile would be eliminated.

The same car that takes the boys to the dance will with the same amount of gas take them to a revival meeting. The same car that takes a young man to the pool room will take him to the Young Peoples' Meeting. The same car that may be a ruin to our young, can be a blessing. Its in the fellow behind the wheel where the trouble lies. Let us pay more attention to the fellow who steps on the gas, and the place where he eats and sleeps. So we conclude that reasonable priced automobiles are neither good nor bad.

CHRISTIAN LIFE

"COME UNTO ME"

By Alice Snyder

Upon many hearts have fallen the words of the gracious invitation, "Come unto me"—the call of a compassionate Savior whose heart of love goes out to all those who are wandering away from God. And in the heart of many who are longing for the help to be found in Jesus, there is quickened the purpose to return to the Father's house. And it is only through our Savior that men can receive knowledge of God. None are excluded from the love and care of Jesus. All who labor and are heavy laden are invited to come to Him for rest.

In Matt. 11:28-30 we have these words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." In these words Jesus speaks to every human being. Whether they realize it or not, all are weary and heavy laden. All are weighed down with burdens that only Christ can remove.

The heaviest burden that we bear is the burden of sin. If we were left to bear this burden alone it would crush us. But the Sinless One has taken our place. In Isaiah 53:6 we read, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." He has borne our guilt and He will take the load from our weary shoulders and will give us rest. The burden of care and sorrow He will also bear, for He asks us to cast all our care upon Him.

Harry Dixon Loes in his poem, "All Things in Jesus," gives words to the thought thus—

"Friends all around me are trying to find,
What the heart yearns for, by sin
undermined:
I have the secret, I know where 'tis
found;
Only true pleasures in Jesus abound.

"Some carry burdens, whose weight has for
years
Crushed them with sorrow or blinded
with tears.
Yet One stands ready to help them just
now,
If they will humbly in penitence bow.

"No other name thrills the joy chords
within
And through none else is remission for
sin.

He knows the pain of the heart sorely
tried
Both need and want will by Him be
supplied.

"Jesus is all this poor world needs to-day,
Blindly they strive for sin darkens
their way.
O to draw back the grim curtain of night,
One glimpse of Jesus and all will be
bright."

Christ welcomes every soul who turns to Him as Savior. He knows the weakness of humanity, what our wants are and wherein is the strength of our temptations. He was tempted in all points like as we are, yet without sin. Heb. 4:15. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you unlearned? He will enlighten. Are you wounded? He will heal. "Come unto me," is His invitation. Whatever your anxieties and trials, bring them to Jesus. The weaker and more helpless you know yourself to be, the stronger you will become in His strength. The heavier your burdens, the more blessed the rest in casting them upon the Burden Bearer.

The yoke is an instrument of service. Christ bids us to take His yoke upon us, and teaches us that we are called to service as long as life lasts. We are to be coworkers with Him and the yoke that binds to service is the law of God. If we were left to follow our own inclinations we would fall into Satan's ranks and become possessors of his attributes. Therefore God confines us to His will which is high and noble and elevating. He desires that we shall patiently and wisely take up the duties of service. Christ in His humanity bore this yoke of service. Psal. 40:8—"I delight to do thy will, O my God: yea, thy law is within my heart." John 6:38—"I came down from heaven, not to do mine own will, but the will of him that sent me."

Love for God, zeal for His glory and love for fallen humanity brought Christ to earth to suffer and die. There are many whose hearts are aching under a load of care because they seek to reach the world's standards. They have chosen its service, accepted its perplexities, and adopted its customs. Their lives are not actuated by the motives that controlled the life of Christ. So Christ appeals to them to lay aside their yoke of bondage. Isa. 55:3—"Incline your ear, and come

unto me: hear and your soul shall live."

He bids us seek first the kingdom of God and His righteousness and then His promise is that all things needful for this life will be added. Those who accept the task of making the service and honor of God supreme will find that perplexities will vanish and there will be a plain path before them. We are to enter the school of Christ to learn from Him, meekness and lowliness. In the heart of Christ reigned perfect peace for there was perfect harmony with God. But many who profess to be His followers have an anxious, troubled heart because they are afraid to trust themselves with God. They do not make a complete surrender to Him; they shrink from the consequences such a surrender may involve. But it is love of self that brings unrest: when we are born from above the same mind will be in us that was in Jesus—the mind that led Him to humble Himself that we might be saved.

When our will is swallowed up in the will of God, and we use His gifts to bless others, we find life's burdens light. He who walks in the way of God's commandments is walking in company with Christ, and in His love the heart is at rest. When Moses prayed, "Show me now thy way, that I may know thee," the Lord answered, "My presence shall go with thee and I will give thee rest. Ex. 33:13,14. And through the prophets the message was given; "Thus saith the Lord; stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jehovah laments in Isa. 48:18—"O that thou wouldst hearken to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

Those who take Christ at His word and surrender their souls to His keeping, their lives to His ordering, will find peace and quiet. "Thou wilt keep him in perfect peace, whose mind is stayed in thee: because he trusteth in thee." Isa. 26:3. Our lives may seem a tangle, but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character in a way that will be a glory to the Heavenly Father. If we accept His invitation, "Come learn of me," we begin life eternal.

Come Unto Me

"Come unto Jesus, all ye that labor,
All that are weary, sad, and oppressed.
Still He is calling, oh friend and neighbor
Come unto Him and He will give you
rest.

"Bring Him the burden heavily pressing,
Tell Him the sorrow hid in your
breast,
Sin and transgression, freely confessing,
Come unto Him and He will give you
rest.

"Lose not a moment, haste to your Savior
Ere the bright day beams fade in
the west;
Asking His mercy, seeking His favor,
Come unto Him and He will give you
rest.

"Come unto Jesus, Savior and Brother,
Surely you need Him, purest and best,
Truer than father, fonder than mother,
Come unto Him and He will give you
rest.

"Down through the ages, sweetly 'tis
ringing,
This word of Jesus, come and be blest,
Sweeter than carols angels are singing,
'Come unto me, and I will give you
rest.'

Breslau, Ont.

THE BOOK OF THE LORD

IV. The Fall of Man and His Redemption

By Geo. J. Lapp

(Concluded from last month)

The question then that faces us is, what is the redemption revealed in the Word of God and is the consciousness of its complete work for time and eternity realized in this world?

"Now the peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, working that which is wellpleasing in His sight, through Jesus Christ; to whom be glory forever and ever" (Heb. 13:20,21) suggests to us the steadfastness of purpose from the beginning, of our gracious God to redeem man from the bondage into which he was thrust by yielding to the enticements of the devil. We have this purpose further elaborated upon in such passages 23:5; I Chron. 16:17; Isa. 24:5; 55:3; Ezek. as Gen. 9:16, 17:13, 19; Lev. 24:8; 2 Sam. 37:26. By reading the redemption Psalms (105, 106, 107) and comparing with Isa. 55 we gather that God had a higher purpose in His redemptive plan than merely saving people from their earthly enemies. In Lev. 24 we have established in the worship of Israel the beautiful symbolism of redemption from sin to that higher relationship with the Father. Even the shedding of blood to clothe our first parents symbolized remission of sin, "For without the shedding of blood there is no remission."

Redemption then, from the above and all related passages carefully studied in the original and the many translations, is "liberation from sin and its evil consequences." The original motive of redemption was, and still is, the love of God according to which it is not His will that any should perish but that all should come to repentance and live (John 3:16, I Tim. 2:4). The promise of redemption given so soon after the fall (Gen. 3:15) was to the children of Israel in different forms such as, deliverance from enemies and from oppression (Ex. 20:2, Ps. 12, Luke 1:71); deliverance from the guilt of sin, Ps. 51, Isa. 53, etc.; deliverance from guilt making possible the forgiveness of sin, Eph. 1:7, Col. 1:14; redemption from all unrighteousness, from the power and dominion of sin, making us His own

possession and purifying us unto good works, Tit. 2:14, I Pet. 1:18, Jno. 5:4; and finally having broken the power of the prince of this world—the devil—at the second coming of the Redeemer raising the quick and dead that they may ever be with their Lord "For Thou hast redeemed us by Thy blood out of every nation and kindred and tongue."

In order to accomplish this God sent His only begotten Son into the world Who gave Himself as a ransom for sin, and what He began in His great humiliation, on the Cross, He will perfect in His glory when He shall come in the clouds of Heaven with His holy angels. Christ was the fulfillment of prophecy and old Testament symbolism. This salvation perfected through Him is offered to all men on condition that they repent of their evil ways, II Cor. 7:10, believe in the Lord Jesus Christ for the forgiveness of sins, become dead unto sin and alive unto righteousness.

The Bible presents a united front regarding man's redemption and does not present to us progressive stages according to the development of the race but it does present the supreme effort of the Almighty to bring back to Himself by every means the human race which had been sold into sin through the disobedience in the Garden and which was, and is, being tenaciously held to by the enemy of souls.

One has well said that "Redemption is a work of divine mercy, accomplished by the incarnation, obedience and death of Christ, and made efficacious by the faith of the sinner." This work acts upon the intellectual nature of man to deliver him from darkness to light (Col. 1:13), and upon his moral nature to deliver his will from the bondage of sin, and from the world, the flesh and the devil. The work of redemption delivers from death, Christ Himself being the resurrection and the life (Jno. 11:25) having broken the power of death.

Now we come to the latter part of the question which concerns us. That is,—is the consciousness of the complete work of redemption realized in this world? Do we experience it here and now? Here again we have the expression of the Word

of God that he who believes in Christ has eternal life dwelling in him (Jno. 3:36). We bear within us the living hope that when He shall return our vile bodies shall be changed into likeness of His glorious body (Rom. 8:23) and we shall be translated into the communion of the blessed (I Cor. 1:30; Eph. 1:14).

In this we have comprehended the whole plan of salvation as it applies in a practical way to the redeemed child of God in this life making his redemption a grand reality to be experienced here and now. "I know in whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." "I know that my Redeemer liveth and that He shall stand at the latter day upon the earth; and though after the skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself and mine eyes shall behold and not another; though my reins be consumed within me."

I have not, dear reader, given you even a survey of the subject in hand but I have endeavored to faithfully present the claims of the Book of the Lord regarding it and have tried to let It give Its own message. Once having possessed the Pearl of Great Price and having experienced salvation through Him one cannot doubt the message of Redemption as it is revealed in the Bible. The writer attended a convention in which Sadhu Sundar Singh was the principal speaker. One afternoon he was surrounded with Hindus and in conversation one of them asked him to prove that salvation could come only through faith in Christ. We waited anxiously for the answer. In a very pleasant tone he said to the Hindu pundit, "If you saw a sparkling stone lying in the distant field how would you know it were a diamond or not?" The pundit answered, "I would walk to where it is, handle it, and know for myself its nature and value." The Sadhu then exhorted him to do likewise with Christ. By thus experiencing Him he would become convinced of His power to save. A certain judge said, "America is sick with immorality and crime, but there is a remedy." Judge Alfred Tally in welcoming a new member to the bench of the General Sessions court, according to the New York Herald-Tribune, said, "You have come to the bench of the greatest criminal court in the world at a time when this country is suffering under an indictment which proclaims it the most lawless on earth. You will find that the United States must plead guilty to that indictment." What applies to the U. S. A. applies to the whole world and the only remedy is found in the advice of another judge who said to a couple of litigants, "What you need is a genuine oldtime revival of religion in your community. Go and get someone to hold it." These are not the only foes the Church of Christ has in our day. They are the foes from without. But religious outlaws, who, with-

(Concluded on page 207)

• MISSIONS •

THE WOMEN OF INDIA

By Julia B. Gibson, M. D.

"What poison is that which appears like nectar?" "Woman."

"What is the chief gate of hell?" "Woman."

"What is cruel? The heart of a viper. What is more cruel? The heart of a woman. What is the most cruel of all? The heart of a soulless, penniless widow."

Thus read some of the Hindu proverbs on women. Is it possible to conceive anything more heartless than the last quoted proverb—"the heart of a soulless, penniless widow?"

A similar sentiment was expressed by Buddha when he rejoiced that he had escaped the three curses of being born in hell, or as a vermin, or as a woman.

Would that we could depict the women of India to you as we saw them, so that you too might become acquainted with them and learn to love them!

Small of stature is the rule, and slender of form. The life-long habit of unshod feet and the unrestrained action of the musculature of the body produce a perfect and natural poise, and give a sweet dignity and grace even to the low caste women.

Straight black hair is smoothly parted and fastened at the back of their small, shapely heads with gold or silver ornaments. Perfect Aryan features and beautiful olive complexions characterizes the higher castes. Demure, modest brown eyes sometimes laugh, but more often reflect the sadder emotions of life. Theirs seems to be the music of the minor key, and while they are not fully conscious of their lack, nor of the undeveloped possibilities within them, a subtle and pathetic appeal arises from their woman's heart and dies in the shadows of their dark eyes. Love them? Ah! Who would not love the women of India? More devoted wives, more patient and loving mothers one could not find the world over!

Caste, an intrinsic part of the Hindu religion, practically forbids the full development of women. Married in childhood, mothers as soon as nature permits, and widows often ere they are truly wives,—the natural trend of their lives offers no opportunity for maturity either physical or intellectual. And in regard to spiritual development, the Hindu religion makes not even a pretense of such a provision for women. Her salvation depends entirely upon the merits of her husband and on her faithfulness in carrying out her duties

as wife and daughter-in-law. Quoting from one of the Hindu holy books, Du-bois says:

"Her husband may be crooked, aged, infirm, offensive in his manners. Let him also be choleric and dissipated, irregular, a drunkard, a gambler, a debauchee. Let him live in the world destitute of honor. Let him be deaf or blind. His crimes and infirmities may weigh him down, but never shall his wife regard him but as her god."

Over 9,000,000 of young girls under fifteen years of age are in such servitude today, and more than two and a half million under ten years of age. Betrothed in babyhood, they become widows at all ages: "The most cruel of all—a soulless widow." There are thousands of them under five years of age, doomed to a life of slavery and degradation. And all because of sins supposed to have been committed in some past existence, of which, naturally, they have no knowledge.

The greatest burden of heathenism falls upon its women. It is the Christian religion alone which gives woman her rightful place by the side of man as his true helpmate. The temples of South India are filled with little maids who are "married to the gods." Innocent and pure as the lotus buds, to which Miss Carmichael likens them, when taken there, but withering in the polluted atmosphere of the sin and shame which emanate from the vile beings who call themselves priests.

Infanticide is common in India, but girls are the chief victims. Among the Rajputs of Northern India some years ago in a community of 30,000 people there was not a single girl. This fact alone might help to elucidate the meaning of another rather pertinent saying: "The parents look after the boys and God looks after the girls." Alas! Many of them are but the helpless victims of the old mid-wife's thumb on the exposed brain ere breath has been drawn. Some are drowned; some are left for the jackals; others are disposed of in various ways. If, perchance, they escape these methods, they are cruelly neglected until they die.

When a mother and father died of plague, two little babies—a twin brother and sister—were brought by the relatives to our dispensary for treatment. To our surprise the boy, who was a weakling in comparison with the healthy, robust girl, began to improve, while the baby girl lost weight from day to day and eventually

died—starved to death by the design of the relatives.

Not cruelty so much as heartless apathy is the real cause, and also the immense burden of financing the procuring of a husband and the cost of an elaborate wedding feast. Heavy debts are thus contracted, money borrowed at usury, and the resulting obligations are transmitted from father to son. The burden of heathendom is certainly heavy!

"Educating a woman is like putting a knife in the hands of a monkey," is another Hindu proverb which needs no interpretation. The fact that after so many years of British rule and missionary effort only 1% of the women can read and write is demonstrative of the tenacity with which they adhere to their religious and caste principles.

The little brown-skinned maid who is indissolubly betrothed in babyhood, and while yet of tender years leaves her little wooden doll to live for several months of the year in her husband's home, under the tyrannical discipline of the mother-in-law, has little time or opportunity to attend school, even were it desirable from the parent's standpoint. She must become the mother of men, truly, but is considered purely as a physical, almost a mechanical instrument in the propagation of the race. The Hindu philosophers seem to have no knowledge of even the rudimentary principles of biology. They do not realize that debasing and stunting the development of one sex, must of necessity cause great loss to the other.

The results of heathenism are nowhere more spectacularly demonstrated than in the physical condition of its women and children. The social conditions to which we have referred are the cause of a train of evils: mental, moral and physical. Childhood is abused and womanhood outraged; female infant life is considered of little value.

Young, undeveloped mothers give birth to puny, sickly infants in a land where the laws of proper hygiene and sanitation are unknown. This neglect results in an infant mortality of twice that of England. Of the "fittest" who survive, both male and female, 1,300,000 fall victims to malaria in one year, not to mention plague, cholera and many other diseases incidental to a heathen and Eastern country.

In India we have 159 women doctors to 150,000,000 women, and 40,000,000 of these women live in purdah, and may be treated only by women. "It is these medical missionaries who are winning the hearts of our people," said a Mohammedan. "We,

too, must build hospitals and care for the sick and the dying if we wish to keep our religion alive."

The response of the women of India to the Gospel of Jesus Christ is attended by many difficulties, and therefore is not so rapid as we would desire.

Caste forbids the mingling of the sexes and interchange of thought. It is offensive even to ask after the welfare of a man's wife. The Hindu's conception of womanhood and modesty is so diametrically opposed to ours, and ours to theirs, that a revolution of life's principles in training and thinking must take place. With mature women this is exceptional, while our greatest results and fullest harvests are realized in the "buds of promise." We are speaking not of isolated localities, nor unique conditions, but of the mass of women as we have studied them in the province of Berar.

As to the ultimate personal response—Christ can change their lives. For in spite

of the "soulless" conception of themselves, the transforming power of Jesus is marvelously demonstrated in their lives. Latent possibilities are realized in teachers, nurses, doctors and beautiful Christian wives and mothers.

It has been said that "the condition of its women is the truest test of a people's civilization. Her status is her country's barometer." The condition of India's women points to the need of the Christ. Ram and Krishna and Siva have so signally failed, but we have a Saviour with such a salvation that He can enter into the very web of life and weave His holy and uplifting principles into a country's civilization until through Christianization its women stand redeemed side by side with its men.

Our Christ is "The Savior of the world," not of a sect or race, but one who adapts Himself to the heart need of each one in His own created universe!—Missionary, Review of the World.

SOME REAL INCIDENTS THAT HAPPENED AT THE MISSION IN THE ARGENTINE

By J. W. Shank

The following article is taken from the book, *Glimpses of South America*, by J. W. Shank. This is a new book just recently off the press. It is designed primarily for Junior class work, but is interesting and readable as a book for every one in the home.—L.

I am sure my readers will be glad to know about some things that really happened at the Argentine Mennonite Mission. It will help you to see that all over the world people can learn to love some of the same things.

The Palomeque Children

I will tell you about the Palomeque (pronounced Po-lo-ma-ky) children. No one had ever told them the story of Jesus until some of the missionaries went to visit them. After they learned to know that we had a glad Gospel to tell them, their father and mother said we could come to their house one evening every week and teach a Bible lesson to them and their neighbors.

Their house was so small that it was very much crowded. They were very poor people and had only three chairs. Yet they wished so much to know more about God that they were sure they could manage in some way. They got some store boxes and brought some low wooden benches. The chairs, boxes, and benches were set around the walls. Then there was a trunk and a bed on which some people could sit. Everything was ready for the meeting.

The children wanted to begin getting ready soon after dinner. Every little bit one of them would run to their mother and say, "Won't night come soon, mother, so that the missionary can come?" She would tell them just to wait patiently till dark. Before it was dark they were all clean and ready for the meeting. When we came to the gate some of the chil-

dren ran shouting to their mother, saying, "Mamma, the missionary is here."

That evening, after some of the neighbors came in, we began the meeting. How those children did sing! They were the happiest children we ever saw. Their father and mother were happy, too.

Every week after that the children could hardly wait till Wednesday night because they were so anxious to sing and hear about Jesus. They learned the songs and could tell some of the Bible stories without anyone helping them. Later on their mother took them to the Sunday school. They had to walk about a mile and their mother had to carry the fat baby. After that the children begged and some even cried to go to Sunday school every Sunday. They said they did not mind walking so far. In Sunday school they were the brightest children of all. They knew the Golden Text every Sunday.

Still later on they began to bring other children with them, until there were about twenty who came from their neighborhood.

The Palomeque children were poor. There were seven of them and they with their father and mother lived in a mud house of two rooms. But it seemed to us they were the happiest children we ever saw. Can you tell why?

A Sunday School Girl

I will tell about a girl who thought she could not miss Sunday school. This girl also belonged to a poor family where there were many other children. When

we started a Sunday school in the neighborhood where she lived, she came the first Sunday and was really the brightest child of all. When we asked the children to tell some Bible story that had been the lesson a number of weeks before, she could always remember it. The thing she loved to do most of all was to memorize Scripture verses. She could stand up and say a dozen different verses at a time without stopping.

But one day her mother told her that she was old enough to help earn bread for the family. Then the girl said, "What will I do when Sunday comes? You know I have never missed Sunday school." Her mother said she was sorry but it could not be helped. So the little girl had to go to work in the home of a rich lady to be a nursery attendant for several children. She was thinking every day how she might arrange to get to Sunday school. She could come every two weeks, she knew, because her mistress allowed her a half day off every other Sunday. But what would she do on the other Sunday?

Finally she thought of a plan. She would visit the missionary and ask him whether she could not come to his house early in the morning before she went to work and recite her Sunday school lesson to him. Then, if she would know her lesson and the Golden Text, perhaps she could be counted present. So the arrangement was made in that way and the little girl never missed a Sunday school lesson, because she always came on a week day to study her lesson with the missionary so that she would always be counted present.

The Boy Who Brought His Father

I will tell about a little boy who helped to bring his father and mother to Christ. He came to the Sunday school of the Mission, and there he learned to sing some of the beautiful songs that tell about the love of Jesus. They were in Spanish but the English tunes are as follows: "Jesus Loves me, This I Know;" "There's not a Friend like the Lowly Jesus;" "Jesus is the Friend of Sinners;" "Jesus Wants me for a Sunbeam," and others.

The little boy I am speaking of also learned many Bible texts and Bible stories, but the things he loved best were the songs. He had a beautiful voice and sang with all his might. His father and mother had never gone to church at all. But when they saw how the little boy learned to love the Sunday school and when they heard what beautiful things they learned there, they decided to go, too, one day.

What a happy boy he was when he came down the aisle with his hand in his papa's! There were also some other brothers and sisters along. All of them sat pretty far toward the front so that they could hear well. How they did listen! And when they heard the singing of many people together they thought it was wonderful.

That is how the father and mother began to come to church. They kept on coming until one night when the missionary asked whether anyone was there who wanted to be a Christian the father stood up and said, "Yes." At another time the mother also decided to become a Christian.

After that the little boy was happier than ever. His papa and mamma always tried to help him so that he would never need to miss. Was it not a fine thing for this little boy to be a helper of Jesus?

Two Children Begging

Two children came to the missionary's home begging for bread. The conversation between them and the missionary was as follows:

"Children, why must you beg for bread?"

"Because father is sick and we have nothing to eat!"

"And where is your mother?"

"She is at home but she cannot work!"

"Where do you live?"

"Down this street at the edge of town."

"Will you show me where you live so that I can talk to your papa?"

So the missionary went to their home which was a wretched hut that looked more like a stable than a dwelling house. The father was very sick. The mother was very thin and seemed almost starved. The missionary gave them some food. Then he told them about Jesus and gave them a copy of the Gospels. All of them were very happy.

The father said: "I knew there was a story about Jesus, and for many long years I tried to find someone who could tell me about it. How glad I am that you have told me. Now I can read it from this little book and teach it to my children."

Do you think God led those poor children to the home of the missionary?

An Old Man's Plea

Two missionaries who were visiting a strange town one day stopped at a house to give some Gospel tracts. An old man came to the door and asked them to come in and talk to him.

He said, "I know you are missionaries and you must be good people. I want you to start a mission in this town, too."

The missionaries said, "We would like to, but we have no missionary to send here and we have no money to pay the rent for a mission."

"But you must come," he said, "surely there are other missionaries who would come. Don't you see that we must have someone to teach us? Our children have nothing to go to but the theater and the club, but you know they learn nothing but evil at such places. We want them to learn about God and about the teachings of Jesus so that they will grow up to be good men and women. I am sick and I shall soon die, but who will teach my children what is right?"

Poor man! The missionaries felt so sorry for him. They wanted to help him

by starting a mission there but they could not do it until more missionaries would come to help them and more money would be sent to pay for rent and for seats.

Perhaps if all of us would pray more and work more to help in the vineyard, the Gospel could be carried to many more such towns that are without Christ.

A Woman who Cared about her Neighbors

One day a woman, who was a faithful Christian, came to the missionary and said:

"Could you come to my house some day and speak to my neighbors about Christ? They are afraid to come to the Mission. I have told them that they need not be afraid because in the Mission we are taught to love God. But they are still afraid. If you will come to my house, I am sure they will come to hear."

The missionary said, "Yes, I will come on next Friday at four o'clock."

When he got there on the following Friday, he found about fifteen people already waiting for him. Soon others came until there were thirty-five people in that

THE SECRET OF SERVICE

To one who asked him the secret of his service, he said: "There was a day when I died, utterly died," and, as he spoke, he bent lower, until he almost touched the floor, "died to George Muller, his opinions, preferences, tastes and will, died to the world, its approval or censure, died to the approval or blame even of my brethren and friends, and since then I have studied only to show myself 'approved unto God.'"

—George Muller.

little room. How full it was! They sat on the beds and on boxes and chairs.

After they had listened to the Gospel story and had tried to help sing, they were not so much afraid. They really seemed to enjoy the meeting. After that some of them began to come to the Mission and later were converted.

Surely that Christian woman did a good work for Jesus when she called in her neighbors to hear the Gospel. It would be fine if every Christian would try to win others for Christ in this way.

How Four Men and their Families Found Christ

Once a missionary visited a sick man. Later this man was converted and became a Christian. One day when the missionary came to see him, he called in a visitor and said:

"This man wants to know about God, too. I want you to tell him some of the same things you have told me."

The missionary read from the Bible and explained what he read. Then they sang and the missionary prayed. The visitor believed and said he wanted to be a Christian.

Some time later this same visitor went to the home of a friend in town and said:

"Will you go with me to the Mission? The missionary tells about God and teaches us how we should live in this world."

His friend said, "Yes, I will be glad to go with you." So they went and this man also believed.

Some months later this friend went to a neighbor and said:

"Come with me to the Mission. The songs are so beautiful and the message of the missionary is from God, I am sure."

"Very well, I shall be glad to go," said the neighbor. And after he had gone a number of times he also believed and was converted.

Dear readers, do you see what this means? There were four families to whom the Gospel came because each one who believed wanted his visitor or his friend or his neighbor to know of God also. Today, not only these four men, but their families and some of their neighbors believe in Jesus and are trying to follow Him.

Tell others! Tell others! Tell others! and never stop telling as long as you live! That is the Jesus' way to bring the Gospel to all men.

NATIVE BIBLE READING WORK

By Florence B. Lauver

We have a native sister in the church dedicate her time to visiting a certain number of homes each week, where she reads a portion of the Scripture, explains it, sings a hymn and has prayer. We see that a native sister, who is consecrated to the Lord's service, can win others better as she is no foreigner to them and can read and explain well in their native tongue.

We also pay her a small amount as she is usually poor and needs money to live.

Our first convert after we came to this town was our first Bible reader. We knew

she came in answer to prayer as we had been praying that the Lord would at once lead us to one who would become converted and be suitable for the work, and she was converted before we had meetings of any kind, through the visitation work we did the first two months we lived here. She is a spiritual woman who studies the Word very much and is a light wherever she goes. But now she is married and for several reasons cannot continue the work. So therefore we have started another young sister in this work. Sister Maria Paz, who is an intelligent girl of 19. She

and her widowed mother became members over a year ago. Her father had a good position before his death but now they must work hard.

At first, after sister Paze's conversion, she did not show much advancement in her spiritual life. She was a little nervous, and when with a certain other young sister, she could not refrain from laughing when she should have been serious. As we prayed we could see the Lord working in her life. Since her conversion she has scarcely missed a meeting which has given her more Bible knowledge and has helped her spiritually. She says when there is a meeting she just cannot stay away. Another help has been her interest in reading and Bible study and she has read all the books of our library which are all religious and helpful. She has more schooling than many of the poor native sisters. She also was very sick and felt the Lord's presence during her suffering. She says that each day she has more faith and joy in her Christian life. We also have given her a Sunday school class of twelve year old girls who like her very much. I have noticed as we visited homes together that she answers the peoples' arguments with God's Word which is the most powerful weapon.

We dropped many of the homes where we formerly went as many are now Christians who attend the meetings, and we solicited homes in a part of town where we had no members or interested ones. In a short time we found about twenty homes.

I will briefly mention a few of the new homes. An old Spanish lady thinks it is a wonderful privilege to be able to hear the Gospel in word and song. She says she at times had this privilege in Spain, although she did not attend much because of fear of the priest, although she liked it. Another home was where there was a man who said he would not hinder his wife from hearing these things if she wished, but for himself he did not believe there was a God. The God of nature was all. We had quite a talk with him and I told him it did not matter if he believed or not. God existed just the same no matter what anyone believed, it did not change the matter and some day every one must appear before Him and answer for their life here on earth. He was of a pleasant appearance and had kind eyes. On leaving, we both said we felt that in time he would be converted.

Next the Lord led us to a home of the parents of our first member, Bro. Hernandez. They had been angered at his conversion and he left home and has scarcely gone there since. We were surprised when she told us we were in the home of Ramon's parents and glad to see the joy they had in welcoming us and in the interest in the Word. They also took us to the home of some of their neighbors. Their home is too far away to attend services but we hope they may accept Christ as their Savior. The mother has been reading a new Testament and was interested

even before we started going to the home.

Another was an old lady who surely appreciates the Gospel. She says so often, "oh that is the same thing my father read to us. He had a book he read so much and loved more than all the others." How she enjoys hearing of the same Bible truths her father loved so much.

The homes for the second day are all especially interesting because of their great interest in the Word but I will mention only one of these. The mother is very young to have so many children but she shows a marked interest in the work. The father was present at times only for the purpose of arguing with us, so it seemed. He said he never would believe that any other religion was the true religion but the one he was taught from youth. Sister Paz did especially well in answering this man as to the true religion. She took up the points of difference between the Catholic and Protestant faiths and showed which was according to God's Word. He was interested and I loaned him my Testament and now he wants a Bible. May he be led in his reading by the Spirit and be converted. He says he is going to come to the meetings. We heard since he is not very true to his wife, and we saw the look of joy on her face when we answered her question if our Gospel allowed a man to be untrue to his wife. She says now he can do as he likes if he confesses each week. We told her if one were truly converted there was a complete change in the life as is the case with many of our converts.

It is an inspiration to hear how some appreciate and enjoy receiving the Word and also sad to hear the excuses of others as to why they did not need to know what the Bible said. When they are lost in sin and refuse to hear the only true message of salvation or the way to Heaven, we know there is no other way of salvation but by the cross.

We thank our readers for their support so that this work may be continued and we also ask an interest in your prayers for the native Bible reading work and the Bible reader, Sister Paz, that she may continue to grow and be an example in all things. Also for sister Carranza, a girl of sixteen who would like very much to read the Bible in the homes. She is well qualified, very spiritual, and intelligent, is now preparing to teach in the public schools. But we thought best not to have them begin this work too young although we think by another year she will be ready if you pray for her.

Carlos Casares.

A KING EATING GRASS

(Concluded from page 199)

them? Look and see. They are cast down and cross; their mouths are full of cursing and filthiness; they are drunk every week; their children half-clothed, their wives broken-hearted, their homes wretched. That is what your principles

have done. Now, I have tried Christ and His religion, and what has it done for me? You know well what I used to be. There was none of you that could drink so much, swear so desperately, and fight so masterly. I had no money, and nobody would trust me. My wife was ill-treated, I was ill-humored, hateful, and hating.

What Has Religion Done For Me?

Thank God, I am not afraid to put it to you. Am I not a happier man than I was? Am I not a better workman and a kinder companion? Would I once have put up with what I now bear from you? I could beat any of you as easily now as ever. Why don't I? Do you ever hear a foul word from my mouth? Do you catch me at a public-house? Has anybody a score against me? Go and ask my neighbors if I am not altered for the better. Go and ask my wife. Let my house bear witness. God be praised, here is what Christianity has done for me: there is what infidelity has done for Henry and George." Out of this audience I could gather a thousand men and women who could tell you as thrilling a story as that as to what religion has done for them. Yea, if times of persecution should come as of old, as they may come, there are a thousand here who would for Christ's sake as cheerfully walk into the furnace of fire as though it were an arbor of thyme and honeysuckle, and face the lions as though they were lambs frisking on the hillside, and wade down into the deep waters which are to submerge them as happily as ever on Narragansett Beach they took the surf at a summer bathing. Come up and join these on the way to a palace. What an absurd thing for a king to be eating grass. Instead of living on the poor fodder that the world affords, come up and sit among the princes of God at the royal banquet, and hear the bands play, "Eat, O friends! Drink, O beloved!" Here is a crown; wear it. Here is a throne; mount it. This is your hour: improve it.—The Wonderful Word.

THE BOOK OF THE LORD

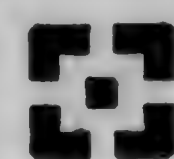
(Concluded from page 203)

in the pales of the nominal Church. Just subtle in their statements that they lead thousands of souls astray by their oratory. Christ is not merely a "new and fresh entrance into a more stable fellowship with the Eternal Spirit" but is our Way, Truth, and Life, and we stand in great need of having definitely fixed our minds a simple concrete statement concerning the Atonement, our redemption through Christ, and actual experiences of the same in this life. If we have helped to a right conception of what the Fall of man is and what Redemption should mean to everyone, and have accordingly lead you to make Christ preeminent in our life, we shall feel that the effort is well spent, and will redound to the glory of Him who is our life, our all.

Sihawa, India.



BIBLE STUDY



EPISTLE TO THE HEBREWS IV

Christ above the Angels

In the Epistle to the Hebrews the position of Jesus Christ is perfectly set forth. It would be possible to account for the wonder and power of Jesus Christ in many different ways. He might be a super man. He might be a great prophet. He might be a magician. He might be some special spirit, or an angel. All these positions have been accorded him in the history of the world since His day, and these might easily satisfy those who are opposed to the claims which He has made for Himself and which the Christian Church has maintained concerning Him.

Angels have had their place in the work of God among men. Their ministry has been necessary, but it has always been very brief. They walked awhile with Abram on the plain, and sat for a time under the shade of the oak while a meal was prepared for them. They delivered a brief message to Hagar, and filled the vision of Jacob. They performed wonders for Manoah, and bore a responsible message to Zacharias and to Mary. But no angel was born to become the Savior of men. The title of those beings who are creatures of God is "Angel"—messenger. It is the same word that is used in the Revelation, in the address to the Churches; the messages of Christ to the Angels, or ministers of the Churches in Asia. These ministers were the messengers to the Churches. The definition given by Paul, is, that Angels are ministering spirits, sent to minister to them who shall be heirs of salvation. This could not be the nature of Jesus. He was Lord and not servant. He was the head of the Church and not one who became a servant of men as angels have always proved to be when sent to men. In coming to the world He was made a little lower than the angels, placed on the same plane with man, for the suffering of death.—Heb. 2:7, 9. It was one who was greater than angels, far greater than man, who took upon Him the seed of Abraham in order to deliver man from the power of death.—Heb. 2:16.

Another evidence, set forth proving that Jesus was not an angel whom God commissioned to bring salvation to man, is given by Paul when he declares that His inheritance is more excellent than theirs. Jesus bears the name of Son, which no angel ever bore.—Heb. 1:4, 5. The name "Son" belongs to those who are begotten or adopted. Jesus was the Begotten Son,

—v. 5; believers are adopted sons.—Eph. 1:5. Angels are but ministering spirits. The inheritance of Jesus is the Son's inheritance. The name is more excellent, since it is the better relationship with God and the Father. It implies rights and honors that no servant or messenger can enjoy, and possessions and authority to which every creature must yield homage. The adopted sons are those who are accepted of God through faith in Jesus Christ, who are embodied in the Church which is His body, and is set above principalities and powers, whose members are made heirs of God and joint heirs with Christ, in whom are revealed all the wisdom and knowledge of God.—Eph. 1, 3. These titles and honors are in no case attributed to angels. As a Son of God, Jesus could not be an angel, neither before His coming into the world or after His ascension to the right hand of the Father.

Jesus the Son of God

The mysteries of God are beyond all comprehension of man. We may know the truth, though we may not comprehend it in every part. How and when Jesus bore that intimate relationship with the Father, God, and of the eternity through which He and the Father bore equal share of divine honor and power we may not perceive. It is not necessary that we understand every mystery, in order to enjoy the blessings that have come to us through the love of the Father and through the grace of His eternally begotten Son. In this section of the epistle there are three distinct relations with God set forth. The first, that He is begotten of God; the second, the relationship of the Father and Son; the third, the first begotten. In all of these relationships Jesus is declared to be higher than the angels, whom they are said to worship and whom God calls "God."

The first reference is taken from Psalm 2:7. David, in the spirit of prophecy speaks of his son, setting forth the relation of God to His own Son. The second reference is taken from II Sam. 7:13, 14, and the prophet Nathan speaks to David of the establishment of His throne forever in the person of David's son. The third reference, seemingly taken from the septuagint refers to the coming of Christ into the World. The three taken together declare first the eternal relationship of the Son to the Father, the co-re-

lationship of the relationship of Father and Son, and the birth into the world of the Son, who continues to be honored as the Son of God by the angels of Heaven. There has been, and is, no alteration in the relations between Jesus Christ and God. Present before the creation, to purpose and establish things eternal; present in creation to work out the purposes of the Father; present when heaven and earth shall pass away to establish the eternal Word and verities eternally ordained and eternally preserved,—this is the relation of Jesus Christ with God.

Perhaps one of the best evidences afforded the world of the son-ship of Jesus Christ with God, is that the ministry of angels in connection with His earthly mission. He was proclaimed as Lord by the angels to the shepherds of Bethlehem. Angels guarded his infancy and ministered to Him in the days of His manhood and suffering. They guarded His burying place and told of His resurrection. They declared His ascension and foretold His coming again. "Let all the angels of God worship Him."

Jesus Christ is God

The closing statements of the chapter are made with reference to the highest honors attributed to Jesus, the Lord. No one could ascribe such attributes and honors to man. They do not apply alone to God, for God spoke to the prophets concerning another and not of Himself. The prophecies concerning Jesus are gathered from various sources. One is reminded of the conversation which Jesus had with the two disciples who walked to Emmaus to whom Jesus unfolded the Scriptures concerning Himself. These Scriptures from the prophecies must have been thus expounded by the Lord. God could not call David "God," nor could David call any of his sons by the divine title without seeing in spirit the coming of the Son of God to sit on the throne of David. But it was this God, the Son of David, whom God anointed with the oil of gladness above His fellows, to whom He gave the Holy Spirit without measure, whose power and glory declared Him to be the Son of God and whose resurrection from the dead manifested Him to be very God.

The Son of God, Jesus Christ, was He who laid the foundations of the earth and made the heavens, whose work could pass away and He himself remain unchanged and unfailing. It is He who will roll up the work of His hands and change them as one rolls up and changes his garments. It is He who will call new things into being by the Word of His power. His unchanging glory and power, His ageless

being will continue with the same power and the same glory, all adversaries will weary and will fail in the presence of that power, and will be brought under His feet, but He will remain forever, unwearied, unchanged, undefeated, unfailing, to behold the great power and glory of God at the right hand of the Father. Angels will continue to worship and serve Him. Angels will yet be ministers of the saints, the heirs of salvation. Salvation shall abide in the presence of the Eternal One, the gift of God through the redemption that has been brought into the world through Jesus Christ the Son of God and the Eternal God.

The Workers' Column

The Lord's Supper Established—Luke 22.

July 12

I. The Time—vv 1, 7.

1. At the time of the Feast of Unleavened Bread—Exodus 12:18-20.
2. At the time of the Passover—Ex. 12:3-10.

Note. This feast was begun with the observance of the Passover, on the evening of the fourteenth day, and was continued for seven days during which no leaven was eaten. The Passover Lamb was eaten only during the first evening.

3. It was during the few days preceding the Passover that the chief priests sought to take Jesus, and conspired with Judas—vv 2-6. Compare with the taking and keeping of the lamb—Ex. 12:3-6. It was selected on the tenth day and kept until the evening of the fourteenth day.

II. The preparation for the Passover.

1. Jesus was being prepared as the Passover Lamb for the world—vv 2-6.
2. Judas and the chief priests were delivering Jesus to be the Lamb slain.
3. Peter and John were sent to prepare the lamb which had been taken on the tenth day and was to be killed on the fourteenth day—vv 1-8.
4. The disciples prepared the lamb in a place which the Lord had provided for them—vv 9-13.
 - a. It was in Jerusalem.
 - b. They met and followed a man to his home.
 - d. They found the large upper room as Jesus had said.

III. Jesus and the disciples eat the Passover together—vv 14-18.

1. Jesus and the twelve sat down together to eat the Passover.—v. 14.
2. Jesus desired to eat the Passover with his disciples before He suffered—v 15.
3. Jesus would not eat of the Passover any more until it should be fulfilled in the kingdom of God—v 16.
4. Jesus took the cup and gave thanks and gave it to his disciples—v 17.
5. Jesus would not drink of the fruit of the vine until the kingdom of God should come—v 18.

Note.—Jesus, by this act and by His Word completed the purposes of the Passover and its ceremonies.

IV. The new feast instituted.

1. The elements used in the new feast—Bread and the cup—vv 19, 20.

2. A new meaning to the new feast—His body and His blood—vv 19, 20.

3. Its relation to the Passover.

- a. It was after supper—v 19, Cf. v 20.
- b. The Passover was to be no more—vv 16-18.
- c. The new feast was to be a memorial of Jesus—v 19.
- d. The cup was to be a New Testament in His blood,—compare with the former Will of God in the observance of the Passover. The New Testament makes void the Old without the necessity of destroying or declaring void the Old.

V. Observing the New Feast.

1. Jesus took Bread—v 19.

- a. It was after supper of the Passover,—see v 20,—“Likewise.”
- b. He gave thanks for the bread.
- c. He broke the bread.
- d. He gave it to His disciples.
- e. He declared it to be His body which was given for them.
- f. He told them to do this in remembrance of Himself.

2. The cup—v 20.

- a. He likewise took the cup after supper.
- b. It may be inferred that he also gave thanks and gave it to His disciples—“likewise,” “Also.”
- c. He called the cup the New Testament in His blood, which is shed for them.

3. Note the harmony of the ceremony as received by Paul—I Cor. 11.

Note.—It is remarkable that Jesus should give the memorial before the occasion of His death; that He should speak of the cup being the New Testament in His Blood, which is shed for them. In the providence of God, what Jesus was about to accomplish was already done,—Jesus the Lamb slain before the foundation of the World.

The Suffering of Creation—Romans 8.

July 19

I. Jesus suffered for all men, in the likeness of sinful flesh—Rom. 8:3.

1. God sent Him,—His own Son.
2. He came in the likeness of sinful flesh.
3. For sin, God condemned sin in the flesh, in the death of His Son.

II. Because of the death of Jesus in the flesh men are made free from the flesh and the law, and life by the righteousness of the Spirit, yet suffer in the flesh—Rom. 8:4-10.

1. Righteousness is attained through the Spirit—vv 4, 5.
2. The carnal mind and flesh remain in a condition of condemnation.

III. The position of the Sons of God.

1. They are led by the Spirit of God—v 14.
2. They have received the Spirit of adoption, to cry Abba, Father—v 15.
3. They become heirs of God and joint heirs with Christ—v 17.
4. They will be glorified together with Christ—v 17.
5. They must also suffer with Christ—v 17.

IV. The nature of the believers' suffering.

1. It is a suffering in this present time—v 18.
2. It is not worthy to be compared with the glory which shall be revealed in the believers—v 18.
3. It is manifested in the creature's earnest waiting for the manifestation of the sons of God—v 19.

V. The purpose of the Suffering of creation.

1. The creature was made subject to vanity, not willingly—v 20.
2. God subjected the creature to vanity for the purpose of hope—v 20.
3. The creature shall be saved from bondage of corruption to the glory of the sons of God—v. 21.

Note.—The grace and love, as well as the power of God is revealed in the great contrast between the flesh and its suffering and the glory of the life of the Spirit and of God.

VI. The generality of the suffering.

1. All creation groans and travails in pain. (This applies principally to men,—all men in creation; contrast with “ourselves which have the first fruits of the Spirit”)—v 22.
8. Those who have the first fruits of the Spirit,—including the Apostle,—groan within themselves, waiting for the adoption,—the redemption of the body—v 23.

3. Present salvation is through hope, and enjoys the hope, none are possessors of the full blessing of salvation while in the flesh—vv 24, 25.

VII. The final victory over the flesh and its sufferings.

1. Because of the intercessions of the Spirit—vv 26, 27.
2. By the power of all things that work for the good of those who love the Lord—v 28.
3. By the purposes and power of God—vv 29-34.
4. By the intercession of Christ—v 34.
5. By the final promises over which no power can prevail—vv 35-39.

Controlling the body—Romans 6.

July 26

I. The body and the sins of the flesh are inconsistent with the profession of faith in Christ—Rom. 6:1, 2.

1. Grace does not allow the continuation in sin.
2. God has not manifested grace to permit the practices of sin.

II. The effect of grace on Christian experience.

1. Grace recognizes that the believer in Christ is dead to sin—v 2.
2. Those that are dead to sin, do not live any longer in sin—v 2.
3. The death of Jesus Christ was accomplished for the believer—v 3.
4. Those who are baptized unto Jesus Christ are baptized unto His death—v 3.
5. Those who are in Christ are baptized with Him and buried with Him by baptism into death—v 4.
6. As a result of the believer's death and burial with Christ, the believer, like Christ, is raised up by the glory of the Father to walk in newness of life—v 4.

Note.—The death and burial of Christ was that of the body, and His resurrection was that of a new and glorified life. Thus the believer recognizes the death of the body, and lives according to the new and resurrected life of the Spirit. He counts the body as dead and lives unto the Spirit.

LII. The believer must be like Christ.

1. In the body he must be like Christ, whose body was dead, and live in the likeness of that death—v 5.
2. He must live in the likeness of the resurrection, which all shall attain to because of Christ's resurrection—v 5.

(Concluded on page 222)

EDUCATIONAL

NURNBERG AND HANS DENCK

By H. S. Bender

The period just before the Reformation was a period of unrest and ferment in Europe. The old order in society, in religion, and in various other aspects, was being criticised. Little groups of progressive (more or less) thinkers were to be found scattered throughout the whole length and breadth of Europe. To Germany this ferment came somewhat later than to Italy and France but it made itself felt especially after 1500. The ferment was stronger in the larger cities, particularly in the centers of trade and commerce and it was in such centers that the ground was prepared in an unusual way of the great movement of Reform which Luther started.

In most instances however these small, freer-thinking groups were much more progressive than Luther and Zwingli and the orthodox Protestant leaders. Especially were they opposed to the union of church and state and the attempt to use force to compel uniformity in religious belief. In some instances the groups ultimately refused to join the reformation and swung back into the Catholic church. In other instances they tended to develop independently into brotherhoods of various sorts, while many remained unattached.

It is still a question as to just what relation some of these groups bore to the Swiss brethren (Anabaptist) as the movement developed in Zurich and surrounding territory. Apparently some joined the movement while others were only semi-attached. The most outstanding man of these independent groups who became more or less connected with the Swiss brethren movement was Hans Denck.

Hans Denck leads us to Nurnberg as we follow his career. He had been born in 1595 in a village of Upper Bavaria, possibly of an old "Bohemian Brethren" family, (The Bohemian brethren were an old evangelical sect, whose chief leader had been Hus) for he himself confesses that "from childhood I learned from my parents to believe." Upon entering the University of Ingolstadt he entered the ranks

of the humanists and finally, after holding various positions, such as that of proof-reader in publishing house in Basel, he came in the latter part of 1523 to Nurnberg where he became rector of the school joined to the St. Sebaldus church. He was a learned scholar particularly in the Latin and Greek classics.

Nurnberg was at that time a brilliant, wealthy, lively medieval city, one of the greatest trade centers in central Europe and a drawing point for all the arts and trades. It was a center of art, literature and printing, as well as craft and commerce. Its fame was spread far and



Picturesque old Bridge over the Pegnitz in Nurnberg.

wide.

The glow of that glorious past has not yet faded from Nurnberg for she has preserved the old medieval atmosphere as has no other large city of Europe, even though the city is today a leading industrial center of Germany with well toward four hundred thousand inhabitants. It is a delight to walk the narrow old streets lined with picturesque gabled and decorated old houses, browned and merry with the weight of centuries. Medieval Nurnberg was a great art center and for that reason many of the old buildings, private houses as well as public edifices are beautiful testimonies to the taste and artistic skill of four centuries ago. Particularly is this true of the two old churches, the St. Lorenz and St. Sebaldus churches, both of which contain splendid examples of old wood-carving, sculpture, stained-glass win-

dows, and paintings. In the great marketplace are several age-old fountains, of wonderful workmanship. But the most medieval of all medieval things in Nurnberg is the old castle together with the remains of the old citywalls, with its most and towers.

In Nurnberg was a large group of free and progressive spirits, to which Hans Denck joined himself. It consisted chiefly of the artists, printers, and scholars of the city, with their friends. Outstanding figures in the groups were the poet Hans Sachs, the painter Albrecht Dürer, the sculptors Veit Bild and Fischer, together with many others. They formed a society called "Sodalitas Poetum."

This group, though at first heartily in support of the Lutheran movement soon came into strife with the Lutheran authorities of the cities who were under the influence of a very radical and dictatorial preacher named Osiander. Osiander wanted to enforce Lutheranism upon every one by force, and that by requiring absolute, unqualified assent to every detailed article of a creed which he had formulated.

The strife with Osiander came to a head in 1523-24 but especially in early 1525. The "Sodalitas Poetum" were influenced by the writings of Carlstadt, and perhaps also of Münzer, but were especially stirred up because of the unholy conduct of the great majority of the Lutheran population.

They were on the whole deeply mystical, full of the teachings of Tauler and the "Deutsche Theologie." It seems probable that in this time some of the later German Anabaptist leaders such as Haetzer, Hut, Schlaffer and Schiemer, were in Nurnberg and became acquainted with Denck.

At the end of the year 1524, some of the most radical painters belonging to the Sodality were haled before the magistrate for "blasphemy" and condemned to expulsion from the city. Hans Denck, was also accused of holding similar opinions and in spite of his defense, forced to leave the city. He went to Augsburg and St. Gall and in the latter place became acquainted with the Swiss brethren and joined himself to them. It is clear however that he always retained some of his ear-

lier and freer beliefs and differed somewhat in his teachings from the more conservative leaders of the group such as Grebel, Sattler and Marbeck.

There are no certain clues to the forma-

tion of a congregation of brethren in Nurnberg but it is known that missionaries were sent into that territory by the Augsburg Synod in 1527 and that numbers of brethren in Moravia mentioned Nurnberg as their native city whence they had fled

persecution. In modern times there never has been a congregation of Mennonites in Nurnberg but a few families are to be found living in the city.

Goshen, Ind.



St. Sebaldus Church Where Dench Taught.

tion of a congregation of brethren in Nurnberg but it is known that missionaries were sent into that territory by the Augsburg Synod in 1527 and that numbers of brethren in Moravia mentioned Nurnberg as their native city whence they had fled

THE CHANGING SPAN OF LIFE

By Arthur Smith

The readers of the Christian Monitor are indebted to our brother for the painstaking work of research in the study of the "Span of Life." Without the shadow of a doubt the Lord overrules all things, but there are matters which He has put within the range of man to change. The Bible implies that premature death is possible because of sin and ignorance: "The wicked live not out half their days;" "Righteousness tendeth to life." For following in wisdom's ways the Wise Man said, "Length of days are in her right hand." It is the Editor's intention in some future article to set forth all the passages possible as to the responsibility of man in lengthening or shortening life. In the meantime this article will suffice to show that all statisticians are agreed that sin, wars, ignorance, carelessness, unsanitation, etc., have had a decided effect and still cause a changing span of life.—Editor.

During the past several decades statisticians have compiled some very careful and accurate figures to show the changing span of life. From a careful analysis of these statistics there has grown out helpful factors in the increase of the expectation of living. It was not until vital statistics were plainly brought before the people that interest and enthusiasm were aroused in general hygienic work. When figures from reliable sources are studied giving the result of a particular situation naturally the cause of the factors leading to that result will be determined, which is the first step altering the conditions, whether it be positively or negatively. This has actually been the case in a study of statistics giving longevity of life in different countries and at different ages, as worked out by some of the leading genealogists.

The first work along this line was done in London in 1532 and was known as "Bills of Mortality". About seven years later, France began keeping records showing the duration of life. It was not until 1662 that an edition was published by

Captain John Graunt, citizen of London, known as "National and Political Observations. Mentioned in Following Index and Made Upon The Bills of Mortality". A little later, 1693, Dr. E. Hoalley published the first Life Table and illustrated by a graphical representation of statistics he compiled. Thus the work began with increasing amount each succeeding year until to-day we have an enormous accumulation of statistics relating to the life of man.

A comparison of the life-span of man in different periods of history reveals some very interesting biological truths. In the study of mummies who lived 1900 to 2000 years ago, by Karl Pearson and W. R. Macdowell, figures show that the expectation of life was far below that of the present time in all ages except 65 to 70, it being a little greater there. For instance, they showed by statistics that out of 100 English alive at 10 years of age, 39 survived to be 68; while out of the same number of Roman Egyptians only 9 survived. Macdonell continued the investi-

gation by studying Romans from Corpus Inscriptionum Latinarum of the Berlin Academy. The young of the Romans in Rome had on an average fewer years of duration of life, while those 60 and over had more than the corresponding ages in the United States at present. He also found that the span of life for females was lower than that of the males. In the provinces of Rome—Hispanian and Lusitania—he found that life up to 20 was not quite as short a span as in Rome itself. In the Roman African population at the age of 40 the life-span begins to exceed that of the United States. In all cases he found that the female duration of life was a little below that of the males.

Macdonell concluded that only the strongest survived in these ancient times, which largely accounts for the relatively short life-span at birth, and the unusual great duration at the age of 40 to 60. Due to the inadequate practice of sanitation and the meager medical attention of the young, a large proportion did not live to the age of maturity or even to childhood. On the other hand those who succeeded in reaching the age of 40 or more were of the very strongest and had favorable chances for living to be 100 years old or more.

In studying the mortality record of the middle ages and comparing it with that of the present age, a similar, although not quite so pronounced a comparison, is noticed. The following is part of a table which shows the expectation of life of different ages at different times:

Ages	Breslau	Carlisle	U. S. in
	17th Century	18th Century	1910
0-1	33.50	38.72	51.49
10-11	39.99	43.82	52.15
20-21	33.61	41.46	43.53
30-31	27.35	34.34	35.70
47-43	18.21	23.16	23.10
50-51	16.81	21.11	20.98
70-71	7.53	9.17	9.11
83-84	5.85	4.65	4.45

From these figures it is plainly seen that at birth up to age 47 the expectation of life was greater in the United States than in Breslau or Carlisle. Especially at birth the comparison is very pronounced in Breslau and the United States, a difference of 18 years. But beginning with the age of 47 and continuing into advanced ages, the life-span was greater in both Breslau and Carlisle than in our country. One must not, however, consider the data of the seventeenth and eighteenth centuries with the same degree of accuracy as he would the present statistics. This difference in the advanced ages would not be so great if the data were more accurate. As was said of the poor conditions of childhood in the Roman and Egyptian ages, the same was true, probably not to as great an extent, of early life in the middle ages, and it is unquestionable that the life-span of the "survival of the fittest" in the middle ages did exceed the expectation of life of a corresponding age in the United States at the present time. In the

younger ages, however, the life-span is greater today than it ever has been.

In making a more detailed and careful analysis of the present time mortality, statistics were taken from the United States Registration Area, the states with record at least ninety per cent. of all deaths. The following data is taken from the Life Table, 1910, of entire population of the original Registration States:

Age interval	No. alive at begin. of age	No. dying in interval	Mortality rate per 1000	Tot. pop. living in current expect. & higher of life age int.	Com- plete
0-1	100,000	11,462	114.62	5,148,536	51.49
1-2	88,538	2,446	27.62	5,056,683	57.11
2-3	86,092	1,062	12.34	4,969,588	57.72
11-12	82,271	180	2.19	4,217,498	51.26
12-13	82,091	182	2.22	4,135,317	50.37
100-101	40	16	401.91	74	1.85

From this table we notice that the mortality rate per 1000 is greatest in the age 0-1, and then decreases till it reaches the age 12, where it begins to increase and continue to increase until the end of life. In this table there was made no distinction in sex, but the following data shows that sex is a very important element in mortality rate:

Complete Expectation of Life 1910, R. A.

Age	Males	Females
0	49.86	53.24
1	55.94	58.37
2	56.59	58.94
10	51.07	53.31
50	20.32	21.67
100	1.81	1.91

In every case we notice that the life-span is greater for females than for males. In comparison with other countries the following table is given:

Country	Year	Males at Birth	Females at Birth
New Zealand	1906-1910	59.17	61.76
Australia	1901-1910	55.20	58.84
Denmark	1906-1910	54.90	57.90
Norway	1901-1910	54.84	57.72
Sweden	1901-1910	54.53	56.98
Holland	1900-1909	51.00	53.40
United States	1901-1910	49.32	52.54
Switzerland	1901-1910	49.25	52.15
England	1901-1910	48.53	52.38
France	1898-1903	45.74	49.13
Germany	1901-1910	44.82	48.33
Italy	1901-1910	44.24	44.83
Japan	1898-1903	43.97	44.85
India	1901-1910	22.59	23.31

In all the countries except India there has been an increase in the expectation of living in the past 10 years. The following shows the increase in the United States in the last two decades of expectation at birth:

1901	49.24
1910	51.49
1920	(Original Reg. A.) 55.16
1920	(Total Reg. A.) 56.32

In the other countries, except India, a similar advancement was made, in England being very pronounced. In this country during the period 1838-1854, only 29.5 per cent. of the males and 32.4 per cent. of the females reached the age of 65; while in the 1910-1912 period 43.5 per cent. of the males and 51.2 per cent. of the females attained that age.

Seeing the greater change that has taken place and noting the conditions that have brought about this advancement, those interested in public hygiene have taken up the work for further possibilities of life extension.

Recognizing the fact that the causes of deaths and the ages in which they occur must be determined before active steps can be taken to decrease the death rate, statistics were taken with this in view. Careful analysis of these statistics shows that nearly 15% of all deaths that occur each year are of children within the first year of age (in 1921 being 76 per 1000). Medical authorities are assured that there will be a great reduction in infant mortality by giving more attention to the young the first month. Other ways of decreasing the death rate are: the care of mother and child.

During the third year of a child's life such diseases as typhoid fever, diarrhea,

enteritis, measles, scarlet fever, whooping cough, and diphtheria are the cause of two-thirds of the deaths. Several decades ago these diseases were not controllable, but today medical means of preventing and even curing such diseases has made remarkable advancement over the past. Due to the active measures against the spread of tuberculosis, this disease has decreased to a large extent. On the other hand, such diseases as heart disease, Bright's disease, cerebral hemorrhage are not declining. Doctors are agreed that acute infectious diseases, such as typhoid fever, diphtheria, and acute rheumatism can be greatly diminished. Professor Irving Fisher sent a list of ninety of the most common diseases to a number of physicians, asking them to designate the percentage of each that could be prevented. The following table gives a partial report of this investigation:

(Concluded on page 222)

MOTORISTS AND GRADE CROSSINGS

By Mills C. Leonard

A locomotive engineer on the Pennsylvania Railroad knows from personal experience that the sum total of one grade crossing plus a fool motorist means at least shaken nerves. Sometimes it means death and destruction. Let him tell you what he sees from his cab window.

Come and take a ride with me in the cab of my engine.

I am going to drive her at the rate of sixty miles an hour, which means that sometimes she will go considerably faster than that. Then there will be thrills.

Perhaps I should tell you in advance



And the Toll Was Life

of some of the things you will see—and feel.

There are grade crossings, you know. The crossings are not dangerous, but the automobile creates a danger at them. I do not recall many trips even during the past winter months when I did not have from one to three close calls. At practically every grade crossing without guard gates some driver goes over after the whistle has been sounded. And where there are guard gates they sometimes smash them down and go over just the same.

Perhaps you will understand the nature of the thrills better if I give you one or two specific instances.

On the 15th of last January I took

my run out at 5:41 A.M. An hour later, having been crossed over and using the east-bound track of double track to let a through Pullman train west run around my train, I was driving along at reduced speed, probably forty miles an hour. I whistled long and loud for a particularly bad crossing. When within about 150 feet of the crossing, I saw lights bobbing around on the planks. That indicated an automobile—in motion. My fireman, as I afterwards learned, was looking directly at the car. It did not occur to him at first that the driver would try to get across. Then he saw him "give her the gas." Those bobbing lights, however, had enabled me to divine the driver's intention. I snapped the brake valve to full emergency position.

We were 300 feet past the crossing when the train stopped, but the emergency application of the brakes had stayed the engine the one instant that it took for the automobile to go over those rails.

The fireman in a tremulous voice asked me, "Did he get over?"

I answered, "Yes, he did."

The fireman got up from his seat, came over to the gangway at the right side, and talking as though that driver might be getting every word, said, "Old fellow, no one but God saved you."

From that instant for the balance of the trip there was an engineer in the cab whose nerves were not fit for his job. Little clinks and knocks were so magnified as to make it seem that the engine was falling to pieces. While crossing a foreign railroad at grade, and having the

signal to proceed, one of the foreign railroad's engines started to blow off steam. I started involuntarily from my seat, and it was only with difficulty that I forced myself to remain in the cab.

Another time before that, after I had sounded the whistle for the crossing, two automobiles shot across, one right after the other, at about forty-five miles an hour. I was thinking how much better judgment those fellows would have displayed if they had stopped and waited only one minute for my train to pass when the fireman shouted to me, "There's another!" Like a flash, a large coupe went across at about sixty miles an hour. In the coupe was a little girl about five years old on her knees looking out the rear window. A woman, doubtless her mother, was at the wheel. To me, it looked as though that woman were not thinking of her child, but only of not being outdone by those other two cars—nor by the train either.

If they do not come quite so close to the pilot of the engine, of course it does not shatter the nerves so badly. Sometimes it rouses a feeling within the engineer that if he could get his hands on the driver he would like to thrash him soundly. Then again, if things go along for some time with no real close ones, he becomes hardened to those of five or six hundred feet and may take a second look at the cars. Still, he knows that drivers are flirting with the grim reaper. They have been told of the mighty powers which their car possesses, of its quick pick-up, of its acceleration. Of what use are these wonderful attributes if they are not demonstrated? But the locomotive engineer knows that those who make the demonstrations will, sooner or later, repose peacefully at the end of their last ride in a wonderful car; and that wonderful car, if enough is left of it, will repose in a junk yard.

No, of course you do not want to ride in the cab of my engine. But I have to ride in it. Perhaps I can do just a little something toward making you understand how it feels.

Were you ever held up at the point of a gun? I never was, possibly because I never had anything that the other fellow wanted, but I have heard men describe the situation. The hole in the gun barrel looked as big as a washtub, the bullets the size of cannon-balls. But that feeling, when contrasted with that of the engineer when he is about to strike an automobile, is about as placid as the waters of the Amazon compared with the gorge below the Niagara Falls. The danger involved may include the wrecking of his train. There is nothing he can sacrifice to prevent the loss of life. He has sounded his whistle loud and long to prevent just this thing, and yet he is confronted with something he is powerless to overcome.

And I assure you that the instances I have given are not unusual. It is not necessarily a tourist in a strange place

who misjudges the road crossing. Too frequently it is the person well acquainted with the railroad, having what he regards as a full knowledge of the characteristics of that particular crossing. In reality, he only knows that freight trains and passenger trains are run over it in about the same manner every day.

This brings to mind the published statistics which show that only five per cent of people really think. Ten per cent think they think, and eighty-five per cent never think about thinking. And, from an engineer's experience, it looks as though that entire eighty-five per cent is driving or trying to drive automobiles. Grade-crossing accidents have come to be a nightmare. Whole families are wiped out in a flash. And still the other fellow jams his car, in which is his entire family, in front of the very next train that comes along.

Possibly some of these people do think, but, if so, it is selfish thought—extremely so. Nothing else would make them dispute a train's right of way. Do they begrudge the train the minute it would take to pass?

Being thoughtless and bearing selfish the eighty-five per cent of the 19,000,000 persons who own automobiles are not going to make a resolution that from this

time on they will be more careful at railroad crossings, will look for cross signs when on a strange road, and will stop and wait for trains. Even if they did make them, how many good resolutions are ever kept? You know; you have made them.

There is only one resolution in regard to grade crossings that will ever amount to anything, and that is the resolution that they must go. When they are all gone, there will still be plenty of places for us to turn our attention to. Grade-crossing elimination—so far as it has gone—does not indicate that the motorist will be safe without them. If a crossing is put overhead, he runs off the curved approaches; and if it is put underneath, he runs into the abutments.

One good result, however, will come from the elimination of grade crossings. The engineer who has had his nerves shattered so many times not only by close calls but by the reality of striking automobiles will heave a sigh of relief. And very likely he will not be afraid to make the speed permissible under the rules. Until we can eliminate grade crossings—which will not be for a considerable time—drastic measures ought to be taken to safeguard them.

—Courtesy "Outlook"

OLD SETTLER STORIES

The Miller Family

By C. Z. Mast

In this chapter of "Old Settler Stories" we delve into a family of great antiquity with several hundred distinct houses, and to write a genealogy of this family would fill volumes. Thousands of native born members of this family are of that energetic and talented class who seem to be born to control men and affairs, and leave their impress upon the social, religious, and industrial history of the times. Several houses of Millers who are affiliated with the Mennonite Church shall herewith receive a brief historical account of their ancestors. And it is also our pleasure to dedicate this sketch to a few heroic lives who existed in the days of martyrdom and also of such who became noble pioneer ancestors in America during the provincial days of Pennsylvania.

Pious Old Hans Miller's Labors and Troubles in Switzerland

At the end of the year 1529 the authorities had new troubles on hand with the Anabaptists. In the Aathal was Hans Miller of Medikon (Switzerland). In this place he was put to jail on account of debts but he was held on account of his Anabaptist or Mennonite views. When the promise about going to church was offered to him, he said he wanted to have an interview with his people before he would answer, as he was one of their leaders. The council was at the same time judge and jury in important matters, and he, seeing that their methods were

unfair, said to them, "What you want people to do to you, you must do to them." He petitioned the Council that they should have fatherly mercy, that they should not compel him to violate his conscience or make his persecutions unbearable on account of his faith, because faith is a free gift of God, and as everyone has not the same faith which the Scriptures tell about, they ought all to be dealt with according to their individual faith. He went on to say that faith is not of the will of the flesh, but born of God and because they have the Spirit of God are the children of God—that all that comes from God is good—that the mysteries of God are hidden like a treasure in a field and no one can find them unless God shows them to him. Therefore he said, "You servants of God, I beg of you, let me and my faith free."

In a similar manner he expressed himself in a petition in which he asked for patience until God gave him light to decide and he said that faith is not to be taken up as a stone but must first be found. Miller made an effort to break out of jail and his excuse was very simple and unsophisticated. He said, "Beloved, do not let this surprise you that I wanted to break out from this castle or jail, because the hardship here compels me to do it." Dr. Egli goes on to say that if his supposition is correct, this Hans Miller of Medikon, or Edikon, is the same as the Miller from Aathal, or Mathal, according to a letter of the sheriff of Greonigen in the begin-

ning of 1530, who interrupted the pastor in the church because he would proclaim "Ave Maria." Edikon, according to Egli, is no other place than Medikon in Aathal, noticed as early as August, 1528, when Sheriff Vogt Berger wrote and said that one, Hans Miller, has strong Anabaptist views, but otherwise he was a quiet and pious man, very willing to be taught, and afterwards he said of him, "He is a fine, pious fellow." It seems also that the title page of an early hymn book used by the early Anabaptists contained some fine allusions to the good qualities of this Hans Miller (or Müller). The title of the hymn book is known as the "Ausbund; das ist etliche schöne Lieder, wie sie im Gefängnis zu Passau in dem Schloss von den Schweitzer Brüdern und andered Rechtgläubigen Christen gedichtet worden," is a compilation of hymns sung originally by the Swiss Brethren who were imprisoned in the castle of Passau in Bavaria in 1527. It is evident that Hans Miller copied these hymns and frequently quoted from them.

The Suffering and Hardships of Michael Miller's Voyage in Company with a Few Other Mennonites

Pioneers of Lancaster County, Pa., viz., Jacob, and Benedict, and Hans Peter Brackbill, Jacob Weber, John George Martin, and Ludwig John Herr

In the Pennsylvania Gazette, the fourth newspaper published in America (which was begun by Benjamin Franklin in 1728, and which exists to this day in the form of the Saturday Evening Post) there are set forth the following accounts of hardships endured by our early German Swiss local ancestors in coming across the sea.

The second item is found in the issue of Oct. 19, 1732, and is as follows:

"Sunday last arrived here Captain Tymberton, in 17 weeks from Rotterdam, with 220 Palatines—44 died in their passage. About three weeks ago the passengers, dissatisfied with the length of the voyage, were so imprudent as to make a mutiny, and, being the stronger party, have ever since had the government of the vessel, giving orders from among themselves to the captain and sailors, who were threatened with death in case of disobedience. Thus, having sight of land, they carried the vessel twice backwards and forwards between our capes and Virginia, looking for a place to go ashore, they knew not where. At length they compelled the sailors to cast the anchor near Cape May, and eight of them took the boat by force and went ashore; from whence they have been five days coming up by land to this place, where they found the ship arrived. Those concerned in taking the boat are committed to prison."

Those, indeed, were times that tried men's souls.

This ship was the "John and William" which reached Philadelphia Oct. 17, 1732, under Captain Tymberton from Rotterdam according to Vol. 17, Sec. Series of Pennsylvania Archives, page 72.

Turning to the list of passengers on that ship we recognize a number of names who became the ancestors of prolific families in America. It is, indeed, interesting to learn that these men had suffered such a discouraging experience on their journey here,

What a fascinating story they must have told their children and grandchildren of their desperate plight at sea. Ordinarily ten to twelve weeks were quite sufficient to make the passage. But these people saw no land after twelve, thirteen, yea, fourteen weeks of patient sailing. Then they became frightened—horror-stricken. They felt that they were lost—lost on the great Atlantic Ocean, with no land in sight anywhere. They threatened the master and seamen and took charge of the ship. This they did at the end of fourteen weeks, or, as the account states, about three weeks before landing.

Think of the scene on that ship from another point. According to the record there were ninety-eight women and children on the vessel when it landed, in addition to about the same number of men. What terror they must have experienced and how the children must have cried in terror. How desperately in despair were the mothers! How helpless all of them! Think, too, of the deaths—forty-four on that voyage, that is, on each third day one died and was sunk into the sea.

It took brave souls, indeed, in those days to cross the ocean and found a new land. This was, no doubt, one of many similarly fated ships.

The Name Miller Prevalent in Switzerland

Prof. Kuhns (p. 46) in his "German and Swiss Settlements of Pennsylvania," states that in 1710 among those banished from Zurich in the name of Jacob Müller. There were nine dead Müllers on the battlefield of Keppel where Zwingli met his death Oct. 11, 1531. The Müllers are most prominent in Switzerland. They have been statesmen, domestic and foreign. The president of Switzerland in 1909 was a Müller. The best authority on those subjects is the High Librarian of Canton Zurich.

Millers of German Origin in Ireland

In an article on the Exodus from the Palatinate to England by Eshleman, we noted that a large number of the Mennonite refugees were sent to Ireland. Dr. Mitchel, who visited the Palatines in Ireland in 1840 says that it is very odd to find the names Baker, Miller, Ludwig, Madler, Pyfer, Strine, and Shirk in that section of the world, where all those about them are of full Irish blood. About 1895 or 1896 an article in the Philadelphia Record also dwelt on this situation (Diffenderfer on the Exodus, 81).

The First Pioneer of the Miller Family to Settle in Lancaster County, Pa.

About the year 1706 or 1707, a number of the persecuted Swiss Mennonites went to England and made a particular agreement with the Honourable Proprietor, William Penn, at London, for lands to be taken up." Several families from the Palatinate, descendants of the distressed Swiss, emigrated to America and settled in Lancaster County in the year 1709."

The traditions respecting the first visit to the place of subsequent settlement are discrepant. From public documents and some private papers we may confidently state that a Jacob Miller, with a few other Mennonites, whose religious leader was Hans

Herr, had commenced a settlement in 1709 or 1710, near Willow Street. They were the first white men to settle in the county. Their names will appear later with the entire group. These pioneers selected a tract of ten thousand acres of land on the north side of Pequea Creek, and shortly afterwards procured a warrant for the same. It is dated Oct. 10, 1710. The warrant was recorded, and the land surveyed, the twenty-third of the same month. Jacob Miller received 1008 acres.

Samuel Miller, son of Jacob Miller, was the first child born in the Pequea colony. He was born Jan. 22, 1711. His father was born in 1663 and died April 20, 1739. He was interred in Tschantz's burying ground in Lancaster County. We also learn of a John Miller, grandfather of Jacob Miller, who communicated these facts, raised one, Paulus, who was Col. Bouquet's driver. He drove what the Colonel called, "Meinen Roth Wagelein." This is the same Col. Bouquet mentioned before in the Hartman sketch. Müller says (p.365) that among the emigrant Palatinates to Pennsylvania, there were large numbers of exiled Bernese. Bernese emigrated not only out of the Palatinate (where many had previously settled) in 1710 to America, but also directly out of the Emmen-thal. They were two months on the ocean and experienced all the hardships of first settlers. Müller says further: "Bernese Mennonites are mentioned in a letter written by Toren van Gent in Rotterdam to Jacob Forsterman in Amsterdam, dated Mar. 31, 1710, which Mennonites had gone to England on their way to Pennsylvania and whom the Rotterdam brethren had helped with money to reach London, and," says Müller (p. 366), "they are likely the same six Swiss Mennonites, who on the 27th of June, 1710, wrote from London to their brethren in the faith in Amsterdam."

That letter, quoted in full my Müller (p. 366), is as follows:

"Worthy and Beloved Friends:

"Besides wishing you all temporal and eternal welfare we have wanted to inform you how that we have received that financial aid which dear friends out of their great kindness of heart have given toward our journey. And this kind contribution came very opportunely to us, because the journey cost more than we had imagined. God bless the worthy friends in time and eternity; and whatever may be of good for the body and wholesome for the soul, may the merciful God give them and continually be and remain their rewarder. But of our journey we report that we were put on board ship on the 24th, were well lodged and well cared for, and we have been informed we will set sail from here next Saturday or Sunday from Gravesend, and wait there for the Russian convoy. God be with us, and bring us to land in America as happily as here in England. Herewith we commend you to the merciful God; and, should we not see one another in this life, may God permit us to see one another in eternity. Wherewith we commend you all to the merciful God (together with courteous greetings from us all) and remain your true friends.

London, the 24th of June, 1710.

Jacob Miller
Martin Oberholtzer.
Martin Maily.
Christian Herr.
Hans Herr.
Martin Kindig.

TOBACCO, A LIFE-SHORTENING HABIT

By Arthur Lorand, M. D.

When a man is an inveterate smoker, his passion for tobacco may obtain such a hold upon him that it would seem nearly impossible for him to deliver himself from its nefarious influence. This accounts for the fact that when, several centuries ago, the smoking habit was prohibited with heavy punishment and fines, it was found impossible to stop its propagation.

Neither the most severe castigations of the church, nor the legal punishment of prison, and bodily chastisement, nor even the penalty of death that was inflicted upon smokers in the first years after the introduction of tobacco from America to Europe, were able to deter the ancestors of present day smokers. They persisted in the habit, and, if unable to smoke in public, continued to do so secretly.

It would appear that, at least in the central parts of Europe, the martyr smokers of the sixteenth century have worthy successors, for on a winter journey to Italy and France last year, I saw on the way through Austria and Germany a number of people standing for an hour or more in the cold wind and rain in front of the tobacco shops, merely to obtain a few cigarettes, or a handful of tobacco, which sometimes proved to be merely beech leaves.

I fear that, in the face of such an overpowering habit, my admonitions may not be of great avail, and I am far from hopeful of complete success in discontinuing the habit in those who have practiced it for years. But I shall be glad if this Lenten sermon does persuade inveterate smokers to some degree of moderation, especially in the use of strong tobacco. And I sincerely hope it may save some youths from beginning its use.

* * *

It would certainly be going too far to pretend that the use of tobacco is physically harmful to everyone, for I know personally old men in the seventies and eighties, who have smoked several heavy cigars each day for years, and are nevertheless in good health. I once knew a man of one hundred years who was a heavy smoker.

But, while the use of tobacco to a pronounced degree may cause no noticeable injury, there are not a few individuals who suffer injury to health, even from the use of small amounts of light tobacco, and whose lives may be shortened by it. Too often, unfortunately, this is recognized only at a period too late, when symptoms of a dangerous disease arise, the occurrence and development of which may be very closely related to tobacco. Arteriosclerosis is frequently caused by it.

Tobacco exerts a very harmful influence upon the integrity of blood-vessels, both in animals and in man. Perhaps even more than alcohol, tobacco is, next to syphilis

the most frequent cause of arteriosclerosis. The most serious type of this disease, that variety which involves the coronary arteries, supplying blood to the muscles of the heart, and which results so frequently in sudden, premature death, is commonest among heavy tobacco-users, particularly in those who have a history of syphilis.

Not only the blood-vessels, but even the heart itself, may be injured by the long-continued use of tobacco, especially when strong tobacco has been used. Manifestly, there is no sense in delaying a warning to such individuals, until it is too late and they can no longer be safeguarded from premature death.

Why postpone examination of the heart and blood-vessels until the patient begins to suffer from the most characteristic symptoms of advanced arteriosclerosis, together with those ominous attacks of cardiac oppression or angina pectoris? There can be no doubt that these attacks of angina pectoris—these most dreaded manifestations of arteriosclerosis—very often appear as the herald of approaching death. I refer, of course to attacks of true angina pectoris, and not to the attacks of pseudo angina pectoris, of which nervous persons sometimes complain.

* * *

Special caution in regard to the use of tobacco is necessary where there has been a syphilitic infection. The spirochetes, (the scientific name for the germs of syphilis) establish themselves by preference in the walls of the blood-vessels, and there exert their devastating influence. If the irritating influence of tobacco or alcohol is present, hardening of the arteries may begin quite early in life. At least, all such individuals are certain to be candidates for this disease.

Where active mental labor is performed by an immoderate user of tobacco, there is a marked tendency, according to my observations, to the production of arteriosclerosis of the cerebral arteries. With this, comes the danger of apoplectic attacks, especially when the individual is imprudent in other respects. Constipation and tobacco are often responsible for this condition.

Sleeplessness, dizziness, headache, and failure of memory, of which immoderate users of tobacco frequently complain, especially those who make their living by mental effort, are very frequently related to the initial stages of arteriosclerosis of the cerebral arteries.

This relation of the use of tobacco to hard mental effort, and its influence upon circulation in the brain, may be held to account for the fact that many instances of the immoderate use of tobacco are found among patients suffering from progressive paralysis. Even where there is no history of the use of alcohol, tobacco plays an important role in this terrible

sequel of syphilis, which usually brings life to a close within a few years.

Even more injurious is the use of tobacco by women and girls. The female, because of her more delicate nature, is much less able to resist the poisonous effects of tobacco. The fecundity of women is seriously impaired by its use, as tobacco exerts a very pernicious influence upon the ductless glands, including the thyroid gland and the sex glands.

* * *

In the face of the fact that a large number of men have been killed in the late war, we can not look on unmoved, while a generation of sterile women, rendered incapable of fulfilling their sublime function of motherhood, is being produced by the growing custom of the use of tobacco by girls.

If, in addition to smoking, such girls and women remain for long periods in restaurants filled with tobacco smoke, the injury to health may be further increased.

Air that is laden with tobacco smoke in confined spaces is capable of exerting a very harmful effect on human beings, if they breathe it for a considerable length of time. Such an atmosphere contains an amount of carbon monoxide that is detrimental, and it may have a definitely harmful action.

This statement applies to animals as well as mankind. Fokker, the Dutch investigator, found that when animals are kept in such an atmosphere only for an hour, demonstrable amounts of carbon monoxide may be found in their blood.

This is doubtless related to the fact that individuals frequently collapse and die, after having sat for a long time in crowded gambling houses that are overheated, and filled with tobacco smoke. The smoke-laden air, together with the excitement occasioned by gambling, acting upon vital organs that have been weakened, is sufficient to cause sudden death. Among professional gamblers such sudden deaths are not uncommon, for in this occupation, frequent, violent mental and emotional excitement is unavoidable.

These emotional storms exert a most unfavorable influence upon the heart muscle, blood vessels and the general circulation. If, at the same time, a sufficient amount of oxygen to help counteract the poisonous effect of the smoke is denied, this may combine to cause a fatal result.—Sel.

No sooner is Jesus by the eternal agency of His Spirit revealed in our hearts, and His completely finished obedience discovered to the eye of faith, than we cease going about to establish our own righteousness, and joyfully submit to the imputed righteousness of the Incarnate God. Self-excellence and self-independence vanish in that blessed moment, and the language of the soul is, Thy merits, O Thou Redeemer of the lost, are all my salvation, and an interest in Thee is all my desire!"

—Toplady.

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL TEACHER

The Sinner In Your Class

By Alta Mae Erb

A wholesome question for the Sunday school often to consider is, Why do we have the Sunday school? What is its function? Answer this question concerning your own Sunday school? Why do you have a Sunday school in your church? Is it functioning? Then think of your class. Is your class functioning to the ends of the Sunday school? The Sunday school came into existence to meet the need of more religious teaching for the Christians, that they might become strong in Christ, and that sinners might be reached more definitely with the Word and be won to Christ. This is the big task of the Sunday school.

Now let each teacher who reads this article consider the responsibility of teaching a Sunday school class. Are all the Christians in your class becoming stronger every week? And what concerns us more just now? Are the sinners in your class coming to Christ? To get the case clearly before your mind, suppose the sinner in your class should die to-day. Have you done your duty toward him? Would you feel clear before God? Think of any one sinner in your class. Who is more responsible for his salvation than you are? Surely not the minister! He must labor for all the sinners in the congregation and the community; you have only a few at the most. You have the opportunity to meet each sinner each Sunday, and often in between. Dare we not say that the person most responsible for any sinner is his Sunday school teacher? The home once assumed the responsibility of teaching the child, but to-day this is handed over more and more to the Sunday school teacher. Only a few parents give adequate religious instruction in the home. Thus the Sunday school teacher has fallen heir to a wonderful responsibility. If possible, each teacher, before being given a class, should be tested on this point: Does he realize the responsibility of the Sunday school teacher with regard to the sinners in his class? Anyone who endeavors to shirk or to shift this responsibility should have no place on the teaching staff. One who is not willing to assume it should resign. To win the sinner to Christ is the ultimate function of the Sunday school, and who in the Sunday school can be more responsible than the teacher?

I hear a teacher say, "I teach the lesson, and then it is up to the sinner to believe or not to believe. I have done my duty." This is not the kind of responsibility of which I speak. A teacher is responsible to teach the sinners very definitely and to bring them face to face with the issue. This responsibility includes personal work. The sinner must sooner or later be asked to come to a decision for or against Christ. The Sunday school teacher, as a personal evangelist, should feel that this sinner may never find Christ if he does not bring him to Him. This will mean more than merely teaching. It will mean real labor in prayer. It means RESPONSIBILITY.

Will you teachers who have followed with me thus far ask yourselves this question: What have I done toward winning the sinners in my class? Think what it means for a soul to be lost. Are you concerned? Do you care?

Ask God for a real burden for each unsaved pupil, a burden heavy enough for you really to recognize it. Would you like to go now to meet God? Do you fear any blood that might be required at your hand,—blood of Sunday school pupils?

It is true that not all will accept Christ; but let each teacher be sure that he has done his duty. Are you teaching children who are just coming to the parting of the way? Do you have unsaved young men or young women in your class? Is there an old hardened sinner in your class? None are too hard for God. Assume your responsibility and work for their salvation.

As usual, with our responsibility comes also an opportunity. Think, Sunday school teachers, of the great opportunities you have to lead souls to Christ. You get closer to the individual than is usually possible to the ministers, and your contact is more direct than that of many fathers and mothers. What an opportunity to teach at least fifty-two truths a year. What an opportunity to get in close touch with six, eight, or ten lives, a number of whom may be sinners. It is frequently said that all Christians should be soul-winners. Here is the Sunday-school teacher's opportunity. Do we appreciate it? This too should be made a part of the teacher's test prior to his being allowed to take a class: Do I appreciate the great opportunity of the Sunday school teacher?

I should yet make some definite suggestions as to how we may make use of our opportunity. The sinner in the class should never be forgotten in the selection of the lesson theme. It is difficult sometimes to adapt teaching to Christian and sinner in the same class, but whatever you do, never forget the sinner. A theme can often be selected that will appeal to both kinds of pupils. I think of such a theme for the lesson on Saul's conversion. A good truth to have taught a class of children, young men or women, or adults would have been that when Saul was converted he was a different man. Show the difference and hold forth the idea that this is what God can do for anyone. This theme should make the sinner think that if God did that for Saul, He can do it for him. It would encourage the Christians, teachers included, to labor for the worst of sinners, for all can be saved. Be sure that you present the way of salvation, the necessity of salvation thru Christ, and likewise all the fundamental doctrines pertaining to salvation. Teach the lost soul the way home.

Plan good questions for the sinner—questions that will demand expression of conviction. Do not let him avoid the issue. Do not fear to bring him face to face with it. A Sunday school teacher must not be so timid that he cannot be personal. Demand attention and help in discussion from each sinner by your manner of conducting the recitation. A good question for an unsaved young man in the lesson on Saul would have been, How can we account for this difference in the man? How does Paul, himself, explain it?

I hear someone say that a teacher must be tactful in dealing with sinners. Yes, by all means. But not so tactful, dear teacher, that you don't deal with him at all. Often we try to justify our shirking and cowardly fear by calling it tact. Sinners like to be dealt with honestly and openly. If your heart is full of love, you can say what you feel without much danger that you will overstep the borders of tact. The teacher who is in God's will will be led by the Holy Spirit to be tactful.

Watch your opportunities in the class discussions. Plan your lessons to help the sinner, and I am sure that God will use you to win souls. Not at once will you see the fruit of your labors, but some time it will be apparent to either you or someone else. Encourage the sinner to ask questions. Endeavor to get an informal spirit of freedom into the class. Get right at the heart of the lesson at once; don't

wait till the close of the period and then try to tack a practical application on the end. I wouldn't talk about practical applications, but I would so present the lesson that each member of the class would get something that he could not help applying.

Again, the teacher has a wonderful opportunity to live daily so that his example will be a testimony for Christ before the sinner. Sunday school pupils, young and old, are very much impressed by the life of a teacher. Let your life in the community be pure, honest, simple, and spiritual, and this will make your words in teaching so much more effective. Without taking any extra time, every teacher can do much thru personal testimony. This is a big opportunity.

The most effective soul winning is done when the teacher is alone with God in prayer. Real intercession for each sinner in your class will accomplish wonders that we yet know little of. If a Sunday school teacher has a genuine burden for each sinner in his class, and brings this burden daily to God in prayer, he will get wisdom to so teach the lesson as to reach the unsaved. That teacher will have power in personal evangelism. Samuel considered that it would be a sin if he should cease to pray for Saul. Likewise I believe it is a sin for a Sunday school teacher to cease to pray very definitely for each member of his class, especially the lost ones. Think what blessings we can pray down from high heaven. Are you seizing this opportunity, teacher?

But if we would be efficient indeed, there is yet another opportunity, that of personal work outside the class. This can be done during the work, when the teacher and pupil can meet in a private way, and the individual can be brought very definitely to face the issue. A teacher's opportunities do not stop with the close of the class period on Sunday. They extend thruout the week. The personal touch is necessary in many cases. Do not substitute class instruction, exemplary living, or prayer, important as they are, for personal work. Don't excuse yourself from personal work on any grounds. It is a

God-given opportunity which bears much fruit. And it is not at all hard to one who appreciates his salvation and is intensely interested in his pupils.

And now I have given you, teachers, perhaps the most important message that I could give you. It may be an old story to you, but it is very timely, I am sure. Our Sunday schools are not functioning as they should. We are losing too many of our children. If each Sunday school teacher assumes the responsibility for the sinners in his class, and appreciates and uses the opportunities to win them, the

LEAN HARD!

Child of My Love, Lean Hard,
And let Me feel
The pressure of thy care.
I know thy burden, child,
I shaped it,
Poised it in mine own hand;
Made no proportion in it's weight
To thine unaided strength;
For even as I laid it on
I said, "I shall be near,
And while he leans on Me
This burden shall be Mine, not his."
So shall I keep My child
Within the circling arms
Of My own love.
Here, lay it down, nor fear
To impose it on a shoulder
Which upholds the government of
worlds;
Yet closer come,
Thou art not near enough.
I would embrace thy care
So I might feel
My child reposing on My breast.
Thou lovest Me. I knew it.
Doubt not then:
But loving Me, Lean Hard.

—Selected.

Sunday school will function, the Church of Christ will grow, and the cause of Christ be strengthened. Let each Sunday school teacher consider well the above suggestions. Sunday school teacher, are you a soul winner?

Hesston, Kansas.

TEACHING THE BIBLE

By Floy E. Kauffman

The teaching of the Word of God is of the greatest vital importance; it is the key note of all Christian activities and endeavors, in every sphere of service in this world.

God's Word is a sacred message to us and should not be spoken of lightly, nor used as the subject of levity or sport. Teaching the Word, is to move the mind God-ward, by precept and example. It invites all nations to accept its precious truth, and to be saved through the redemption of Jesus Christ, our Lord. "Neither is there salvation in any other: for there is none other name under heaven given

among men, whereby we must be saved." Acts 4:12.

With sadness we see precious souls deceived, and started on the broad road to ruin by Satan and his agents. False teachers are sowing the land with erroneous and deceptive literature of every description, laden with the poison of asps, in the form of modern thought. They deny the divinity of Christ, the Genesis account of creation, and the future destiny of the soul, thus adding to and subtracting from God's Word, their own ideas of liberalism. But there are woes to follow and to their own hurt. From such turn away, for they are

like serpents lurking in the wall. Are our library tables in our homes free from this poisonous, soul-destroying literature?

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15. It is very essential that all who preach or teach the Bible, give it in its simplicity and purity. In Revelation twenty-two, God warns that He will punish those, who add or take away from His Word, that He will take away their part out of the book of life and the Holy City.

We notice how careful some automobile drivers are to obey the rules in city limits, for fear of penalty. But how about the Holy City warning signals? Are they not daily violated by those who know better? Many are willfully transgressing the commands of the righteous Judge of the universe, and on they dash in their mad rush of carnality and pleasure seeking, to the hurt of themselves and others. Some day the eternal penalty must be met. But then it will be too late to enter the City of our God.

There is a great responsibility resting upon the teacher of a Sunday school class. They may feel unable to accomplish much for the Master, but God will give grace to perform His work. It is faithfulness that is rewarded. Some one has said, "Little is much in God's sight."

The question for us should not be what we think is right but what God thinks is right. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus 2:12.

Our aim as teachers is to help the pupils to live better and nobler lives. What the world needs today is a religion in which men and women, in the great storms of life, can find refuge, rest, and peace to their souls.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." "And let us not be weary in well doing: for in due season we shall reap, if we faint not." Gal. 6:9. These Scriptures encourage perseverance. We know He is always ready to help us and cheer us on. It is not always the strong tempest that breaks or fells the oak, but oftentimes the calm, heavy pressure of air lays them low. So in teaching it is not always the noise that brings results, but a calm sweet Christian influence. May it be said of us, when life's work is ended as it was of Mary in Christ's day. "She hath done what she could."

Only the truth that in life we have spoken. Only the seed that on earth we have sown;

These shall pass onward when we are forgotten.

Fruits of the harvest and what we have done."

Minot, N. Dak.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

Y. P. M. Editor

These notes are being written with the thought of the meetings for the month of July; but they are really being written on the first day of May. Forethought is the word we want this morning to set a keynote for the meetings of the month. If someone does not take forethought to get dinner ready it may be some time before you can get it prepared so as to suit your taste. If the hundred and one things about your home and community were not thought of until necessity drove one to it, what kind of a life would you experience? If boys and girls would be neglected as they are growing up and no one concerned himself about them whether they were receiving wholesome food for their body or mind, or wholesome clothing for the comfort of their body or for their character, what would be the result? We must have forethought about some things. "Prepare to meet thy God", says the prophet to Israel. So we must prepare to get the tasks of life in order that the things of Our Master may be ready when He comes to take an account of our stewardship. Now, will we apply the key to our work in the Young People's Meeting this month? Look ahead. Think ahead. Prepare ahead. But you must live in the present and make these forethoughts your present duty and joy, remembering the words of the apostle, "Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." As I said before, today is the first of May, and I can hear the birds sweetly singing from my window. In the joy which God gives they pour out of their gladness and it ascends as an offering of praise for the ears of all worshipful beings that they may respond with the thought, "Let everything that hath breath praise the Lord." Let us prepare ahead and while we prepare, let us use our tasks as the present life of our soul going out in praise to our Creator who so made us that we should think of the days to come in the most wholesome way and be able to rejoice that we have made diligent preparation in the past so as to give a sweeter flavor to the present before God.

It was the loving forethought of God that gave Jesus the great task of redeeming the human race from eternal death. As we study the subject of the "Lord's Supper" as an ordinance setting forth His death we may well consider the wonderful loving forethought there was in God making manifest His love in Christ to reconcile the world unto Himself. That forethought gave Jesus joy enough to enable Him to endure the cross and think lightly of the shame so that we might enjoy the blessings in time to come.

It is the forethought of the greater blessings in store that bears up the sufferer today in the pathway of the Christian life and enables him to be patient in the thought that "All things work together for good to them that love God." We look away from the present to the future and pave the present with the glory of the future and so make the present more joyful in praises to God.

In the battles of life forethought holds up the courage of the fighter with the thought that it is worth while to "press the battle to the gate" and win the victory completely. Let us be sure to "count the cost" and be sure to take God's plan for our victory. How sad to come out a failure because we would not be taught of God that the flesh is too weak to succeed without the strength of Almighty God.

All nature is resounding with the lesson of life. Can you tell how forethought is written on every page of the book of nature and of revelation? Why teach these lessons at all if the future had nothing in store for us in the knowledge? Why provide lessons for juniors if it were not for the fact that juniors will soon be seniors and adults and must wrestle with greater problems and be prepared for larger tasks?

* * * * *

"Remember now thy Creator in the days of thy youth, while the evil days come not and the years draw nigh when thou shalt say, I have no pleasure in them."

THE LORD'S SUPPER.—I Cor. 11:17-34.

Topic for July 12

MOTTO

"This do in remembrance of me"

MEDITATIONS ON THE TOPIC

I. A Memorial of Jesus Christ.—Jesus chose something to eat and to drink as a memorial of His death in behalf of our sin. These elements which he chose are called "The Lord's Supper" (v. 20). It is not like an ordinary supper because it is not a supper to feed the body because of hunger, but a supper consisting of bread and the fruit of the vine as symbols of the broken body and shed blood of Christ. The one who eats of this supper must not eat unworthily. That would be to miss the real

memorial. It was a sad disorder among the Corinthians to connect their bodily appetites with the eating of this sacred memorial supper. Some had things to eat of their own and some did not have much. Some were full and some were hungry. They should have eaten their own meals at home and only have come to the house of God to eat and drink of those emblems for the memory they would cherish toward Christ in their hearts, and to show this to others by what they could behold.

It was a very serious breach on the part of any one to eat and drink unworthily. Just as it would be mockery for an enemy of our nation to pretend to honor our president, so it would be mockery for a man to eat in memory of Christ's death while he was at the same time living in sin and rebellion against Him. How could

a man who helped to kill Jesus Christ consistently think to turn and honor Him by partaking of these emblems as a memorial of Him? As long as we are not true to Jesus and on His side, we are against Him as though we were partaker with those who killed Him. "But let a man examine himself and so let him eat of that bread and drink of that cup."

II. The Text.—I Cor. 11:17-34.—In substance we have explained the general tenor of this passage in the thoughts under division I. The whole passage centers about the thought of the evil of keeping the "Lord's Supper" unworthily.

OUTLINE STUDY

I. Instituted by Jesus Christ.

1. At the Passover before He was crucified.—Matt. 26:17-19, 26-30.
2. The elements commanded to be taken.
 - a. The bread, representing His body. I Cor. 10:16; 11:24.
 - b. The cup, representing His blood.—I Cor. 10:16; 11:25.
 - c. Not to satisfy hunger.—I Cor. 11:34.

II. Regulations in Partaking.

1. Not a place for eating and drinking to satisfy hunger.—I Cor. 11:20-22.
2. The partakers are to be in unity.—I Cor. 10:15-21.
3. The leaven of malice and wickedness must be put out.—I Cor. 5:1-13.
4. Personal examination is also necessary.—I Cor. 11:27-30.
5. Time and frequency not set.
 - a. "As often....."—I Cor. 11:26.
 - b. First day of the week, when they were come together.—Acts 20:7.
6. With the Purpose in View:
 - a. Discerning His body.—I Cor. 11:29.
 - b. In memory of Him.—Lu. 22:19, 20; I Cor. 11:24, 25.
 - c. To show His death till He come.—I Cor. 11:26.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Blood".
2. Remembering Jesus.

For Young People

1. Important Memorials For God's People.
2. What a Communicant Expresses.

For Older People

1. Keeping the Lord's Table in Order.
2. Unworthiness in Communion.

PERSONAL THOUGHT

Are we truly partakers of the blessings of forgiveness of sin? Let us honor Jesus by a consistent life that we may truly keep His suffering in memory and show it till He come by the appropriate eating and drinking of the emblems in memory of Him.

SEED THOUGHTS

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it Lord that I should boast,
Save in the death of Christ my God:

All the vain things that charm me most,
I sacrifice them to His blood.

See from His head, His hands, His feet,
Sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were an offering far too small:
Love so amazing, so divine,
Demands my soul, my life, my all.—Watts.

THE MINISTRY OF SUFFERING.—
I Pet. 5:10; II Cor. 4:8-18.

Topic for July 19

MOTTO

"We know that all things work together for good to them that love God"

MEDITATIONS ON THE TOPIC

I. The Service Which Suffering Renders.—Suffering is not always viewed by mankind in the right light. It is far too often regarded as wholly an evil from which we must shrink or which we should seek to avoid in every way possible. We know of those, who, rather than suffer, have taken their own lives. There are too many cases of medical suicide in those who shorten their days by drugs rather than to bear the suffering which disease has placed upon them. There are those who find themselves hemmed in by circumstances from which they shrink to the extent that they choose death rather than to endure. There are those who pine under the trials and privations of life and make life a gloom rather than a joy because they have not learned the ministry of suffering. But as we study the Word of God we find that the Author of Life has seen fit to subject the whole creation to travail and pain, not because He loves to behold suffering, but because of the service it renders under existing conditions (Rom. 8:17-22). And if we yield ourselves to His Divine plan and learn of Him we shall find ourselves getting greater riches out of life and its sufferings because of the blessings it renders by God's grace.

"And we know that all things work together for good to them that love God."—This grand truth has comforted thousands of sufferers in Christ Jesus. And it remains to us to learn its unfoldings in all the walks of life in which we are called to endure. Job is a notable example of the wisdom and love of God mingled together for the good of Job and for the good of humanity since that day. Study other examples and learn God's plan for us and submit to all that He sends or allows to come to us.

II. The Text.—I Pet. 5:10.—Here we have suffering included in the program of the Christian life as a means in the hand of God to perfect our lives by His grace and fit us for His eternal glory.

II Cor. 4:8-18.—Here again it is plainly indicated, that altho there are trials and perplexities in the Christian experience, that the grace of God is sufficient for them all and that these experiences are working a greater treasure in eternity, when they are endured for Jesus' sake.

OUTLINE STUDY

I. It Serves to Glorify God.

1. Opens the way to Show His power.—Jno. 9:1-3; 11:3, 4.
2. Leads people to Seek His help.—Judges 3:7-9; Deut. 4:30, 31.
3. It demonstrates His righteousness and mercy.—Ps. 107:10-16.
4. Proves His wisdom.—Rom. 11:33-36.

II. It Benefits the Sufferer.

1. By teaching him God's will more perfectly.—Ps. 119:71.

2. By making the life fruitful in righteousness.—Heb. 12:11.
3. By proving his sincerity.—Job. 23:10; I Pet. 1:7.
4. By humbling him.—Lam. 3:19-21.
5. Making the heart better.—Eccl. 7:3; Mal. 3:2-4.
6. Establishes the heart and life.—I Pet. 5:10; Rom. 5:3; Jas. 1:3, 4.
7. Is an opportunity for God to bestow His Spirit.—I Pet. 4:14-16.
8. Enables him to accomplish more for God.—Phil. 1:12.
9. Works greater things for eternity.—II Cor. 4:17; Matt. 5:10-12; Jas. 1:12.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Affliction".
2. Lessons to Learn from Suffering

For Young People

1. The Wisdom of God in All that He Sends us.
2. Graces Wrought through Suffering.
3. Dangers Escaped by Affliction.

For Older People

1. Armed with a Mind for Suffering.
2. God's Goodness and Severity.

PERSONAL THOUGHT

Nothing can by any means hinder our progress in the Christian life however hard it may seem, if we continue steadfast in the faith. So live and walk that God may bless you and that your life may bless others while you are enduring hardness as a good soldier of Jesus Christ.

SEED THOUGHTS

"My Presence Shall Go With Thee And I Will Give Thee Rest."—Ex. 33:14.
Hark! from the heights of glory
What voice is this I hear,
Bidding me look before me
Into the opening year?
Hark! 'Tis my name He calleth—
Oh heart with doubts oppressed,
"My presence shall go with thee
And I will give thee rest."

I catch a glimpse, but only
A glimpse of days to be;
If the path be blest or lonely
I cannot clearly see:
But a voice of tender sweetness
Falls on this heart depressed—
"My presence shall go with thee
And I will give thee rest."

I see the pathway dreary,
With no sun's rays between,
When this heart will feel so weary
Of every earthly scene:
But I know whate'er may meet me
With this promise I am blest
"My presence shall go with thee
And I will give thee rest."

I see the road just winding
Into a vale of woe,
Yet I go forth not minding
Since Christ will lead I know:
For He saith, lest I should falter
With undue trouble pressed—
"My presence shall go with thee
And I will give thee rest."

"Perchance that path of sorrow
These feet may never tread,
Then wherefore should I borrow
From the future, ought of dread?
What e'er of woe betideth
This thought shall fill my breast—
"My presence shall go with thee
And I will give thee rest."

"And if through Jordan's river
My feet shall have to go,
And I pass away forever
From this sad vale of woe;

Surely His voice will whisper
E'er I can be distressed—
"My presence shall go with thee
And I will give thee rest."—Fairelie Thornton.

CHRISTIAN SELF CONTROL.—I Cor. 9:24-27; Gal. 5:16-26.

Topic for July 26.

MOTTO

"Strengthened with all might according to His glorious power"

MEDITATIONS ON THE TOPIC

I. The Self Control of the Christian.—Men of purpose in every walk of life whether Christian or not have found out the wisdom and power of self control at least as far as their purpose is concerned. Some do it to gain earthly ends, the Christian does it to gain heavenly ends. There are those who would be so if they could, but because of weakness they give up in despair and their earthly prospects pass with their failure. There is a difference in the power of individuals to contain themselves under the power of certain temptations. Some can face them without wavering and stand firm to a resolution to be temperate in all things; others are swept down under the force of them in a very little while. Still others are gradually subdued until they give up entirely. But there is in the reach of every Christian "sufficient" grace whereby they may escape the temptations that are brought to bear upon them (II Cor. 12:9). This is the advantage for those who do not fight their battles in their own strength over those who reject this enabling grace. While there is resolution and determination and a high end to gain that must be exercised, there is a spiritual present that enables him who trusts in Christ to prevail and carry out the will of God in his life.

There may be weakness in the Christian even more marked than in the man of the world. But this is only a bid for the greater grace from on high. Our weaknesses should cause us to watch and pray. We watch not to expose ourselves in a way that tempts God (Matt. 4:5-7). But being brought under the trial, we should earnestly and steadfastly look to our Helper and fight the good fight of faith, trusting Him to deliver us from evil.

II. The Text.—I Cor. 9:24-27.—The winner in an earthly race gains by self control. The winner in the heavenly race must also gain by self control. Every thing must be brought into subjection to the higher law of the race and nothing must be allowed to detract from the success we seek to attain.

Gal. 5:16-26.—The above text shows the wisdom and necessity of self control while this passage shows the power in the life of the believer by which he may succeed in bringing his body into subjection. Already crucified in our relation to Christ, we must meet the issues as we are made aware of the call of the flesh and the call of the Spirit and render obedience to the Spirit whom we have chosen when we renounced Satan and all the works of darkness.

OUTLINE STUDY

I. Self-Control Essential to Success in Life.

1. A spiritual foe to meet.—Eph. 6:11, 12.
2. Hardness must be endured.—II Tim. 2:3.
3. Patience is required.—Heb. 12:1, 2.
4. Purpose must be held.—Phil. 3:13, 14.
5. Self must be denied.—Lk. 9:23.
6. Lawfulness in strife is essential.—II Tim. 2:5.
7. Every passion must be in subjection.—I Cor. 9:27.

II. Our Victory is Through God's Power in Us.

1. The Spirit of life makes free from the law of sin.—Rom. 8:1-4.
2. The spiritually minded mortify the deeds of the body.—Rom. 8:13.
3. They are conquerors in the conflict between the flesh and Spirit.—Gal. 5:16-25.
4. God's strength is made perfect in weakness.—II Cor 12:9.

III. How God's Strength is Made Ours.

1. Through an unquestioned loyalty to God.—Jas. 4:4-8.
2. By unwavering faith.—Jas. 1:5-8.
3. By complete obedience.—Jno. 14:21-23; I Jno. 5:22.
4. By a fully surrendered mind and body.—Rom. 12:1, 2; 6:12-14.
5. By diligent application.—II Pet. 1:5-11.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Overcome".
2. I keep Under My Body.

For Young People

1. The Purpose of Self Control.
2. The Christian's Source of Power in Self-Control.

For Older People

1. Conditions for Self-Controlled Life.

PERSONAL THOUGHT

As I meet the conflict in my own life and learn how to overcome in the Lord, I may the more readily understand my weakness and God's strength and how I may lend a hand to others in trial that they may learn the lessons I have learned in the Lord.

SEED THOUGHT

Contempt of all outward things, which alone come in competition with duty, fulfills the ideal of human greatness. This conviction that readiness to sacrifice life's highest material good and life itself is essential to the elevation of human nature, is no illustration of ardent youth, nor outburst of blind enthusiasm. It does not yield to growing wisdom. It is confirmed by all experience. It is sanctioned by conscience—that universal eternal lawgiver whose chief dictate is, that everything must be yielded up for the right.—Channing.

Besides this, if we live and walk in the Spirit, we shall find that He will work against the risings of our old nature, counteracting them as disinfecting power counteracts the germs of disease floating in an infected house, so that we may do the things that we would (Gal. 5:17, R. V.).—Meyer.

The Victory of Faith

Encamped along the hills of light,
Ye Christian soldiers rise,
And press the battle e'er the night
Shall veil the glowing skies;
Against the foe in vales below,
Let all our strength be hurled;
Faith is the victory we know
That overcomes the word.

His banner over us is love,
Our sword the Word of God;
We tread the road the saints above
With shouts of triumph trod;
By faith, they like a whirlwind's breath,
Swept on o'er every field;
The faith by which they conquered Death
Is still our shining shield.

On every hand the foe we find
Drawn up in dread array;

(Continued on page 222)

Our Illustration Corner

By J. D. Mininger

"Without a parable spake he not unto them."—Matt. 13:34. "To make all men see."—Eph. 3:9.

THE LORD'S SUPPER

July 12

We are Equal Here

The Duke of Wellington once took part in the Lord's Supper in a country church. A poor country-man entered the church and walked down the aisle, taking his place at the table next the duke. One of the pew-openers touched the old gentleman on the shoulder and whispered to him to wait until the duke had received the bread and wine. The duke heard the whisper. He took the old man by the hand and prevented him from rising; then he said: "Do not move; we are equal here." At the Lord's table we are all God's children, and He does not think whether we are rich or poor. We are just children.—G. B. F. Hallock.

"Sun of My Soul"

Tennyson was walking one day in his garden with a friend. The conversation turned to the subject of religion—a subject upon which Lord Tennyson was inclined to be very reticent. The friend asked him what he thought of Jesus Christ. The poet paused, pointed to a flower that grew by the path, and said, "What the sun is to that flower, Jesus Christ is to my soul." It was a beautiful answer. What the sun is to the flower, Christ is to the soul that trusts in him. He is its light and its life. And perhaps there is no place where the disciple comes so near to the Master, and realizes so fully what he owes to his Lord, as at the holy communion, where he recalls the dying love of Jesus; where he remembers Gethsemane and Calvary; and receives the consecrated symbols of Christ's broken body and poured out blood.—Rev. John Woods, D. D.

THE MINISTRY OF SUFFERING

July 19

Singing Sands

You would never forget if you once walked over them. From the sand comes weird, elfin music, high-keyed but exquisite. It is like no other sound in nature.

Part of the ocean front of Manchester, Mass., has long been called the Singing Beach, and geologists have come from far to study into the causes of the strange sounds. It is only recently that Prof. John H. Sears has put forth a scientifically proved explanation of the phenomenon.

The sand, the professor explained, is the quartz and feldspar of broken down granite. Now, with the diamond ranking as 10 in the scale of hardness, quartz and feldspar occasionally include crystals of harder substances, especially tourmaline, with a hardness of 9, and zircon, with a hardness of 9 or 8½. When the softer substance is worn away by the sea, the

bits of harder mineral are left protruding; and these, as they are trodden upon, or washed back and forth by the waves, scratch upon neighboring sand-grains and cause the singing sounds.

Well, the musical sands have sung me a truth: trials are at the bottom of harmony. It is the wearing of the sand that makes possible the music. It is the grinding sorrows of life that result in life's sweetest strains.

The myriads that sing round the great white Throne, who are they?

"These are they which came out of great tribulation" and tribulation means, literally, a "rubbing."—Amos R. Wells.

CHRISTIAN SELF-CONTROL

July 26

Although self-control is manifest in various ways, we often think of it in connection with our thoughts and also our words. Lack of self-control in our speech often proves disastrous and sad in the end. A story has been told of a boy with a sick mother who wanted to go skating. He asked his mother whether he might go; whereupon she answered that he better not because the ice was too thin. In a fit of anger he left the room saying, "I don't love you anymore," and he went skating. Later in the day some men brought home the unconscious boy—he had broken through the ice. The shock was too great for the mother for she gradually grew weaker. The boy, however, recovered, and when he wanted to see his mother, he was shown to her room where she lay—dead. He wanted to ask her to forgive his unkind words, but it was too late. He carried with him always the regret of his last words to his mother.

LESSON FROM NATURE IN THE BOOK OF PROVERBS

August 2

A Lesson from the Goat

Someone has observed that the corners of a goat's mouth always turn up, but never down, as if he were in good humor all the time. This funny mouth with the merry gray eyes, give him a most comical expression. He is apparently one of the most contented of all animals. If grass is plentiful he eats and is glad. If there is nothing to nibble, he just climbs on the top of a rock or rail fence and looks pleasant. It is said that he can manage to pick up a meal where a mouse would starve. Turn him into a lot that appears to be as bare as your hand and in a few minutes he will be munching something, his eyes still twinkling and the corners of his mouth still pointing upward. If people who have formed the habit of giving way to a bad temper would smile more and look on the bright side of life, they would be far happier and would spread sunshine every where they go.

CURRENT EVENTS

"The action of the student body of Brown University in hissing William Jennings Bryan from the platform when he recently opposed evolution before that student body is but a natural result of the teaching that we have sprung from apes and are of beastly origin. Teach a bunch of students that stuff long enough and they will come to where they respect neither God nor man. It matters not as to the opinions of Mr. Bryan, any audience of ladies and gentlemen would have given him a respectful hearing, if for no other reason, simply because of his leadership along political lines within this nation. A man who has three times been honored by a great party with the nomination for the Presidency will be honored and treated kindly by the most ignorant rough-necks who have a spark of decency left in them. The only excuse that can be given for the students of Brown University is that they have been taught that they are beasts until they actually believe it and therefore act like it."

Conquering the Frozen North by the Air Route.—The Arctic Regions are again in the limelight because of the polar flights of Amundsen and MacMillan. The Amundsen expedition hopped off on May 21 from King's Bay, in the southern part of Spitzbergen, a far northern Norwegian island. King's Bay is about 800 miles from the North Pole and it was thought that the party could make the entire flight in about eight or ten hours, make observations, and return to their base within twenty-four hours of the starting time. A continual watch was kept for them, but nothing was heard of the party for nearly a month. Fears were entertained that they might be lost, but on June 18 they arrived at King's Bay after an interesting and eventful trip.

When within 160 miles of the North Pole they landed to make observations. In doing so they were forced into the icy water between huge hummocks of ice. The one plane was damaged somewhat while the other, though lodged in a fissure between the ice, was in good condition. The party was forced to remain here for 24 days, during which time they extricated the one ship and leveled off the ice sufficiently to make a starting place. Attempts were made to free the second plane but it was finally abandoned.

The whole party of six boarded the freed plane and flew back to North Cape at the northern extremity of Spitzbergen. Here they sighted a Norwegian sealing ship which took them aboard and towed the airplane for some distance, but it was finally fastened to the ice, with the hope of returning for it some time later. No land was sighted during the whole trip, but animals and birds were found through the whole region. The expedition, while not accomplishing its main object, is considered a notable achievement in the way of conquering the frozen north by the air route. The actual work accomplished from a scientific standpoint is yet to be determined. Amundsen is a Norwegian explorer who has been engaged in polar explorations for many years. He is the discoverer of the South Pole. Equal interest is be-

ing aroused by an American expedition planned by Lieut. Commander MacMillan who is beginning a flight under the auspices of the National Geographic Society. The MacMillan party sailed from Wiscasset, Me., on June 20, with airplanes and all necessary equipment on board. They will establish their base at Cape Thomas Hubbard on Axel Heiberg Island. The direct distance from here to the Pole is approximately the same as that from King's Bay, Spitzbergen. The land which MacMillan hopes to explore is an entirely different region from that over which Amundsen made his flight. The exploring party looks for a continent of flowers, birds, and fish. Gov. Brewster of Maine has authorized MacMillan to claim for the state of Maine any new country which he may discover. The readers of the Geographic Magazine may look forward to some interesting descriptions if the MacMillan party has a successful trip.

While the love of adventure and notoriety enters largely into the motives which inspire Arctic expeditions, yet they make some definite contributions to the store of human knowledge and may lead to some valuable discoveries.

What May a Teacher Teach?—"A special grand jury at Dayton, Tennessee, has indicted John Thomas Scopes, the young high school teacher charged with violation of the recently enacted law against the teaching of evolution. Extensive preparations are making for the trial, though doubt has been raised as to whether it will be of large legal importance. Some able Tennessee lawyers hold that the trial court will find it necessary to discharge Scopes, perhaps without a test of the law. John Cantrell, a prominent lawyer of Chattanooga, has issued a statement in which he holds that Scopes clearly has not violated the law, and that, indeed, the bill was so loosely drawn as to make violation practically impossible. This contention, however, will probably not be sustained. Judge John T. Raulston, who is to try the case, made it clear in his charge to the grand jury that he believes the law has been violated.

The arrest of Scopes continues to attract widespread attention. The chief of his counsel has accepted the offer of Clarence Darrow and Dudley Field Malone to assist in the defense. The State authorities doubtless will accept the offer of William Jennings Bryan to aid in the prosecution. Organizations of various kinds are interesting themselves. So great does the attendance at the trial promise to be that cities much larger than Dayton have been made envious, and at least one of them, Chattanooga, has put forth some effort to have the case transferred. Dayton, however, will probably retain until after the trial the new importance it has gained and, despite its smallness, will manage to find housing accommodations for the crowds. Representative Hull has been requested to secure a large number of tents from the War Department and the railroad companies are arranging to provide sleeping quarters in parked Pullman cars.

The case will be tried at a special term of court in July rather than at the regular term in August, the object being

to secure a decision before the schools resume their work in the fall."—Outlook.

Mars, The Old War God, is Still on The Job.—France and the tribesmen from Morocco are at this writing engaged in war. The protectorate question seems to be the cause of the trouble, the Morocco Chief Abd-el-Krim, feeling that France had better stay in France, and attend to matters in their own country. This has been a baffling question ever since sin came into the world, the problem of rule by some over others. Without the shadow of a doubt the mind of God is for Government so as to guarantee some measure of righteousness among the people. To draw the line and say that all great and powerful nations ruling over those which are smaller would absolutely be wrong and would mean plunging some nations into misery and disorder. China at present is a huge nation and does not seem to know how to rule itself. Many missionaries are glad for these protectorates, which larger and more civilized nations are asserting in these countries. The personal pride of man, individuality, and the greed of man make this problem all the more acute. In the face of just such a world Jesus Christ stayed by the plan of God and patiently kept plodding on in the job of making new men, depending upon God to control these other forces. We may safely say, however, that Jesus Christ strewed seemingly on the wind His mighty principles, doctrine, and teachings. These teachings, however, in time overthrew, and still are overthrowing unrighteous nations.

The time has not yet arrived in which "he who shall come will come," and will take the power which Revelation plainly teaches—"this thy great power, and has reigned." This is His right, but He has not as yet asserted it. But in His own time He will show who is the "only Potentate, King of Kings; and Lord of Lords." In the meantime nations ought not to dominate others, nor exact unrighteous demands from each other. Whether France treated Morocco wrongly and is the cause of this awful carnage of war is for the judgment of God to say. Because there is such judgment men and nations had better kiss the Son, and walk in His fear, for He is coming again.

Coolidge Recognizes a Breakdown in Society.—President Coolidge said in his Memorial Day address at Arlington: "The whole world has reached a stage in which, if we do not set ourselves right, we may be perfectly sure that an authority will be asserted by others for the purpose of setting us right." This same spirit of lawlessness is also rampant in the churches, so much so that very few churches are maintaining a scriptural discipline in line with the Word of God. For this criminal departure from God in the churches the nations are beginning to pay in lawlessness and an orgy of crime with hardly a parallel for such a highly civilized nation.

The road to law, order, and decency runs past Calvary, thru the Upper Room, and is motivated by the life of a resurrected person, "JESUS-CHRIST THE SON OF THE LIVING GOD."

THE NEW SONG BOOK—ALSO AN APOLOGY

With about two thousand copies ordered ahead of the publishing date the author of "Spiritual Songs" is somewhat embarrassed as it had been expected that the book would be ready for distribution earlier. But with this issue we are glad to inform those interested that the waiting time will soon be past. The book is expected to be off the press by the time this reaches our readers. The Art binding will be ready for distribution shortly after and the cloth bound books about three weeks later. There were so many causes for the delay that we shall not attempt to say more than to beg your pardon. All the orders placed will have attention at the earliest date possible. While the title "Sheet Music of Heaven or Mighty Triumphs of Sacred Song" has been generally used in mentioning the book, we prefer using a shorter title "Spiritual Songs" in the use of the book. This shorter title also appears on the cover of the book. The book contains 300 first class present day productions and the best of the immortal songs of the past. In connection with this is the lecture on Spiritual Song comprising about 40 pages and another section giving helps for better singing, with a third section giving interesting facts as to Christian Song. The book is receiving attention in other lands. An order has just come from Thos. Scotney, Rockhampton, Qid, Australia. The book contains a choice selection of songs taken from many sources. It should meet the demands of Home, Sunday school, Conferences, Young People's Meetings, Shildren's Meetings, and Church services. Send to the Mennonite Publishing House, Scottdale, Pa., for a copy. Price, Cloth \$1.00; Art Cover .75. Furnished in round notes only.

C. F. Derstine.

THE SPAN OF LIFE

(Concluded from page 212)

	% Death	% Preventable
Venereal diseases	.3	70
Meningitis	1.6	70
Tetanus	.19	80
Puerperal		
Septicemias	.4	85
Alcoholism	.4	85
Dysentery	.5	80

If all of the percentages were realized, the expectation of life would be increased 13 years. Perhaps it is too hypothetical to expect such a condition to be made real, but it at least shows possibilities for more extensive work in public hygiene.

We must not, however, think that diseases are the only factors in the life-span. A careful analysis of statistics of the Hyde family, made by Alexander Graham Bell, shows that the duration of life is greatly influenced by heredity. He found that of the 90% of the 2287 cases who lived to advanced age of 80 or more, 48.1% had parents who lived to about the same age. He further showed that 20 years were added to offspring of parents who lived to the age of 80 or more, as compared with offspring of parents who died under sixty. There has been much work done along this line in recent years, among the most noteworthy being that of Professor Karl Pearson, and all obtain similar results. In spite of the importance of heredity on life-span, it is not being given the attention as diseases, for it is not as controllable as the latter and would not affect the public in general.

Recognizing, then, the importance of preventing diseases to decrease the death rate, a hypothetical table has been established toward which the public is working. It is not at all impossible to realize this

standard, but it requires the cooperation of all interested in public hygiene work. The following is the standard as has been worked out:

Age Int'rv'l	Assumed Reduct'n from 1910 R
0-5	$\frac{2}{3}$
5-10	$\frac{2}{3}-\frac{1}{2}$
10-60	$\frac{1}{2}$
60-70	$\frac{1}{2}-0$
70 and over	0

If there is a decrease in death rate (consequently the increase of life-span) from the various diseases during the next few decades as there has been in the past ten or fifteen years, the standard of the hypothetical life table will be reached.

Eureka, Ill.

WORKERS' COLUMN

(Concluded from page 209)

3. The old man, (of the past,—the life after the flesh) is crucified **with Him**, that the **body of sin** might be destroyed, that henceforth the believer should not serve sin—v 6, 7.

Note.—That which has been destroyed can no longer be served; hence, the believer is free from the service of the flesh which has been put to death in the body of Christ.

4. The believer lives in the new life of Christ, risen and living—vv 8-10.
- IV. The believer directs his life to righteousness—vv 12-23.
1. He does not allow sin to reign over his body, to obey its lusts—v 12.
 2. The members of the body are yielded to God and righteousness—v 13.
 3. He is under grace and not under the law of the body,—he is free to serve the Lord in righteousness—vv 14-20.
 4. He is privileged to live a life that brings forth fruit unto holiness and life, and may escape the wages of sin and death which result from the life after the flesh—vv 21-23.

Praise to God from Nature—Psalm 148.

August 2

- I. Praise to God from Heaven—vv 1, 2.
 1. The praise is for Jehovah—the LORD—v 1.
 2. His angels praise him—v 2.
 3. All His hosts praise Him—v 2.
- II. Praise to God from the sky and air.
 1. Celestial bodies—v 3.
 - a. The sun.
 - b. The moon.
 - c. The stars.
 2. The atmosphere and all that is in it.
 - a. The heaven of heavens—v 4.
 - b. The waters above the heavens,—the clouds and moisture—v 4.
 3. The reasons for their praise.
 - a. The Lord created them—v 5.
 - b. The Lord controls and directs them—v 6.
- III. Praise to God from the earth.
 1. The sea.
 - a. The dragons,—great creatures of the sea—v 7.
 - b. All the sea—v. 7.
 2. The elements of the earth—v 8.
 - a. Fire.
 - b. Hail.
 - c. Snow.
 - d. Vapor, or mists.
 - e. Stormy winds.
 - f. All, fulfill His Word.
 3. The earth—v 9.
 - a. Mountains.
 - b. Hills.
 - c. Fruit trees.
 - d. Cedars.
 4. Living creatures—v 10.
 - a. Beasts.
 - b. All cattle.
 - c. Creeping things.
 - d. Birds, or flying fowl.
 5. Men praise Him—vv 11-13.
 - a. Reasons for praising Him.
 - (1) His name alone is excellent—v 13.
 - (2) His glory is above the earth and heaven—v 13.
 - b. Kings of the earth—v 11.
 - c. All the people—v 11.
 - d. Princes.
 - e. Judges of the earth.
 - f. Young men.
 - g. Maidens.
 - h. Old men.
 - i. Children.
 6. The special praise of his people—v 14.
 - a. God exalts the horn,—strength,—of His people.
 - b. His people are the praise of all saints.
 - c. He honors the children of Israel.
 - d. Israel is a people near unto Him.
 - e. His People should exalt His praise above all others.

Y. P. M. TOPICS

(Continued from page 220)

Let tents of ease be left behind,
And onward to the fray;
Salvation's helmet on each head,
With truth all girt about,
The earth shall tremble neath our tread,
And echo with our shout.

To him that overcomes the foe,
White raiment shall be given;
Before the angels we shall know
Our name confessed in heaven;
Then onward from the hills of light,

Our hearts with love aflame;
We'll vanish all the hosts of night,
In Jesus' conquering name.—Jno. H. Yates.

LESSONS FROM NATURE IN THE BOOK OF PROVERBS. (Jr.)

Prov. 6:6-11; 30:24-33.

Topic for August 2

MOTTO

"Keep thy heart with all diligence"

MEDITATIONS ON THE TOPIC

I. **What God Teaches in Nature.**—God has surrounded us with the work of His hands. These works are called nature. As we look out upon nature and meditate we are sure to find out something of the mind and character of the One who created all things. It is because of this that God has given to men filled with the Holy Ghost the lessons in His Holy Book that He has. The Book of Proverbs has many of these lessons from nature. The very common, everyday things about us are used to teach lessons of life to us.

If I see a little, barefoot track in the sand and in the mud and in the marks on the floor, I know that a little child has made them even before I have seen the child itself. When I see a play-house with all kinds of shelves of dishes and things put in order on little corners I know that a little girl lives at that house altho I have never met her. When I see a cradle and tiny clothes and a little rocking chair or stool, I know that sometime or other there was a little child to use them. So when I see what God has made and see how He has planned for our lives to make us happy and contented, I know that it was a wise and loving and good God that did it. I like to look at the things He makes for us, not only because they are for us but because they teach me lessons about Him. Let us then look into His great Book and, especially today, into the Book of Proverbs and see what God, Himself, has taught by the things which He has made.

II. **The Text.**—Prov. 6:6-11.—This Scripture is teaching a lesson for the lazy man from the diligence of the ant. It is a good lesson for us all lest we fall into the ways of lazy men and lose the blessings of life.

Prov. 30:24-33.—Here are some more creatures that teach lessons to men;—the ant as we learned above is wise in making preparation for the future; the conies are wise in making their home in a strong place where they are safe; the locusts are wise in working together in unity; and the spider are wise in that they are not slack in taking hold with their hands to work.

OUTLINE STUDY

I. Lessons from Animals and Insects.

1. Oxen.—Prov. 14:4.
2. Bird.—Prov. 27:8; 1:17; 5:6; 7:23; 26:2.
3. Eagle, serpent.—Prov. 30:18, 19.
4. Ant.—Prov. 30:25; 6:6-8.
5. Conies.—Prov. 30:26.
6. Locusts.—Prov. 30:27.
7. Spider.—Prov. 30:28.
8. Lion.—Prov. 30:30.
9. Grey-hound.—Prov. 30:31.
10. He-goat.—Prov. 30:31.

II. Lessons from Plants and the Elements.

1. Tree.—Prov. 3:18; 11:30; 13:20; 15:4.
2. Grass.—Prov. 19:12; 27:25.
3. Water.—Prov. 17:14; 20:5; 30: 15, 16.
4. Fire.—Prov. 30:15, 16; 6:27; 16:27; 26:20, 21.
5. Light.—Prov. 4:18; 6:23; 13:9; 15:30; 21:4.
6. Spring.—Prov. 25:26.
7. Snow.—Prov. 25:13; 26:1.
8. Wind and rain.—Prov. 25:14, 23; 10: 25.

9. Dew.—Prov. 3:20; 19:12.
10. Clouds.—Prov. 16:15; 8:28.
11. Sea.—Prov. 8:29.
12. Mountains and hills.—Prov. 8:25.
13. Rivers.—Prov. 5:16; 21:1.
14. Smoke.—Prov. 10:26.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Wise."
2. A Lesson I Have Found in Proverbs.
3. Assign some of the things mentioned above in the outline and let individuals draw lessons hidden in them in the Proverbs.
4. An interesting work would be to discover other objects of nature in Proverbs and trace the lessons in the Book by reading, and with the help of a Concordance.

PERSONAL THOUGHT

Am I learning the ways of wisdom from all of God's creation about me?

SEED THOUGHTS

Wisdom

Oh, happy is the man who hears
Religion's warning voice,
And who celestial wisdom makes
His early only choice,
His early only choice.

For she hath treasures greater far
Than east and west unfold;
And her rewards more precious are
Than all their stores of gold,
Than all their stores of gold.

In her right hand is length of days
For those who heed her voice;
Her left hand offers wealth and praise
To make her sons rejoice,
To make her sons rejoice.

She guides the young with innocence
In pleasures paths to tread;
A crown of glory she bestows
Upon the hoary head,
Upon the hoary head.

According as her labors rise,
So her rewards increase;
Her ways are ways of pleasantness,
And all her paths are peace,
And all her paths are peace.

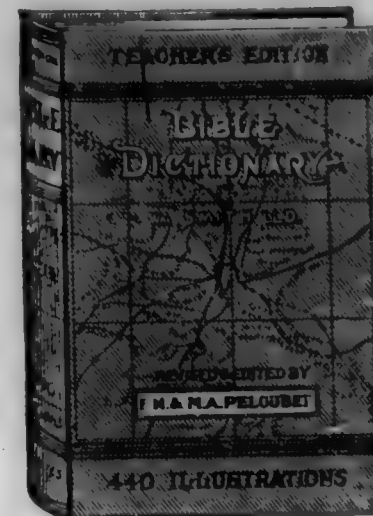
YELLOWSTONE NATIONAL PARK, THE HANDIWORK OF GOD

(Concluded from page 195)

hot water ascending into the air a distance of from one hundred and twenty to one hundred and seventy feet and floods everything all around the base. This is a most interesting and enjoyable sight. Looking at the top of the column the water seems snowwhite and as it curves back in umbrella form it goes off into spray on the wind and floods the earth around it. The play is from four to five minutes in duration. But this is not the only geyser, as we used to think. There are possibly a thousand of them or more. Among the most famous could be named the Giant, the Giantess, the Lion, the Lioness, the Grand, Castle, the Lone Star, the Splendid, and the Harding. The last named came into existence just near the time that President Harding made his tour of the Park two years ago, and was named for him. For days before this terrific outburst the earth trembled deep rumblings and roarings were heard

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and finally when the pressure became strong enough to break the surface crust of the earth, large rocks and mud and water shot into the air to a height of two hundred and fifty feet and continued for several hours. It plays at irregular intervals like most of the other geysers except Old Faithful, Constant, and a few others which play regularly. The Giant is the greatest geyser in the Park because it plays to a height of two hundred and fifty feet, continues for an hour and repeats this process anywhere from six to fourteen days.

Another very interesting feature of the Park is the Obsidian Mountain with a perpendicular cliff of about two hundred and fifty feet. As its name indicates it is literally a mountain of glass, dark in color, the greater part of it being black but when the sun shines against it, it throws off a marvelous reflection. In building the highway around this wonder of nature, the material for the road bed was procured by building hot fires against the side of the cliff and after the material was heated, streams of cold water were turned upon it causing the sides to crumble and spring off in pieces. In driving over this part of the highway we are reminded that this is the only glass road in the world.

Space does not permit reference to many other strange and interesting features of the Park such as the caves made

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by extinct hot springs, the paint pots in which there is constantly boiling a grayish mud which looks like paint and can be used for the same purpose, the petrified trees of which one is still standing and inclosed with an iron fence to prevent tourists from carrying it away in specimens, the fine forest trees and ferns, the gorgeous and beautiful flowers that grow in profusion almost everywhere, the glaciers, one of which, the Grasshopper, consists of a white expanse of ice between a mile and three-fourths of a mile, the upper end being composed of compact snow and the lower of blue ice breaking off into the Rose Bud River.

A few words about the wild life of the Park. Since it is fully protected by Uncle

Sam's Rangers, hundreds of animals and birds may be seen in any day's travel through the Park. It is estimated that there are at least twenty thousand buffalo and many thousand elk, deer of every kind, hundreds of bear, to say nothing of the many smaller animals. These are so tame that by approaching them carefully they will eat out of your hand.

To appreciate the handiwork of God in Yellowstone National Park, it will be necessary to make a tour through it and you will find, as one writer states—"great terraces which eclipse those in New Zealand, more and greater geysers than are found in Iceland and all the rest of the world combined, and canyons whose volcanic sides by decomposition of their

minerals have taken on the most brilliant and beautiful colors."

"The heavens declare the glory of God and the firmament showeth his handiwork,"—this divine declaration may be extended to include all of God's creation especially in Yellowstone National Park.

Hesston, Kans.

Prayer is a powerful thing, for God has bound and tied Himself thereto.—Luther.

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CHRISTIAN MONITOR

A monthly Magazine for the Home

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AUGUST, 1925

O SUMMER NIGHT!

Ursula Miller

O, the sheer delight,
Of a summer night!

Thrilling and charming as some cherished book—
Resting the weary in leaf-tapestried nook—
While noises of night-time allure like perfume
Of re-weaving our prayers afresh in a loom.

O, the songs of night-time,
Are an unwritten rhyme!

As a book we cherish, so shadows bring dreams—
Our praises soar Godward. Such ecstasy! Seems
The great scroll of nature unrolls at our plea:
The ravishing beauty of wind, flower, tree.

Essence of loveliness
Poured out to bless!

Hesston, Kansas

SELECT READING

"OMEGA"

By L. C. Miller

In the House of Atonement in the Valley of Decision, Multitudes stand gazing wistfully, first at one then at another of two gates. The one gate wide, low, slightly ajar as if inviting some willing hand to push it open wide. The other gate narrow, high, open. Directly in the opening stands a cross. The multitudes look and listen intently, briefly, to a still small voice from the narrow gate, inviting them to enter, glance at the entrance, turn abruptly towards the wide, low gate, give heed to the clamoring voices and many beckoning hands and move en-masse thru the gate and glide easily down the slight decline found immediately outside.

The children, Innocence, and Rebellion are representative of the multitude. The road on which they find themselves is the Highway of Death. Everywhere upon the pathway travelers see the warning sign of contagion and infection placed there by The Great Physician. Here the sign, "Sin when it hath conceived bringeth forth death." There, "The sting of Death is sin." Farther down, are yellow cards on doorways reading, "lying," "theft," "covetousness," "idolatry," "envy," "malice," "hatred," "adultery," "murder." The new travelers pause and behold this evidence of disease, destruction, and death. As they thus pause The Child gleefully plucks a beautiful appearing flower at her feet. Immediately she feels a sharp point puncture her hand. As she shrinks slightly they are confronted by an Evangel of Light who warns them that they have passed through the wrong gateway and are now on the wrong pathway, bound for a destructive destination. The Evangel pleads tenderly with them to return to the House of Atonement and enter the other gate.

"The bud of pleasure which you hold in your hand, my child, has a sting which even now you feel in your body and which always ends in death. Even so are all the gleanings upon this pathway." And thus she plead. First with one and then with the other. Rebellion, though impressed with the plea, sullenly shakes his hanging head, slightly clenches his closed hand, breaks

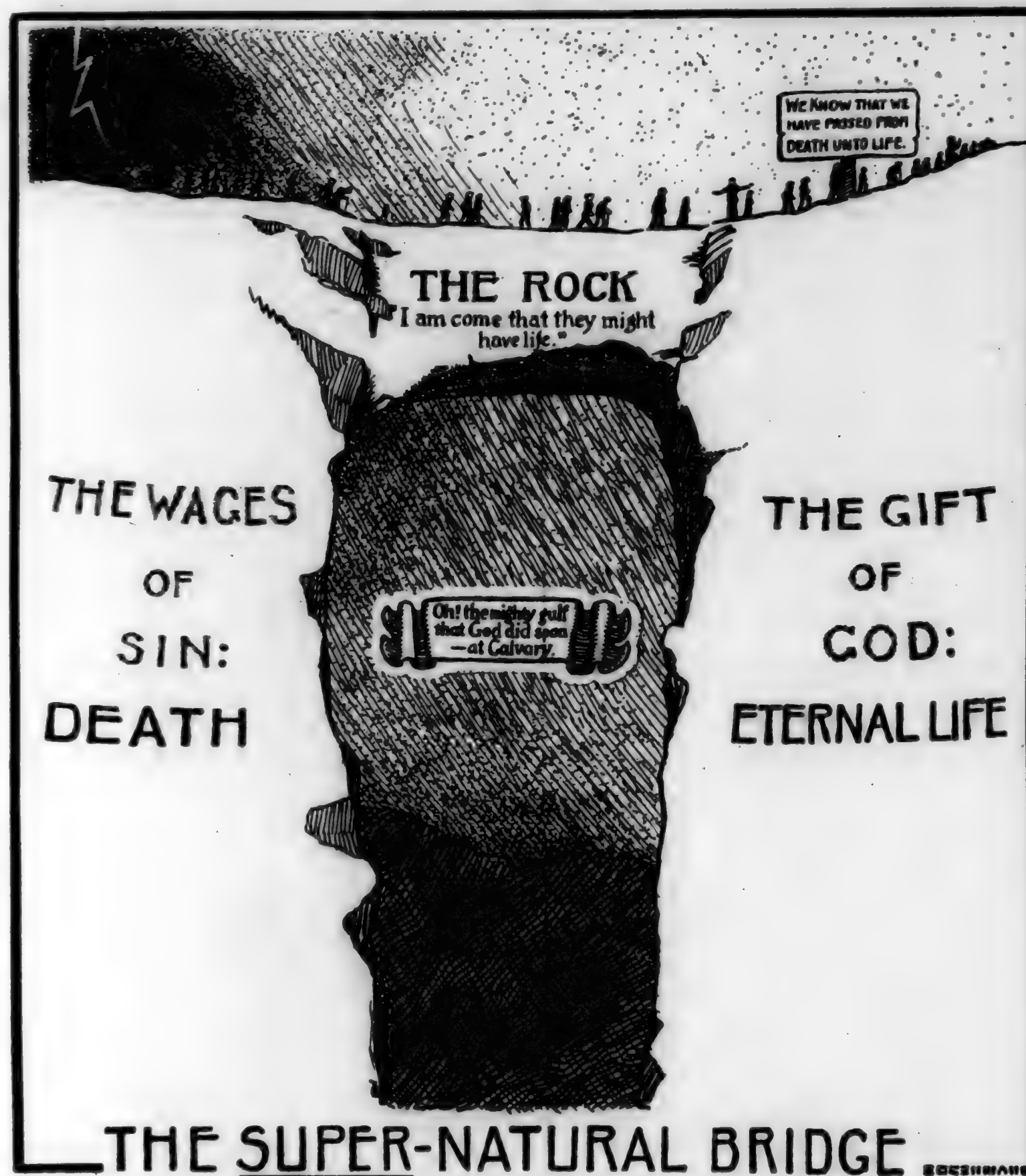
narrow way. This way at times is slippery, at places steep, often cloudy; but ever faithful, ever hopeful, and loving, she travels, onward, upward.

Not so her two playmates! where are they? Scarcely a score of years later Innocence, hopelessly diseased, consults one Physician after another, specialist after specialist. "She had suffered many things of many physicians, had spent all that she had and was nothing better; but rather worse." The first Physician she had consulted after she had discovered her real condition was Dr. Pleasure.

He promised her much, took much of her fortune in return for his services, and left her worse. Next she consulted those partner practitioners, Dr. Haughty and Dr. Proud. These wily quacks brought a false flush to her cheeks, a false ring to her laugh, and a false spring to her step. In return they took most of her remaining capital and the after effect of their perfumes, pills, and powders left her in worse condition than ever. In her weakness and penurious plight she next sought the dilapidated office of the ancient Dr. Destruction and Dr. Fall. Here lotions and poultices, and jugglery were employed and the last remaining copper extracted from the purse of the now mendicant sufferer. Despair gripped the shade of Innocence as the dashing waves grip the wrecked vessel at sea. Tossing on the raging billows she felt herself sinking when a voice of

hope whispered, "The Great Physician now is near, Wilt thou be made whole?" Upon her clouded vision a new light dawned. She opened her drooping lids and found herself back, in the Valley of Decision, near the House of Atonement. Before her she saw the Great Physician, thronged with people. Faith revived and she said to herself, "If I may touch but the clothes, I shall be whole." So she came in the press behind and touched His garment and

(Concluded on page 254)



THE SUPER-NATURAL BRIDGE

boldly away and glides farther down the pathway. Innocence bitterly weeping also refuses to be persuaded and falteringly follows the footsteps of Rebellion. The broken hearted, repentant, submissive child returns, led by the hand of the Evangel of Light, to the House of Atonement. There at the foot of the Cross, bowing in the entrance to the pathway of Life, the Child leaves her sorrow, woe, misery and sin, received from her disobedience and the sting of death and joyfully enters the

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THE NATURAL BRIDGE OF VIRGINIA

By Ernest G. Gehman

Everywhere, from the gigantic worlds, spinning along in cycles and epicycles through space as easily as if in oiled grooves, to the structure and movements of the infinitesimal atom, are in evidence the mighty works of divine omnipotence actuated by divine omniscience. As in God's Word so in His work do we but imperfectly understand even the most common and elemental of facts. For no man, however learned, can say of any truth of revelation or any law of creation "I understand all of it fully." But the small proportion of truth that we are permitted to perceive in this present flesh should make us long for the time (or the eternity) in which there will be a continual and complete revelation of God to the redeemed, when "we shall see Him as He is," according to promise. For this life God has placed unusual objects and phenomena in nature about us which serve as guideposts of warning to the sinner and of worship to the saint. To the saved they speak of His wisdom and power in love; to the unsaved they testify of might and justice in wrath.

With thoughts of holy things in mind, then, let us consider for a short time one of these guideposts of warning and worship, one of the beautiful jewels of natural scenery, which the Divine Artificer has placed on the earth: the Natural Bridge of Virginia.

Situated in the southern end of the well-known Shenandoah Valley is this structure, almost the only one and certainly the most famous, of its kind. Come with me, if you will, while I guide you down a long series of cement and rock steps toward the object of our quest. We follow a tumbling cascade down a fissure in the mountain, then we pass through a grove of arbovitae trees which we are told are among the largest in the world. Now we walk for a short distance along a sandy foot-path, presently we turn a corner, and I ask you to look up at the Bridge. You peer through the leaves,

stare a moment, and then, as the full force of its height and proportions dawns upon you, you fairly gasp in wonderment and in awe.



The Natural Bridge of Virginia

There it is, still a hundred yards ahead, but towering above us in all its rich beauty and grandeur, a venerable arch of living rock that has spanned the

gorge between the two mountains since the morning stars sang together and all the sons of God shouted for joy. Its massive form rising in majestic silence above us somehow makes us want to bare our heads as if we have been ushered into a sanctuary.

The rumble and roar of Niagara announces its marvels long before one sees them, other objects of natural scenery such as Watkins' Glen of New York, and the caves of Kentucky and Virginia reveal their beauties bit by bit, but here the whole sight, and so mighty a sight, is thrust upon one so suddenly and unexpectedly that it takes one's breath. You admit now that no photograph you ever saw, no artist's canvas, nor any verbal description, has ever done it justice.

We walk on toward the Bridge until we are directly beneath it, gazing up at the vari-colored arch and sides that are perceptibly blued by the height and the semi-twilight of the gorge. At our feet Cedar Creek, a good-sized stream and a tributary of the historic James River, tumbles and dashes over stones and boulders. Apparently many of these fragments of rock were once a part of the Bridge above us, and, through the weather action of successive centuries of seasons, have been dislodged and sent hustling and crashing to the floor below. Indeed, some geologists, reasoning from this, claim that the Bridge is all that is left of the ceiling of an immense cavern in the mountain, formed like the rest of the many Virginia caves by the dissolution of mineral elements in the limestone and by the erosive action of underground streams.

The height of the Bridge is 215 feet, the width is 100 feet and the span 900 ft. The weight of the suspended mass is no less than 25,000 tons. Large trees grow on the Bridge and a much-traveled national highway crosses it. It is truly a bridge.

To get an idea of the height of the Bridge look at the photograph and imagine that this little (i) here, minus its dot, were standing on the footbridge faintly to be seen on the rocks beneath (Concluded on page 231)

MENNONISM

AN HISTORICAL SURVEY

By John Horsch

II. The Origin and Faith of the Swiss Brethren

(Continued from last month)

When the foremost Protestant leaders entered upon a course which assured them outward success, and decided to have a church such as they could have without persecution, the circle of men in Zurich of which Grebel was the leader insisted that a true Christian church will not be guided by the dictates of the world. They had been, as already said, the most ardent supporters of Zwingli, but were offended by his course of compromise upon which he entered in consequence of his acceptance of the principle of state-churchism. They had done their best to persuade him to organize a church in accordance with Scripture teaching and with his own former writings, but had signally failed in this effort. We know from Zwingli's own testimony that, before they organized themselves as a church, they came to him often and urged him to organize such a church. He says: "Those who have raised among us the contention in regard to baptism have previously often admonished us to establish a new church." Zwingli says further that they made him definite promises of financial support, if he would lay down his office of priest—on which his livelihood depended—and discard Roman Catholic worship. He in turn made every effort to persuade them to follow his leadership as heretofore.

The duty of Grebel and his friends was clear. They were firmly convinced as to the course prescribed for them by the Word. They did not act rashly but took ample time for consideration. They counted the cost and found that they were willing to pay the price. Success, a name, among men, or even life were in their estimation not the most valuable things. It was clear to them what Paul and Peter and John would have done in their stead. To take a course contrary to the dictates of Scripture and of their conscience would have been to disregard God's Word; it would have been, in the language of Menno Simons, "to consider God a dreamer and His Word a fairy-tale." One of the chroniclers referring to the organization of the first congregation in Zurich, says, "Flesh and blood and human forwardness has not led them to take this step, for they knew what they would have to suffer from the world, but they found themselves compelled by conscience to do as they did."

A few months before Roman Catholic worship was abolished in Zurich, namely, on January 17, 1525, a public discussion was held on the question of baptism. Zwingli defended infant baptism against Grebel, Manz and Reublin. On the following day the Council of Zurich published a decree in which Zwingli was declared

victorious. Since, however, it was generally known that he had formerly considered infant baptism unscriptural, the decree simply stated that Zwingli in the debate had conclusively shown that the baptism of infants was not wrong. Furthermore it was prescribed on severe penalty that all infants must be baptized within eight days after birth. Those who transgressed this law were to be exiled. All religious meetings, except in the churches, were forbidden.

Zwingli fully believed, it is important to notice, that the publication of this decree would mark the end of the movement headed by Conrad Grebel. He had won the battle with the Romanists by persuading the Council to abolish Romanism at such a time it might be deemed best. While many of the people were yet Roman Catholics at heart, they decided to conform to the decrees of the authorities. Zwingli tells us in his *Book on Baptism* that he had expected the party of Grebel to accept the decision of the authorities. A few years previously the same Zwingli had defended the principle of liberty of conscience. He, as well as the Council, was soon brought face to face with the fact that the Brethren would bear persecution rather than deny their convictions. At a later date Zwingli said that his battle with the Romanists had been as child's play compared with the struggles he had with the party headed by Conrad Grebel. Leo Judae, the most prominent coworker of Zwingli at Zurich, said it was a very small task to win over the Catholics but he did not believe, the Anabaptists could ever be overcome.

After the first public debate on baptism and the publication of the decree against the Brethren they abandoned the hope of establishing a New Testament church with the consent of Zwingli and the Council. Having decided to organize themselves as a church without further delay, they were now baptized by effusion on the confession of their faith. They realized that to follow the dictates of their conscience and to remain loyal to certain clear and vital teachings of Scripture which Zwingli himself had formerly defended, would bring on persecution.

It is a noteworthy fact that at the time of the founding of the Swiss Brethren Church, in January, 1525, Zwingli was yet nominally a priest in the Roman Catholic Church. Mass was yet said daily in the churches of Zurich, though a number of changes from Roman Catholic practice had been introduced. Grebel, Manz, and their friends did not approve of these half-way reforms. They never were Zwinglians, as this term is commonly understood.

Considered from the viewpoint of worldly wisdom the separation of the Brethren

from the dominant religious party was decidedly uncalled-for. Grebel had entered upon this course a number of years earlier, partly through Zwingli's influence. It was the part of worldly prudence to again follow Zwingli's example and urgent advice, and to overlook the unscriptural position of the state church. Was not the world ready to bestow name and honor upon him if he consented to compromise? Did not Grebel have a splendid opportunity to be one of the leaders in the great state church? And was it not true that Zwingli also was a believer in Christ and that the state church was a form of Christianity? What good could Grebel and his friends do the world, how could they serve Christ's cause, if they were imprisoned and perhaps put to death? Was it not unwise to follow a course that meant for them the depths of degradation before the world—utter failure as the world counts failure?

Persecution began in Zurich when it became known that the Brethren had organized a congregation and practiced the baptism of believers. At first those who were apprehended by the authorities were imprisoned in the Augustine Cloister. On March 25, 1525, fourteen men and seven women were confined in the Witch tower and put on a diet of water and bread until they would recant. Some of them expressed a desire, in order to escape persecution, to "go to the red Jews across the ocean," meaning the Indians of North America. There was however in the Council a powerful minority which opposed the persecution. It was probably through their influence that the imprisoned Brethren were released.

Contrary to Zwingli's advice a great public discussion, or debate, was held in Zurich from November 6 to 8, 1525, on the question of baptism. Zwingli, on the one side, and Grebel, Manz and Blaurock, on the other, were the principal spokesmen. Joachim Vadian, the leading Zwinglian reformer of the city of St. Gall, who was married to Conrad Grebel's sister, was one of the four "presidents" or judges at this discussion. Zwingli had formulated the question for the debate. He did most of the talking and handled the representatives of the Brethren, who stood before him as prisoners, rather roughly. He knew in advance that the judges and Council would decide in his favor. At the close of the last session of this debate the Brethren of Zurich were "laid into the New Tower" while Michael Sattler and others who were not of the canton of Zurich were banished. Later the prisoners were released with the threat that "if they persisted in their separation the most severe punishment would be meted out to them."

On March 5, 1526, a terrible sentence was pronounced upon Grebel, Manz, Blaurock and fifteen others of the Brethren. They were to be placed in the New Tower on a diet of water and bread, and no one should be permitted "to go to them or to leave them;" they should thus be left in the Tower "to die and to rot." On the

same date a decree was published ordering that all who further baptized others or were themselves baptized, or who gave food or shelter to an Anabaptist were to be "drowned without mercy." Thus Anabaptism was made a crime punishable by death. Zwingli at once wrote a letter to Vadian informing him of these tyrannical measures. This day, he says, the Senate has decided that the Anabaptist leaders shall be cast into the Tower to remain there until they "either yield up the ghost or recant," and that the death sentence shall be pronounced on those who further rebaptize. He adds: "Thus the long tried patience (of the Council) has come to an end." The first martyr executed in Zurich was Felix Manz. Grebel died in prison at Mayenfeld before the execution of Manz.

Within a decade from the founding of the Church, the city and canton of Bern became the principal stronghold of the Swiss Brethren. Here despite all persecution the church of the Brethren was never suppressed. It is important to notice that most of the Mennonite families that settled in Eastern Pennsylvania, were originally of this canton. This is evident from their family names. Among the martyrs executed in Bern before the year 1540 were the following: Hans Treyer, Heini Seiler, Conrad Eicher, Ulrich Schneider, Moritz Losenegger, Bernhard Welte, Ulrich Bichsel, Katharina Imhof, Peter Stucky, Ulrich Huber, Elisabeth Kipfer, Lorenz Aeberli, Hans Schumacher.

An important ten days' discussion was held July 1 to 9, 1532, at Zofingen in the canton Bern, Switzerland, between the leading representatives of the Zwinglian state church and the Swiss Brethren. Twenty-four Brethren came to Bern for this debate, having been promised liberty for the time of the discussion, and permission to leave the city unmolested afterwards. The report of this debate, a book of 308 pages, was published by the authorities of the state church.

In the course of the discussions the spokesmen of the Brethren pointed out that while in the state church certain changes from Romanism had been brought about, a church in accordance with New Testament teaching had not been established. "True Christianity does not consist," they said, "in abolishing mass and removing the images from the churches, else the Turks who do not permit these things would be Christians also." The Brethren showed that a union of church and state excludes the possibility for a true New Testament church. Only those should be baptized and received into the church, they said, who were converted and willing to be obedient. Instead of the practice of persecuting and putting to death those who differed from the established church, there should be church discipline and the excommunication of those who were disobedient or advocated unscriptural doctrine. It is interesting to notice that the date of this debate is about four years before Menno Simons' conversion.

In March of the year 1538 a similar discussion with the Swiss Brethren was held in the city of Bern. Among the Brethren present in this debate were the following: Ulrich Neuenschwander, Welte Gerber, Ulrich Rupp, Hans Schellenberg, Hans Krayenbül (now Graybill), Felix Schumacher, Kaspar Kolb, Andres Schneider, Casper Zoug (to-day Zook), Lenz Aeberli, Hans Haslibach, Ulrich Flückinger, Christian Brugger, Hans Ryff, Jakob Sutter, Ulrich Huntsicker, Hans Husser.

The protocol of this greatest of all discussions held with the Swiss Brethren has been found in the archives in Bern. On my recent visit in Switzerland it was my valued privilege to see and examine the original of this protocol. It is bound with other reports in a volume which is entitled *Ummütze Papiere* (worthless papers). The fact is significant that none of the writers on church history makes any mention of its contents. And yet this is one of the most important sources for the study of Swiss Brethren doctrine. An exact copy of this document, making a book of over 300 typewritten pages, is in the Mennonite Historical Library at Scottsdale.

In the course of this debate the representatives of the state church said: "Ours is the only Christian church, therefore there can be no other church. You (addressing the ministers of the Brethren) are not called nor sent by this our true church. You have stepped out from the church and made a synagogue of Satan." Yet the speakers on the side of the state church could not deny that both their baptism and their ordination had taken place in the Roman Catholic Church, before the rise of Zwinglianism. They were not re-ordained when Zwinglianism was introduced. They asserted that the Roman Catholic Church had been the true Christian church, though they admitted that there had been "many evil men, popes, and cardinals" in it. The state church theologians further asserted that the church of the Brethren could not be a true Christian church, because the Brethren would not condemn one who had renounced their church "for," said the state church theologians, "those who renounce the true Christian church are damned." They also demanded of the ministers of the Brethren to prove their calling by working miracles, like the apostles, while they themselves needed no such proof, being called by those who were of the true Christian church.

The spokesmen of the Brethren replied: "We do not contradict that there may have been those (in the Roman Catholic Church) in whom God had pleasure, though they were in ignorance and darkness; this we leave to God. But since the popish church was founded on error, we cannot admit that it was the true Christian Church." "A true church must be conformed to the teachings and institutions of Christ." On the point of separation the representatives of the state church themselves could not deny that they had renounced and separated themselves from

the Roman Catholic Church. The Brethren admitted that improvements had been made. They said: "To put away mass and Roman Catholic ceremonies does not suffice; it is necessary to establish the Church according to the requirements of God's Word." A church so established has the right to ordain ministers and there is no need that they prove their calling by working miracles, like the apostles. "When you were ordained," said one of the Brethren, "you as well as those who performed the ordination were yet under the pope; we cannot admit therefore that you were properly ordained." It is inconsistent to hold the pope to be anti-Christ and those who accept his teachings to be the true Christian church.

A number of the Brethren said, they were disappointed in the state church reformation, because it did not result in a change of life. Then, they said further, came the messengers of the Brethren to them and preached the need of repentance, a change of life and consecration to the service of God. The church is to consist of those who lead a Christian life. No one should be accepted as a member on the ground that he had formerly been a member of the Roman Catholic Church. All things should be ordered according to the principles laid down in the Word. They urged that they had from conviction accepted baptism and become members of the church of the Brethren.

At the close of the discussion the Brethren were given an invitation to unite with the Zwinglian state church. No one availed himself of the opportunity. In the course of the debate they had been repeatedly addressed as "dear brethren" and their opponents admitted that "from a good zeal" they had been led to accept "Anabaptism." Nevertheless, another tyrannical decree was now published against them. The five brethren present from foreign states were informed that in case they will again be found within the territory of Bern, "they shall without mercy be put to death with the sword." All others, together with the said five brethren, were told that while according to previous agreement, all should be permitted to leave the city, if within a reasonable time any were found to adhere to the doctrine and church of the Brethren, they should also be put to death with the sword.

In passing it is worth noticing that this decree and its execution is one of the many proofs that the Brethren were put to death for their faith. It is true that they transgressed the orders of the authorities to unite with the state church and conform to its rules, but according to the testimony of some of their enemies, their life was in other respects exemplary.

(To be continued)

"Importunate Prayer is a mighty key, which, being turned by the mighty hand of faith, unlocks God's mighty treasures unto our mighty needs. Let us, therefore, never lose this mighty key."

CHRISTIAN MONITOR PULPIT

OUR FOUR HUNDREDTH ANNIVERSARY

Sermon delivered at Goshen College, January, 1925.

By S. C. Yoder

"Other foundation can no man lay than that is laid which is Jesus Christ."—I Cor. 3:11.

The world has witnessed long-lived organizations. There are famous banks here and abroad that are as sound today as they were two hundred years ago. Their longevity is undoubtedly due to the fact that their founders looked well to the economic basis of their instructions. They built on sound foundations.

In looking at the institution, the church, we attempt to measure her success. The success of the church is not to be measured by her size and numbers, but it is to be measured by the depth of her spiritual life. The church is not established for the sake of gaining numbers, nor yet for the purpose of creating a fine institution, but it is created for the sole purpose of making known to men the will of Jesus Christ and bringing spiritual life to them. It has a threefold function for the individual. First of all, it leads captivity captive, then, it perfects and edifies the men whose captivity has been led captive, and lastly, it ministers to that man as he goes about his Christian duties and meets life's problems. Any church organization, I care not how popular, failing to do these is not built on the solid foundation. Jesus Christ, crucified, must be preached; a deeper spiritual life must be advocated with its attendant good works, the measure of man being I Cor. 13, God's measure of man. Have you by your life thus preached, that souls have been saved and nurtured?

Centuries ago organizations had failed in the essentials of Christian belief and practice. They lost their faith. In those days there were men who gathered together those who, like themselves, wished to lay firmer the foundations in Jesus Christ. They had read the closing of the Sermon on the Mount and were familiar with the two men, one wise, the other foolish. They had experienced the house on the sand, and, profiting by their experience, they laid a new foundation.

The church may be compared to a ship on an ocean voyage. In these four hundred years the ship has been lashed by many waves, but she has weathered every storm and, piloted by safe hands, she is headed for the haven of rest on the other side. The keel is laid in Jesus Christ and her pilots have been His hands. She has had her struggle for existence it is true. Hebrews eleven has been repeated. Her

followers have thrown themselves in the way of those going the downward road but they were cruelly burned at the stake for their devotion and pains. Like Jeremiah they suffered, not at the hands of aliens, but at the hands of countrymen, which is the keenest suffering of all. The world did

THE SECOND MILE

"And whosoever shall ask thee to go with him one mile, go with him twain."
—Matt. 5:41.

Give the tithe of earthly treasure,
Then some more for Gospel measure—
That's the second mile.

Keep the Sabbath holy ever,
Desecrate the rest, no never,
That's the second mile.

Worthy poor asking a penny,
Give them two, yes, give them many—
That's the second mile.

Send today sweet flowers in sorrow,
Go yourself upon the morrow—
That's the second mile.

One-mile hearts are legalistic,
Two-mile Christians altruistic—
Go the second mile.

Doing only what's commanded
Often leaves your neighbor stranded—
Go the second mile.

One-mile living makes life formal
Loveless, cold and quite abnormal—
Go the second mile.

One-mile Christians shun each other,
Each two-miler is a brother—
Go the second mile.

God, when once He has forgiven,
Adds rich joy and peace and Heaven—
That's God's second mile.

We ask grace, and He adds glory
O, it is a wondrous story
Of God's second mile!

—J. George Haller.

not kill them, they died because of their brethren. Those who attempted to unite and succeeded in organizing these fragments of believers into a body were subjected to indignities, hardships, persecution and sorrow. Menno Simons himself was driven out, a price on his head. "Wherefore seeing that we also are compassed

about by so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." The name of Menno Simons will live because of the faith that drove him out to a new declaration of faith. This spirit should give the church endurance for all time. We shall not be without days of trial. Part of the rigging of this old ship may be gone but she is still moving. Let us cut loose from the world and espouse the real cause of Christ.

How people wilt today! Recently we have had testing times. During the war some whom we had expected to stand by their convictions disappointed us all. On the other hand there were those, thank God, whom we least expected to stand who stood. But it was a testing time. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us." Shall we have no crosses to bear, no responsibilities? What are our obligations?

Let us run the race with patience. We are impatient. We live in highly organized society and must compete with unscrupulous men who use fair means or foul to attain their business ends. It takes much grace to be patient. Run this, your race, with patience then.

These patriarchs of old need not have suffered. To simply renounce their faith, peace, friends, and fireside were theirs. But their lamp of faith kept burning even though it had to be taken to the wilderness in a strange land. How much do we value our opportunities? We are not living for ourselves alone. We live for posterity. The principles we uphold are worth something. Are we willing to perpetuate these principles that our posterity may have the benefit of them? Hold fast the profession of faith without wavering that that profession may be as strong in the future as it has been in the past. People in certain localities have not done so and today in such places, not only Mennonism has gone, but even Christianity has disappeared from the community. Familiar names are on the tombstones in the old churchyard. The bearers of these names gave to their children a rich heritage that they might have better opportunities than their elders. I have wondered why those graves do not burst open and those saints rise and call a halt to conditions as they are today. Unless WE hold fast, all the effort expended on us will have been in vain.

We seek not material wealth. Let us

have the faith that leads us, if need be, into strange lands, hardship, persecution, death. If we let go, defeat will come to our forefathers' principles and our faith will crumble to the dust.

May God grant we may continue to build on that foundation, so that when this old ship enters the harbor, though some of her rigging may be gone, her hulk battered, and some of her cargo cast overboard, we may say to the Pilot, "We have saved the ship and not one of the souls entrusted to our care is lost."

Goshen, Ind.

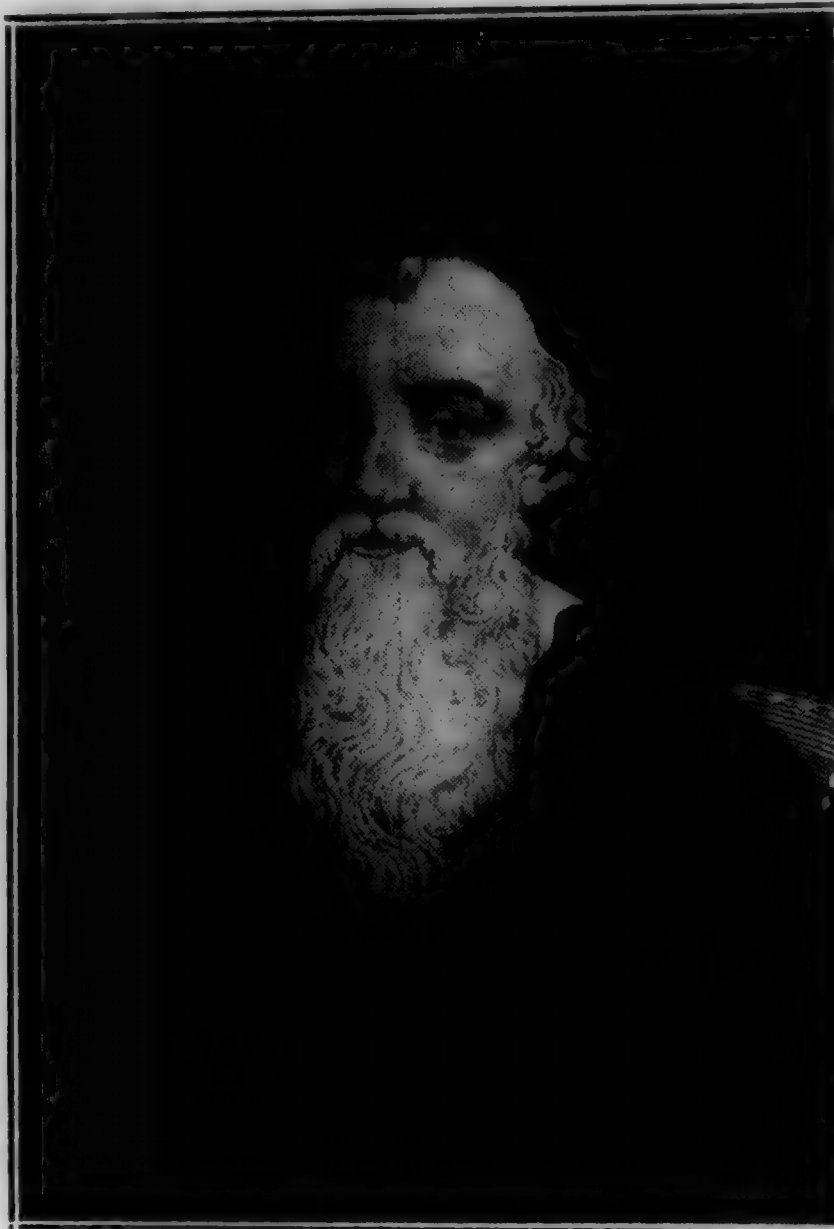
RULES FOR KILLING A CHURCH

Revised by W. L. Walker

1. Don't come.
2. If you come, come late.
3. If too wet or too dry, too hot or too cold, don't think of coming.
4. Don't ever think of praying for the officers, your pastor, or the church.
5. Don't sing. Let the choir worship for you.
6. Don't attend prayer meeting, if you should, don't take any part.
7. Don't encourage the pastor but tell his faults to others. If his sermons help you, don't let him know it. It might make him vain.
8. Never commend anybody for their faithful, sacrificial service and Christ-like character. Let them enjoy all this at their own funeral.
9. If you see a stranger in the audience, don't offer to shake hands or invite him to come again, people might think you bold.
10. Never try to bring any one with you to church or Bible School.
11. Do not smile in church. You might desecrate the house of God or crack the enamel on your face. Gloom is sure proof of godliness.
12. If any part of the church work begins to lag, don't fail to call attention to it. It puts a fine morale in the church to know that the whole thing is about to blow up.
13. In council about church matters, keep perfectly quiet till after the meeting is over and then go out and tell what blunders were made and how things ought to be done.
14. If a brother in the church be o'er-taken in a fault, ye who are carnal, criticise and tattle but do not pray for him.
15. Never accept any responsibility for doing real work in the church. It is easier to criticise than to work and this job requires neither brains nor religion.
16. Withhold your financial support from the Lord's work and use His money for yourself.
17. Let the pastor do all the work.
18. If the pastor doesn't visit you as often as you think he should, tell the other members about it. He has

nothing particular to do and could come oftener.

19. Neglect your own prayer life and Bible study. Let some one else feed you and pray for you.
20. Never try to win others to Christ, the pastor should do all that kind of work.
21. Don't come to the Bible School, it looks childish.
22. Insist on your views being adopted on all questions brought before the church and don't give in for the majority.
23. When sick don't send your pastor word. He is supposed to find this out himself. But tell the neighbors how he neglected you during your illness.
24. If you think everything is working harmoniously try to stir up some-



Menno Simons, Aged 65—1561

From a rare Dutch engraving thing to engender strife. That will please the devil and grieve the Holy Spirit.—The Fundamentalist.

AMERICAN BOYS AND GIRLS

"Catch 'Em Young" is the advice of a professor of physical education to those who wish to develop athletes. Is the physical body of a boy or girl of more value than the mind, the character, the immortal spirit? How can America be saved from the fate of ancient Greece and Rome or the tragedy of modern Russia? Only by training the coming generation in Christian ideals, by giving them the foundations of character and implanting a desire unselfishly to serve God and their fellowmen. There are fifty million boys and girls in the United States. These will be the parents, the leaders, the teachers of tomorrow. They will not only shape American's future, but they will influence the future of the world.—Religious Telescope.

THE IDEAL PREACHER'S WIFE

J. B. Connett

A preacher's wife to be ideal,
Must be a woman who is real;
Not too large and not too small,
Not too short and not too tall;
Her face and form must be just fair,
She must not be at all too rare;
In dress she must be considered sane,
And yet not altogether plain.

Her house must be in perfect grace,
With everything in its proper place;
Her family must not be large or small,
'Tis wrong to have no child at all,
But six or eight will never do,
'Tis just as bad to have too few;
Her children, the precious darling things,
Must each one have at least two wings.

She must lead in all the women's work,
And from no task will she ever shirk;
To the Church's task she must be always true;

Although to her no salary is ever due;
Oh, the wedding fees are hers perhaps,
If her husband's memory does not lapse;
But her husband gives her all,
Her salary alas, will be quite small.

If God in heaven has prepared a place,
Above the average for the race,
A mansion built in heaven's center,
It is for the devoted preacher's wife,
When she is done with this world of strife;
A place of quiet helpful rest,
A mansion that is the very best by test.

—Christian Conservator.

NATURAL BRIDGE OF VIRGINIA

(Concluded from page 227)

the arch and you will have the height of a man proportionate to that of the Bridge.

Many objects of minor interest are to be found farther up the gorge, objects such as the beautiful Lace Waterfalls, the Saltpetre Cave, and the Lost River, a subterranean stream that appears in the mountain-side for an instant and then disappears within the bowels of the earth again.

The Bridge is also of historical interest as it was first given by special grant of George III to Thomas Jefferson in 1774, and has been visited by many men of national note. Washington visited it. John Marshall called it "God's greatest miracle in stone," and Clay wrote of "the Bridge not made with hands, that spans a river, carries a highway, and makes two mountains one."

So there it stands, probably as nearly an eternal monument as any time-thing can be. Yet some day the Bridge will fall, the heavens shall be rolled together as a scroll and shall pass away with a great noise, the elements shall melt with fervent heat, and the earth also, making room for the new and more wonderful order of things that shall succeed.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

Harrisonburg, Va.



EDITORIALS



The College Loud Speaker

The best advertisement for any factory is its output or the finished product. Colleges are judged in the same way. When the outgoing train carries James, John, George, Mary, Jane and Laura back to the home town, it is a booster for the school or it is a knocker. The students have it to say what the home folks think of Goshen, Hesston, Eastern Mennonite School and for that matter any college. If the young man comes back with a swelled head, some folks will say, "That shows what I have been thinking for some time—education makes the head swell." But the speaker is wrong for that condition was always there, the school but showed it up. If the girl comes back with a cooling of her ardor for the activity of her home church, it is noted and laid up against the school and this makes it harder for the school management to rally the support of the congregation in behalf of the finances of the school. Although this may be and is unfair to the schools, it is frequently true. It should be a warning to the students to be faithful to the interests of their Alma Mater.

While at home, study home conditions, learn to adapt yourself to the environment. Do not call too frequent attention to the pleasures and interests of school life. Carry home the knowledge you have received with a humble heart. Appreciate the work of those at home who toiled behind the plow to make up the deficiencies in the school finances. Thank God for that brother whose hands are calloused with toil, and for that woman who milked the cows, thus helping to bring together the funds to pay for the tuition.

May we, the home folk, seek to be wise, seeing the better things, and throwing the mantle of charity over youthful errors.

Two Interesting Documents

Many are the interesting and helpful writings that come into the office of an editor and it is our aim and purpose to pass on to our constituency as much of this as possible, for they deserve this attention and interest. Lately from two sources we had before us two interesting documents, the one the will of a Christian minister's widow, the other the will of an aged minister who died recently at Williamsport, Pa. The Literary Digest's comment upon the will of the woman was, "Worth more than all her personal belongings was the love, piety, faith, and common sense which this New York woman left her family." The New York "Sun" comment reads thus:

"We prefer to accept this letter as more nearly revealing the spirit which today generally animates and inspires American family life than to join those who see in occasional records of domestic discord, parental inat-

tention and filial neglect true indexes of the national character. The beauty of faith, and of hope, and of unselfish devotion its simple phrases record are found in countless households from the Atlantic to the Pacific, from the Lakes to the Gulf. The power to set forth the sentiments of loyalty and virtue as Mrs. Hammond set them forth is possessed by few, and this gives to her letter a unique and universal value."

"Dear Children,—I've just made my will, and this is to tell you what I want done with my little personal belongings. Don't keep anything just because it was mine! They are just things, and worn and shabby at that: love doesn't need such things for remembrance.

"Most of my books are old, and many of them I haven't looked into for years. I have loved and kept them because they have enlarged my life. Henry is to have them, and my Bible, typewriter and Verdun vase.

"I won't be separated from any of you, dear children. I'll just be closer to God, and will understand better the ways in which prayers and faith can open ways through which God can help you, and I'll be able at least to love you with all my heart and without anything in that love that will make you feel as if I wanted to control you or bother you.

"Bury my body as cheaply as you can, and forget it! Don't wear mourning, unless, of course, 'Lynx' wants to. And think of me as alive, alive beyond your farthest thought, and near, and loving you, and well at last, far as the winds of heaven and learning more and more the things I want to know, and growing more toward what God wants me to become.

"I think, maybe, John will have our home ready when I come, and we'll have a real home at last.

"Love one another! Hold fast to that whether you understand or not, and remember nothing really matters except being kind to one another and to all the world as far as you can reach!"

"Your Lovingest Mother."

The minister's will reads thus:—

Dear Children:—My worldly estate will not be so large as to cumber the mind of any of my friends. I have given my life, not to the task of gathering the riches of the world, but to the work of my Lord and Master; so I have not much to leave. I most earnestly trust that through the merits of Jesus Christ my Lord, in whom I believe, whose I am, and whom I serve, my largest possessions are in another world."

Courtship Day Warnings

The Bible is an intensely practical book, it touches life at all angles. In past issues we have sought to set forth beautiful and righteous ideals for the days of courtship. In this editorial we want to point out the warnings given in the Word of God. The first passage is found in the seventh chapter of Proverbs. In it the writer urges the young man to call "Wisdom" his sister, stating with emphasis the fact of how he saw a young man going down the street to his ruin, to his physical destruction, to the damnation of his soul. This he says, he perceived as he looked thru the casement of his window seeing a young man going after a seductive woman. Read the entire chapter to be wise.

The fifth chapter of Proverbs should be read by both young men and maidens, lest the maid become one of the strange women, lest the young man be ravished by the illicit love of such.

Jeremiah 4:30-31 is a solemn warning to the young girl lest she use the alluring and enticing ways of the

harlot and spoiled woman, and later on with anguish bemoan the fact of her fall, bewailing her plight in her unmarried state.

In the present wave of immorality it certainly behooves the Christian to set before the world the example urged by the Apostle Paul to Timothy, "KEEP THYSELF PURE." Courtship days spent under the eye and fear of God are happier than the illicit type, giving a more lasting satisfaction, a more fragrant memory. May the Lord grant to the rising generation the love of the good, the pure, the worth while! May the Spirit of the Man of Nazareth abide in our hearts and by faith may we be shielded from the fiery darts of the wicked one. May the prayer of the Apostle be our experience, "THE LORD JESUS CHRIST WILL DELIVER ME FROM EVERY EVIL WORK. AND WILL PRESERVE ME UNTO HIS EVERLASTING KINGDOM. TO WHOM BE GLORY FOREVER AND EVER. AMEN."

Confusing Issues in the Tennessee Evolution Case

We read a rather eloquent appeal in defense of freedom of belief as well as an appeal for freedom of speech; this all in defense of the man under indictment for violating the law passed by the State of Tennessee forbidding the teaching of the theory of Evolution in the state schools. One of the pet tricks of Satan, for the Bible says he is wily, is to confuse issues, that is, to so state his case that unwary souls cannot see the real issue at stake. This editor undoubtedly has received some impression from this personage, for neither by the Spirit of God, nor by the rational use of the mind will any man accept as fact the foolish theory of the evolution of man from lower forms of existence. But this editor, to bolster up a lost cause, (for Evolution is a lost cause) appeals to the people in behalf of this school teacher, confusing the issue at stake. He puts it thus. Does not this teacher have the right to believe in Evolution, and does he not have the right of freedom of speech? To us it seems very strange how ignorant some of these Modernists are, they seem to have lost the art of rational thinking. It may be pardoned or condoned since it may have been brought about by too many visits to the Zoo where their illustrious forbears came from, where remain the poor apes who have been rather slow in changing into "Us Humans"??? Yes, the Tennessee school teacher has the right to believe that his ancestors came from tadpoles and apes; yes, he has the right to utter the same, but to himself in an abandoned mine. Certainly not to our American boys and girls, certainly not to his neighbors' children, certainly not to his own children, for the Master said that if any man offend a little child, it were better that a mill stone be tied about his neck, and he be cast into the depth of the sea. Why such stern language? Because the child is the possession of the Creator. "Children are the heritage of the Lord," according to David. Undoubtedly this has not changed in our day. Again we say to the school teacher in Tennessee and to his kind, that they have a right to their belief, and God himself won't force another opinion into the mind of a man that

will refuse common sense facts. But we want to say with all the emphasis possible that this teacher has **NO RIGHT** to teach this fallacy to the oncoming generation. Men who believe such unscientific theories had better be employed in digging ditches, or making cement highways. Yes, rather this, than to seek to be leaders of this present age which makes great claims of enlightenment. We thought we knew what a certain verse in Scripture meant before Evolution had any foothold on our school system, but we know its meaning a little better today. "Professing themselves to be wise, they became fools." We now know what this means.

Let us hope that those in charge of the trial in Tennessee will see clearly, and not allow this confusing of issues, the cry for free speech to change their decision. This is the same cry that is heard in Modernist Pulpit when a preacher's unbelief seems to have leaked out before the public. May God make us wise in these days so as to be of an understanding mind.

Bury The Tail By All Means

Unpleasantries happen in all communities, in the best homes, and in Churches at times. None of us are immune from some happenings which may blight the feelings of our best friends. There is Satan the disturber, the gadabouts spoken of in no good terms by the Apostle Paul, and a loose-tongued generation, who make no end of trouble. Then there are line fence problems, business dealings, Ladies' Aid occurrences, an unintentional slight, and the unguarded word. These and what not, often bring about situations in which the parties involved need the grace of God to forgive each other. The forgiving may be quite formal but the after effects sometimes show that it was forgiven, but given too great a berth in the mind, correspondingly was not forgotten. Whenever we hear some one say, "Well, we have forgiven the party, but you know it is hard to forget," it immediately shows a graceless soul. This attitude ill becomes us who need to be forgiven all at the bar of God. O, the heartaches, the miseries caused by the fact that folks sometimes formally forgive, but won't forget. Spurgeon certainly was right when he said, "Forgive and forget; when you bury a mad dog, DON'T LEAVE HIS TAIL ABOVE THE GROUND." In other words, when you bury the hatchet of controversy burn the handle, then forget the burial ground.

Finally what a beautiful Christian Ideal we have in Ephesians, 4:32; "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you." Mark well, it is forgotten; for does not the Scripture say, "Their sins and iniquities will I remember no more?"

Past and Present Fools

The Prodigal Son left home in good shape, going out with the good things of life—but returned home with experience, some memories, entire loss, and in rags. What we mean to say is that this young fellow was not the last foolish man who packed his suit case and left the parental roof. And then later regretted the years mispent in sin and folly.

CHRISTIAN LIFE

HOW CAN YOUNG PEOPLE HELP TO BUILD THE CHURCH

By Laida Bauman

The church of God is built on the Rock, Christ Jesus, and the gates of hell shall not prevail against it. The church is of the living God, the pillar and ground of the truth.

The church is the chief channel through which God manifests Himself to the world. It is in the church that followers of God congregate; in the church that His Word is studied, His Gospel preached and the knowledge of His will sought.

It is through the lives and efforts of the ministry and the laity that His Gospel is brought to mankind. Philanthropic work also could not live without the church. The principles of Jesus take root in heathen lands only when they are planted and watered by the church. The Gospel came out of Palestine by the Christian brotherhood, out of Europe to England by means of the church, out of the old continents into the new because the church sent it. Her mission is "to all the world and to every creature." With a world engaged in the pursuit of material things surging around it, the Church raises the Cross high, and even points the people to things that are eternal.

We, as Christian individuals are members of the body of the church. The ability of everyone can be utilized, if each is in his place, doing the work for which he is fitted. The church is not interested in mere numbers; it wants men and women who count, not those who are counted. The possibilities of the church are many and far reaching. The forces which are against the church are very powerful. Are these facts not a challenge to the young men and women,—the future church?

Young people can be a great help in strengthening the church by increasing their faith. Let us beware of accepting our beliefs, merely because our parents believed them. We ourselves must have faith in God, in Jesus Christ and His Word. Doubts are sure to come. Young minds are disturbed with continual questionings, but if we battle these doubts and sincerely search for the truth, through God's grace we become stronger in the faith. This is called the scientific age. "Science" means knowledge and yet perhaps the most characteristic saying of every science is, "I don't know." A recent book on science says that science does not know what electricity is, and what a cell

is. Science does not know why the sap runs up the tree, it does not even know how it does it. We need more than science. We must have faith, as we must have fresh air if we are to enjoy life to the full. Let knowledge increase, but let faith also increase. In Eph. 6:16 we read that faith is the shield of the Christian.

Members of the Church must experience a genuine conversion. This is a simple matter if there is faith and a spirit of repentance. "Believe on the Lord Jesus Christ and thou shalt be saved." John the Baptist told his converts that they should bring forth fruits worthy of repentance. We are known by our fruits. We must be soul winners in some way. More efforts in personal work are a great aid to the church. In Korea they will not admit a man into the church till he has brought one soul to Christ. Over there they think that the church is the representative of Christ and he who would stand before the world representing our Lord must first prove himself ready to be used by Christ. What would the Christians of Korea think of us? Our interest in winning souls strengthens our own faith and this increases the power of the church.

It is very essential that we realize the value and necessity of prayer. The effectual fervent prayer of a righteous man availeth much. May our prayer be fervent, may we have burning desires and a faith that God will answer our prayers. Pray for the Church of God, those that care for the flocks within the fold, the missionaries, and for the unsaved. "Pray without ceasing."

Do we devote enough time to the study of the Bible? Can we prove our doctrines and beliefs with Scripture? We should make it the business of our lives to study the Word daily, and devote some fixed time to the daily study, with the regularity that we attend to our meals. The best time for this is in the early morning. This will furnish our minds with profitable meditations for the day. To do God's work effectively we must know God's Word.

If the church is to live, the Sabbath day must be hallowed. Young people can do much in helping to keep this day holy by attending services regularly and listening attentively. Not only should we

worship God at Church; but also keep the rest of the day holy. This however will not be very beneficial unless we live our Christianity during the remaining six days. By our conduct at times of worship others will judge our religious faithfulness and the character of Christianity itself. If the working days are carried on in selfishness, it draws the rest down to a lower level. Sunday, then becomes a hollow show, and the services of the church the dreariest mockery. Thus we may well understand that we can only tend to keep the Sabbath holy, by considering our daily work, "A sacred task."

Then too, as young men and women we have splendid opportunities of influencing the young boys and girls with whom we come in contact. It was just a plain layman, Robert Raikes, a printer, who gathered together a few children, and began to instruct them in cleanliness, in the elements of education and in the Christian religion. In these little, dirty, neglected children Robert Raikes saw an opportunity. This experiment, which now looks simple, resulted in millions of girls and boys and older people now enrolled in the Sunday schools of the world. How much greater is the opportunity today for helping in Sunday school work! We cannot all be teachers but in some way we surely can help.

We know that in any work, we cannot be useful unless we are aware of the needs. Let us strive to gain a wider outlook and obtain more knowledge of the needs of the present day,—of how they are being met and how we can be of service in these activities.

Let us center our interests in things that are worthwhile,—things that are conducive to building up our spiritual, intellectual, physical and social qualities. Our influence spiritually will be more effective with a clear intellect and a strong body, so let us be concerned about developing ourselves. Our thoughts should be pure. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things." Phil. 4:8. Only the best literature should be read. Our social life should be among friends and associates of careful selection. In learning to appreciate the wonderful handiwork of our Creator, we are influenced more than we realize. Lessons from nature are an inspiration.

(Concluded on page 253)

THE VOICE OF THE AGES AGAINST INSTRUMENTAL MUSIC IN WORSHIP

Lately a minister of the Gospel from the city of Toronto attended the evening service at Kitchener. He later wrote a letter of how the simple service made such a forcible impression upon his soul. He commented especially on the congregational singing without the aid of a mechanical instrument. We publish this worth-while compilation by the Testimony Committee of the Reformed Presbyterian Church, which quotes men from the "Ancient Church" to the well beloved and widely known Arthur T. Pierson. May this message help us to stay by the New Testament example in Christian worship.—Editor.

Our Lord Jesus Christ did not use or sanction the use of instrumental music, in any ordinance of worship that distinctively pertained to the New Testament dispensation.

There is no evidence that His apostles used instrumental music in any act of New Testament worship, or that they enjoined its use upon others.

The evidence is conclusive that the Christian Church after the days of the apostles did not use instrumental music in worship for several hundred years.

In all ages since the days of the apostles the most pious men have opposed the use of instruments in worship. Few, if any, among those who have been regarded as the most godly among men have voluntarily made use of instruments, and it is believed that no church court has ever enjoined, or even recommended, their use in the worship of God.

A consensus of opinions taken from the past ages, and from the present is subjoined to these remarks. Others, almost without number might be added. These were collected by the Rev. James Kerr, of Glasgow, Scotland. The prayerful attention of the reader is asked to this subject in view of the above remarks, and the consensus of opinions of the pious dead and living here presented.

From Professor Killen's "Ancient Church,"

The worship of the Synagogue was more simple. Its officers did not introduce Instrumental Music into the congregational services. The early Christians followed the example of the Synagogue; and when they celebrated the praise of God in Psalms and Hymns and Spiritual Songs, their melody was the fruit of their lips. For many centuries after this period, the use of Instrumental Music was unknown in the Church....In the Churches, as well as in the Synagogue, the whole congregation joined in the singing; but Instrumental Music was never brought into requisition.

Justin Martyr.—A. D. 150.

Plain singing is not childish, but only the singing with lifeless organs, with dancing and cymbals, etc. Whence the use of such instruments and other things fit for children are laid aside, and plain singing only retained.

Clemens of Alexandria.—A. D. 190.

We (Christians) make use only of one organ or instrument, even the peaceful Word, with which we honor God; no longer with the old psaltery, trumpet, drum, cymbal, or pipe.

Cyprian.—A. D. 240.

Such organs, or instruments, were then permitted them (Old Testament Church) for this cause, even for the sake of their weakness, to stir up their minds to perform their external worship with some delight.

Chrysostom.—A. D. 395.

It (Instrumental Music) was permitted to the Jews, as sacrifice was, for the heaviness and grossness of their soul. God condescended to their weakness, because they were lately drawn off from idols; but now instead of instruments, we may use our bodies to praise him withal. Again, let no man deceive you, these, (instruments) appertain not to Christians; these are alien to the Catholic Church; all these things do the nations of the world seek after.

Isidore.—A. D. 420.

If the Divine Being, by reason of the childishness in which they then were, did allow them to offer sacrifices, why do you wonder that He also allowed them that music which is performed by the harp and psaltery.

Introduction of Instruments.—666.

At last, in the year 666, when the number of the beast (Rev. 13) was now full, the Churches received Latin singing with organs from Pope Vitalian, and from thence began to say Latin mass and to set up altars with idolatrous images.—The Magdeburg Centuriators.

Thomas Aquinas.—A. D. 1260.

In the old law, God was praised both with musical instruments and human voices. But the Church does not use musical instruments lest she should seem to Judaize. Nor ought a pipe, nor any other artificial instruments, such as organ, or harp, or the like, be brought into use in the Christian Church, but only those things which shall make the hearers better men. Under the Old Testament such instruments were used, partly because the people were harder and more carnal, and partly because these bodily instruments were typical of something.

Erasmus.—A. D. 1516.

We have brought a cumbersome and theatrical music into our churches. Men run to church as to a theatre to have their ears tickled. And for this end, organ-makers are hired with great salaries, and a company of boys who waste all their time in learning these tones. Pray, now compute how many people, in great

extremity, might be maintained by the salaries of these singers.

Cardinal Cajetan.—1518.

The Church did not use organs in Thomas Aquinas' time, and even to this day the Church of Rome does not use them in the presence of the Pope.

Beza.—A. D. 1519.

If the Apostle justly prohibited the use of unknown tongues in the Church, much less would he have tolerated those artificial, musical performances, which are addressed to the ear only, and seldom strike the understanding even of the performers themselves.

Calvin.—1545.

Instrumental Music is not fitter to be adopted into the public worship of the Christian Church than the incense, the candlestick, and the shadows of the Mosaic law....In Popery, a ridiculous and unsuitable imitation of the Jews, they employed organs and such other ludicrous things, by which the word and worship of God are exceedingly profaned, the people being much more attached to these rites than to the understanding of the Divine Word....We know that our Lord Jesus Christ has appeared, and by His advent, has abolished these legal shadows....For instruments of music in Gospel times, we must not have recourse to these, unless we wish to destroy the evangelical perfection, and to obscure the meridian light which we enjoy in Christ our Lord.

I consider that musical instruments agree nothing better with the singing of God's praises than incense, lighted candles, and such-like shadows of the law, supposing some one were to bring these back into use (in the Church). Stupidly, therefore, have the Papists borrowed this, as they have many other things, from the Jews. Men enslaved to outside appearances, such noisy din will captivate, but God is better pleased with that simplicity which He commends to us by His own Apostle.

Reformed Church of England.—1558.

In one of the Homilies, ratified by Act of Parliament and ordered to be read in the churches by Queen Elizabeth, a woman is introduced complaining of the reforms effected in the Church:—"Alas, gossip, what shall we now do at church since all the saints are taken away, since all the goodly sights we were wont to have are gone, since we cannot hear the like piping, singing, chanting, and playing upon the organs, that we could before?" To whom the Church replies: "Dearly beloved, we ought greatly to rejoice and give God thanks that our churches are delivered out of all those things which displeased God so sore, and filthily defiled His holy house and place of prayer."
(Concluded next month)

"The man who does all the talking when there is a conversation going on is often the kind of a man who would profit more if he were doing all the listening."

• MISSIONS •

CLASSES UNREACHED BY EVANGELICAL MISSIONS IN SOUTH AMERICA

By J. W. Shank

The statement has frequently been made that the evangelical missions reach only the uneducated and uncultured classes. While this statement would need some modification for countries like Brazil, Uruguay and Argentine, yet, in the main it is true. Some would consider this a strong indictment against the missionary methods and the message. But when we realize that in the sight of God all are alike, we dare not feel pessimistic if the appeal to the cultured classes is not as great as we would like to see. We need but to go back to the time of Christ to see how sadly the cultured classes put aside the Gospel of Jesus as unfit for their support.

It should not be understood that the missionaries have directed their attention exclusively to the more common classes. At all times efforts are made, and with some success, to reach some from every class of society. But when we attempt to make a summary of the causes for the greater success of the Gospel among the common classes, we find many that should be known by those who are interested in the work. There are defective methods that are responsible for some of the failure; there is lack of adaptation to the type of people to be reached; there is a limitation to resources that are needed for the reaching of certain classes and, more important than all, there is the immensity of the field and the limited number of missionaries.

We shall now endeavor to enumerate some of the unreached classes, showing at the same time some of the things that should not be done or might be done in reaching these classes.

First we will refer to the **cultured classes in general**. One writer says, "The cultivated intellectuals in South America, numbering between five and six millions, who constitute the controlling forces in each of the republics, are favorably comparable, as is well known, with the most refined orders of educated men to be found in any part of the world." They have in most cases become weary of religion as they have

seen it in these lands. Thus their interests center in their clubs rather than in the churches. The majority are either indifferent or antagonistic to any religious propaganda. Since they do not habitually go to the Catholic church, it is easy to see that they would not be attracted easily by the humble Protestant worker.

Whatever appeal has been made by the evangelical movement to these people has come not through the churches themselves but through the influence of individual ministers and educationalists in personal friendships, in whose attainments and achievements has been discovered a common ground of intellectual interest and mutual appreciation. Some of these greater South American intellectuals have been



The family lives in a stable and sleeps under their wagon.

actually won to Christ and through them the way has been opened to reach others.

It has been proved over and over again that there are many of these higher classes that are really thirsting for "an inward spring of peace and power." Surely the need for really competent mission workers is apparent.

Some people may think that it would be necessary for the missionary to cater to the cultured by living the life of this class with all of its pretensions. However, those who have had the experience of making friends with the greater minds here, know that one's sincerity and broad-mindedness is far more influential than his pretensions to highly cultured living.

The most experienced missionaries are beginning to advocate more of the public lectures similar to the religious lectures

by great Christian thinkers in summer conferences in the States. Since such lectures are usually given in public halls rather than in the churches, it is possible to bring the message to people who have become prejudiced against the church. It is well known that their prejudice is due to the weak appeal that the Catholic church has made to them.

A second unreached class, closely related to the one above, is the **Student class**. It is estimated that the number belonging to this class in all of South America is approximately 55,000. They are "probably more responsible for the creation of what there is of public opinion in their several countries than any other force, excepting only the press." They are dissatisfied with the intellectual traditions of the past and are becoming more closely identified with the movements for social justice and brotherhood. Such thoughts as altruistic service, international friendship and human cooperation are taking their attention to the almost total disregard of religion.

Religiously, this class has not been deeply impressed by either the Catholic or Protestant churches. "There has been no perceptible turning to Christ in the schools, where there have been no New Testaments or Christian teachers to present His claims." Of the 10,000 students in the University of Buenos Aires, an investigation indicates that ten percent are nominally identified

with the Catholic church; another ten percent are antagonistic to the Roman church "with a Protestantism that protests but has no contact with evangelical Christianity"; while the remaining eighty percent register no religious convictions.

A student from Montevideo in his graduation address says the following: "To form men is the primary function of the university. And yet, now admitted to our professions, we say farewell to the scene of our labors in the class-room with the bitterness of spirit which comes from being obliged to acknowledge that we have received no such instruction. Masters of a world of ideas, we are still wandering in search of a moral ideal. In our march toward the Unknown, will our gross natural instincts be sure to guide? Although we are sure to reap an abundant harvest

of good or evil from our contact with others, our teachers have failed to point out to us the ethical end of our personality."

There has been no real effort to reach students with evangelical Christianity except by the Young Men's Christian Association. In the larger centers they have student secretaries whose duty it is to get in touch with the students with the aim of interesting them in Christianity. This they do by means of Bible study classes and by arranging summer encampments at which places they always secure some speakers who give daily religious talks. This work has been attended with some very gratifying results.

Perhaps the best way for the evangelical churches to attack the student problem will be the provision of national ministers of commanding education, specially trained and consecrated for student work. They should be as strong as student pastors in the university centers at home.

It has been further suggested that a most fruitful method of reaching the student would be to supply him with well prepared literature especially adapted to appeal to the student mind.

A **third** class of persons that have not been reached are the **women of the cultured** classes. They are unusually difficult to reach because of their seclusion into which their exclusive and protective traditions have kept them; also because of their loyal religious conservatism to the Catholic church. It is only in recent years that the evangelical churches of the larger cities have provided higher educational centers where an appeal can be made to the younger generation. This is a line of work that ought to receive greater encouragement by all mission boards.

A **fourth** class that has apparently received no attention is the **great class of immigrants** coming to the larger South American countries. In Argentina alone 212,485 immigrants entered in the year 1923. These people of course are distributed to all parts of these countries, but if some organized efforts were made to aid them upon their arrival and to attend to their spiritual needs, it would be a great help in solving future religious problems. Again we may refer to the Young Men's Christian Association as the only evangelical agency that is doing anything along this line. A report of their secretary in Buenos Aires shows that during 1923, 9,558 interviews were held with immigrants of forty-two distinct nationalities and twenty-eight types of service were rendered.

Some possible methods of serving this class would be, giving special messages to groups of immigrants in a church during their enforced stay in the port city, and distributing literature of a Christian nature in their native language.

A **fifth** class of people, among whom very little mission work has been done, is those who make up the **foreign colonies**. Some of these have provided themselves with their own churches and schools, as, for

example, the Waldensians in Uruguay, the Germans in Southern Chile or the Welsh in Southern Argentina. Among the groups that are practically unreached by evangelical influence are the Turks, Syrians and Japanese in Brazil; the Czecho-Slovaks, Armenians, Russians and Italians of Argentina. Of the last mentioned there are a half million in Buenos Aires alone.

A **sixth** unreached class are the people who constitute the **rural communities**. Practically all of the evangelistic work is done in the cities where the masses of people are found. Yet it is well known that there are millions of people in the rural districts that are absolutely untouched with the Gospel influence. It must be admitted in many country sections itinerant evangelists and coplorters have gone scattering some seed by the way. But because of the immensity of the territory over which these people of the land are scattered, it is not possible for such visits to be frequent.

Since the agricultural industries are increasing and the congestion in the cities compels more people to seek their living in the country, it behoves the evangelical forces to make a greater effort to solve

this problem. The greatest hindrance is lack of workers. It takes more time and energy to look after people who are scattered here and there. Some Boards at work in these lands are making plans to work at this problem by means of the establishment of centers composed of agriculturalists, doctors, traveling evangelists teachers, nurses, druggists, farmers and a school. The idea is that evangelistic centers should become self supporting and self-propagating.

A **seventh** class would be the **Indians**, but since their problem is such a large one, it can not be discussed in this article. We will leave that for a special article.

One might continue naming classes of people who are practically unreached, such as prisoners, fallen women, neglected children, sailors, industrial groups etc., but we must leave these with the bare mention of them. Enough has been written to show that the missionary has an enormous task in these lands. Friends at the home base should bend their energies to the task also, for it is not the missionary alone who can undertake these things. Let us work while it is day.

Trenque Lauquen.

EXPERIENCES IN THE BENGAL JUNGLE

By a Missionary in the Villages of Bengal

There are many sides to this life—comic, serious, pathetic, patriotic, beautiful, revolting—especially to a woman. To the spotlessly clad lady is put the question, "Have you bathed today?" A man asks, "How old are you?" and adds that he had consulted the servants and had learned that my age was "exactly 130 years!" The usual questions about marriage and family naturally are more frequent in the villages than in the towns, but all must be answered in good humor, and turned to good account in approaching our main subject. When the women run away at sight of a hat and umbrella, and refuse to believe the sex of the intruder, the comic becomes serious. Patience is required to secure a hearing. One may be thought to be so holy as not to require food. It is equally unpleasant to be so untouchable that a dose of medicine, or diet which might save a life, is sternly refused. In selling gospels one may be required to throw the book into a hand of the buyer, so as not to touch it, and to pick up the copper from the ground!

The beautiful Bengal jungle, who shall describe it? Europeans are usually so taken up with gasping in the damp heat that if they see they do not find energy to describe it, but it is beautiful in every detail. There is also beauty in some of the souls, especially in devoted wives who make it their religion to reverence their husbands. To be honest, however, it is necessary to carry the beauty of Jesus Christ in one's own soul, or the revolting things would very soon outweigh the beautiful.

Imagine being called into a home to "speak the good words" and being faced by half a dozen old women, whose visages would drive away every thought of holiness. Or sailing down a beautiful river, admiring the scenery, and suddenly beholding a human corpse, face downwards, digging its head into the bank, the whole neighborhood being "filled with the odor thereof." Such sights are common, and we have to drink the water! "For His sake" we live here and He keeps our souls in life.

How to reach the dense village population forming 95 per cent in Bengal, with thousands of villages in one small district, is a question calling for divine solution. Years ago we were led to start a primitive dispensary, miles away from any proper doctor or government dispensary. This gradually won the confidence of the people, and many thousands of poor folk have been helped in body and soul. They who come for medicine (all women) listen to our preaching while their bottles are being filled, and many buy Scriptures to take home. In our itineration work we find the dispensary has changed the whole tone of our reception for at least 20 or 25 miles around and the name of Jesus is known where it was never heard before. The dispensary is still carried on in a tumbledown thatch and mud hut, while the patients sit in the open. Very little money is spent for "establishment," and less still for doctor's salary, as no such worker has ever been available.

But the main effort is to put God's Word into the hands of those who can

WORK FOR CHINESE CHILDREN

By Miss A. M. Johannsen

read. This involves perils and experiences of all kinds, but He Who gave the command gives the strength and opportunities.

An illiterate cart driver became convicted of sin while talked to by his passenger, heard of the way of salvation gladly, and found, when talking about it at home, that his younger brother had a gospel bought from the same worker years before when he was at school. It had been laid by with his school books, but was now brought out and read to the elder brother. His testimony on a second journey was that Jesus had brought much peace to his soul, but when he heard that to follow Him meant to endure persecution in the world his enthusiasm cooled.

Women everywhere, almost without exception, are glad to hear the Message, when they once understand what it means, and doubtless some treasure it in their hearts, for when they come across the messenger again, many years afterwards, they ask for certain hymns to be sung, or words to be repeated. The one great standing sorrow and heart's cry of the Jungle Missionary is "Why are these people to be left so long without knowing Jesus died for them?" What is one itinerant among two millions of people?

Every missionary has a family, even if a floating one, i. e., when the various waifs and proteges are put into homes or boarding schools. Their support has to be found and holidays arranged for, as the floating family is by far the most difficult to manage, especially when one has no fixed home. The moral state of the country precludes the foster mother from any domestic assistance by the elder girls; they are only safe in homes or as married women. Still it is the opinion of this Jungle Missionary that we are more likely to make stalwart Christians by living alongside of them than by gathering them in large buildings, away from their homes, for training so different from their village life.

The Jungle Missionary needs to know a bit of every trade and science under the sun, to be ready-witted, grounded and settled on God, with all possible education, and one "too good for the work" has never yet been found; nor can the most devoted wish for a better or fuller life.—Selected.

This Speaks Well for our Educational Work in India.—"Out of every hundred of (our) members 54 can read and write, while 46 can not. This at first seems discouraging and it is an index to peculiar and difficult problems, but comparative figures give more encouragement. Out of India's 315,000,000 only 18,000,000 can read. Out of every hundred Hindus five can read; out of every hundred Mohammedans three can read, and out of every hundred Indian Christians sixteen can read. Our Mennonite Christian Church is therefore 38 per cent more literate than the average Indian Christian, while the difference between Christians and non-Christians is evident without comparative figures."

Child-life in China often reminds me of a beautiful garden, where there are flowers of every description. There are some bright of hue, and of great beauty; others not so beautiful, but full of fragrance. We find others soft and sweet, others very prickly, full of thorns, but none the less attractive. Some thrive in the sunshine, others only come to perfection in the shade. Some grow slowly, but steadily, others need constant pruning. But to all who have eyes to see the beauty in the child, and hearts to understand the child-mind, there is an endless charm about each and all. I have found them quite as interesting and responsive as children at home.

Alas! there are countless children in China who are drooping, yes, even perish-

great numbers from the better classes, who grow up without any discipline, often learn gambling at an early age.

There is nothing in their own religions to help them. Only as far as we can bring them into contact with Him who once became a little child can there be any hope for them, and any promise for the future of China.

For that reason we have established Christian schools, which we seek to make strong evangelistic agencies, and where we endeavor to put Christ and His Word first in the curriculum; schools where we teach that the fear of God is the beginning of wisdom, and where we try, not only to give the children an education, but to lead them to the Author of eternal salvation. The primary and intermediate schools have had a wonderful power for good, and have been the training ground for the Church. They have also made themselves felt in the community because of their strong moral influence. The parents gladly pay higher fees in our mission schools than they would have to pay in the government schools, and many a boy is brought to the mission school as a last resource. They also know that our scholastic standard is higher.

But better than all scholastic attainments is the fact that many get to know Christ. Hearts can be touched by the Gospel and the Spirit of God at any age, but as one studies the question there are certain ages, when it seems that the children are more ready to yield themselves to Christ.

From four till eight years of age, the child brought up in a Christian atmosphere is very responsive, and usually loves Christ in a simple, childlike way, never doubting His love, and thoroughly believes in prayer. I have seen a very small child getting the victory in prayer. I have seen children of four and six years of age joyfully going to Jesus, and telling their parents they were going to Heaven. More remarkable still, I have seen children from heathen homes, who had been only two or three years in the school, being so gripped by the Gospel that, when they were dying, they would bear a bright testimony right to the very end, and the death of one of these little ones, at least, was the means of preparing the father to turn to the living God before it was too late.

From nine to thirteen is a far more difficult age, but during those years, hearts are often touched, and many turn from idols to the living God. They learn to confess when they have done wrong, a thing only brought about by Christian influence.

When the age of fourteen to twenty is reached there is often a great change for the better, though occasionally for the worse.—As a rule there are many decisions for Christ in the school, and among those who have already left school. At that age nearly all the young people



Chinese School Girls

ing, for lack of care, because they are not in the right soil. It is our part to see that they are brought into a different atmosphere. As their hearts are the same as those of our children at home, they have the same needs. How great those needs are, only those who have studied the child-question in China can know.

There are the little outcasts, girls, who have escaped being drowned, but who are not wanted, and are therefore sent to the Foundling Hospital. There are the millions given away to other families, brought up to be drudges in the household. There are the numbers sold to be slaves, and often for worse purposes. There are boys, who from their very babyhood are taught to bow down to wood and stone, who are brought up in superstition and fear. There are the poor boys, who have to work far beyond their strength, and are old men before they are out of childhood. The

are very responsive to love and reason, and it is most important that we win their confidence. Therefore it counts far more what we are than what we do. Many of the most difficult ones will break down utterly when appealed to in love. Prayer with the children, not only for the helps over many difficulties. The little ones readily yield in prayer, and many a time some of the biggest girls have broken down and confessed with tears, when nothing but prayer would have overcome their hard feelings against one another.

Some of the girls have been trained as nurses or teachers, but the majority have been trained to be Christian wives and mothers. They have their faults, but they certainly could not have been what they are, without the training they received in the school.

Many a boy has borne a bright witness for the Lord in his heathen home. One was called "a good apprentice of the missionary" by his vegetarian mother, because, she said, he preached to her all day long, exhorting her to give up her vegetarian vow, and trust in Christ Jesus and His cleansing Blood.

Another result is that the children get a thorough knowledge of the Bible. It has been often proved that those who stay with us through the whole course, who give themselves to Christ, and get the full benefit, not only of the Bible lessons in the school, but of the systematic Bible study given for the advanced Christians, can easily hold their own.

Again, another result is that they learn to consider others, and not to live for themselves, to give, even to the point of sacrifice. At a missionary collection one young girl gave her only dollar, which cost her a great deal. When building our new church, the children not only worked hard to earn some money for it, but gave up their allowance of meat (a weekly treat), and taught us a lesson in self-denial. Five years ago the boys saved a little baby girl, and cared for her for three years or more.

Among the hindrances in our work for the young people of China, is the great poverty. Many of the Christians are not able to put their children in school. Another difficulty is, that there are so many free, and half-free, government schools, that it is often difficult to get pupils. The Chinese are striving for a Western education, but never before has there been so much opposition to Salvation. Lawlessness is abroad everywhere, and its spirit is making itself felt even in smaller schools and mission schools. Waves of anti-Christian feeling have swept through many of the government schools and colleges. The New Thought Movement and Modernism are ruining many of the higher educational institutions of the different missions. Japan is flooding with unhealthy fiction and unclean books of every sort, which are poisoning the minds of the young people, and we have to watch every book that is brought into the school.

There is an increasing tendency to en-

gage girls to outside families, for the sake of getting richer homes. The boys often are apprenticed to heathen masters, and cannot come to any of the services for years.

We need the right kind of teachers who have a supreme love for Christ, and will always put Him first, who will yield their all, and hold nothing back. We want those who will not be teachers only, but lovers of souls, eager to serve the least of these, thus following in the footsteps of Him who pleased not Himself. And we need Chinese Christian teachers, who will be willing to give their time and talents to God's service. School work is exacting, work for the Chinese teacher, often a rather thankless task, and nearly always badly paid.

We need a new vision of the needs of China's children, a heart filled with the compassionate love of Christ, a heart that will not be satisfied, until He is able to gather many of the lambs to His bosom, and to make a host of young people vessels meet for His use. That is not an easy task. It will take our best talents, our most earnest endeavor. Someone has said: "The conversion of China will cost the Church her treasures, the Colleges their brightest ornaments, and the Missions the lives of their best men; and unless we are willing for all that, we had better give it up." But we cannot give it up, for the millions of young people in China are the souls for whom Christ died and whom He is waiting to save.

It is only on our knees the victory is won. Do you realize that the intercessory missionary at home is quite necessary as the working missionary in China? God grant that many young lives may be laid on the altar for His service, and that all of you who are the Lord's remembrances may not keep silent, but give Him no rest, until He make many of China's young people a praise and glory to His Name.—Selected.

JOHN 1:14. AN APPRECIATION

By J. Paul Sauder

John, in very simple phrases, maintains that "in the beginning was the Word." The Word, at once the source and sum total of Truth, infinite in power as evidenced by His creative acts and shining in His light, against the power of which all the forces of darkness availed nothing. This Way, this Truth, this Life, had been revealed, albeit imperfectly, to upward-looking men through long ages past. Men had rejoiced in the inner consciousness that there was the Way, the Truth, the Life, and that the Word was constantly and cumulatively being revealed to them. But now,—and I can imagine the one-time fisherman of Galilee laying aside his pen for a moment as he contemplates the import of that which he is about to utter. Now I see him take up his pen and write "And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the

only begotten of the Father,) full of grace and truth."

We like to be shown how to do things. So the Father, John would have us know, sent the Word—The Way, the Truth and the Life—down to men and He became flesh. In the mind and will of the Eternal Father exists a way, a course of life. Here exists truth of which we, in our finiteness, can grasp but crumbs. In Him and from Him alone is life. All these are things of God, away for man's experience. But the Father, wishing to reveal Himself, not something about Himself, not some of His ideas, but His very Self, sent the Word,—the Way, the Truth, the Life—to finite, uncomprehending men, and thus the Word became flesh. Mystery of mysteries! The Infinite, the Boundless, the True, the Perfect takes on flesh, the finite, the limited, the commonly ignorant and the imperfect. And so unhybrid is the blend that men exclaim, "Is not this the son of the carpenter?" and "Are not his brethren with us?" So much was he of man that the undiscerning saw nothing in Him but man. Truly "The Word became flesh."

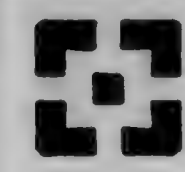
John is not content to use a common term to tell of the stay of Christ with us. He makes a beautiful pen picture. The scene is one of an Oriental company, possibly a wandering company, out on the plains. The members of the group are concerned with their affairs of life and into the midst of their activity comes the Word and—catch the beauty of the inspired penman's phrase—"He pitched his tent with us." Not for aye was this abode taken up. Oh, no, only for a while. Only until those around his tent should have caught the Father's message which He came to interpret and in a measure, to visualize, to "show how." And then, too, until His neighbors should have caught new meanings for those four great terms of life,—love, truth, grace, death. Then when the Word should have interpreted, visualized, and given new meanings and as spotless perfection taken the place of the carmine imperfection, and by doing all this, to have brought man and the Father within hailing distance of each other,—after doing all this,—the Word was to leave, for He only "pitched His tent." And the Word did this and by doing all this, to have brought mortal veil, for John says, "We saw His glory." They saw the graciousness of the Word and His truth went even to their soul. Then, with mission accomplished, the Word withdrew and many have believed, but some have doubted even until now. But we, though our eyes have not seen as have those of John, rejoice with him in that "the Word became flesh and pitched His tent with us."

Goshen, Ind.

Work hard for God, and let not pride blow upon it, when you have done. It is difficult for a man to do much, and not value himself too much for it.—Flavel.



BIBLE STUDY



EPISTLE TO THE HEBREWS

V

The Authority of the Word

The word of angels was steadfast. It was the Word spoken by angels that gave authority to the prophets and to the fathers in times past.—Heb. 1:1; Heb. 2:1,2. At no time did angels speak without their words being confirmed by accompanying evidences that they were the Word of God. Every promise spoken by angels was fulfilled. Every warning given by angels was justified by evidences following. Every judgment uttered by them was followed by the awful testimony of its divine origin. The judgments sometimes waited because of the mercy of God, but they were sure. Sodom scorned the judgment and the righteousness of God, but the fire fell in due time. Balaam's ass was no prophet, but the angel that stood in the way knew, and declared, what the will of the Lord was. He, only, was a prophet whose word was fulfilled.—Jer. 28; 44:29,30.

The Word of Christ is the Word of God

The Word as spoken by the Lord,—Jesus Christ,—was committed to His Apostles, who, later, confirmed to those who followed them.—2:3,4. The term, Lord, is here used in the New Testament sense, referring to Jesus. His Word is set above that of angels in importance, although not above the word of angels in authority, since both are the Word of God. God's Word is the same, whether spoken by Christ, by angels, or men. But the Word of Christ is more important, in the sense of it being spoken by the Son of God.—1:2. Never before had the Word been spoken so clearly, with such testimony of its being the Word of God, with such evidences of the accompanying power of God. Never had such grace accompanied the Word, such clarity illuminated it and such power emanated from it! Signs, wonders, divers miracles, gifts of the Holy Ghost, all bore testimony to the same Word of Christ when spoken by those whom He had commissioned to preach the Word in all the world. Men saw and believed in the Gospel as the Word of God.

There have never been such messages as those that come to us from the Bible, and there have never been such accompaniments of Divine authority with the messages that have come to us from men. Divine inspiration differs from common authorships in the nature of its evidences.

Divine inspiration is concerned with matter, as is human inspiration, but it is also concerned with manner, and in this respect the Word of God stands alone, alone among all religions, and alone among all human authorships. Where are the writings that bear the sword of God's judgments, and where the productions of literature that are accompanied by miracles, signs, wonders and gifts of the Holy Ghost in those who produce or witness to them? It is in these respects that the Words of Christ were declared to be the Word of God, and hold the rightful claim of the authority of God.

The Words of Jesus are Salvation

When the angels of God spake they sometimes told men how to escape the judgments of God. At other times they directed men in the course of duty and in the way of blessing. Abraham was directed in the way of blessing. Lot was directed from the place of Judgment. In either case the Word of God meant salvation to the individuals concerned. The Word of Christ is salvation to all who believe. "How shall we escape, if we neglect so great salvation." The words of Christ, which we call the Gospel, are the words of salvation. He came to bring life and immortality to light. His words are Spirit and they are life. He teaches men the Word of righteousness, so that men may walk in the way of virtue, and holds up His own life as a pattern of that righteousness; He also holds up His own work of redemption—His death for sin,—in order to save men from their certain judgment for sin. In these two respects the Word of Christ stands alone among all other religions and philosophies, for where is a religion that holds up the ideals of holiness as high as the perfections of Christ, or where is the redemption from sin so definitely set forth, and by so perfect a sacrifice as that of Christ? These two elements are required in order to obtain salvation. Men need to live a life of holiness,—God's holiness; and man needs a redemption from his past and present sins. Where either is lacking in the religion of men there is a failure in securing salvation. Where either is insufficient in its fulfillment of Divine demands there is no assurance of salvation. With every religion, save that taught in the Gospel of Christ, there is no certainty of hope and no comfort and peace in the soul

such as is possessed by those who are saved by the faith of Christ. Christ's Gospel is the only one which gives men an escape from judgment. "How shall we escape if we neglect so great salvation?" This salvation is, then, approved of God by the nature of the messenger,—His own Son; by the nature of the message,—the Word of God; by the nature of His ministers,—those whose ministry was accompanied by divine manifestations; by the results of the message,—confirming the salvation to all who hear the message and believe. In every respect the Authority of God is evident in the Gospel which His Son has brought into the world.

The Workers' Column

Studies in Philippians

August 9

In these studies the outline of the Epistle will be given in consecutive studies.

A. The Introduction. 1:1,2.

I. The Authors.

1. Paul and Timotheus—v 1.

2. They are servants of Jesus Christ—v 1.

II. To whom written—v 1.

1. To all the saints in Philippi.

2. To the bishops.

3. To the deacons.

4. Their qualification as saints.

a. They were in Christ Jesus.

III. The greetings to the saints in Philippi—v 2.

1. The blessing of grace and peace to be with them.

a. From God our Father.

b. From the Lord Jesus Christ.

B. The Epistle and Message.

The Theme of the Message is one of Thanksgiving, Comfort and Instruction from a Pastor to his People.

I. Paul's Thanksgiving for the fellowship and faith of the Philippian brotherhood—1:3-11.

1. His expression of thanksgiving—vv 3-7.

a. To God—v 3.

b. When expressed.

(1) Upon every remembrance of the Philippian brethren—v 3.

(2) Always, in every prayer—v 4.

c. How expressed—v 4.

(1) In prayer—v 4.

(2) With joy—v 4.

(3) Making requests to God for them—v 4.

d. Special reasons for thanksgiving—vv 5-7.

(1) For their past fellowship in the Gospel—v 5.

(2) For his confidence that the work of God will continue in them—v 6.

- (a) Reasons for this confidence—v 7.
- a-1. It is right to think thus of them.
 - a-2. They entertained a great affection for him—v 7—marg.
 - a-3. They had shared with him in the defense and confirmation of the Gospel—v 7 marg.
- (3) Because of his love for them, as the love of Christ—v 8.
2. Encouragements to continued thanksgiving—vv 9-11.
- a. His prayer for the brethren that their love abound yet more.
 - (1) Abound in knowledge—v 9.
 - (2) Abound in all judgment, or reason—v 9.
 - b. That they should approve the things that are excellent—v 10.
 - c. That they should be sincere and without offense until the day of Christ—v 10.
 - d. That they should be filled with the fruits of righteousness—v 10.
 - (1) Fruits which proceed from Christ.
 - (2) Fruits which glorify and praise God.
- III. Paul Consoles the Philippians concerning his imprisonment—1:12-26.
1. Things happened unto him, bonds—vv 12, 13.
 2. These things furthered the Gospel—v 12.
 - a. The Gospel was thus made known in many places—v 13.
 - b. Many other brethren were emboldened to preach—v 14.
 - c. Enemies were made to preach the Word, tho not sincerely—vv 15-18.
 3. The effect of persecution upon himself—vv 19-26.
 - a. It gives him hope of salvation through the prayers of others on his behalf—v 19.
 - b. By the Spirit he is bold and not ashamed to glorify Christ in his body whether by life or death—v 20.
 - (1) To live is Christ—v 21.
 - (2) To die is gain—v 21.
 - c. He is not afraid of death—vv 22, 23.
 - d. He would desire to live for their benefit only—vv 24-26.
- III. Paul admonishes the Philippian brethren to be steadfast under trials.
1. He would desire a good report from them whether present or absent—v 27, Cf. v 26.
 2. How to behave under persecution—vv 28-30.
 - a. Not to be terrified—v 28.
 - b. Understand the judgment that comes upon the opposers of the Lord—v 28.
 - c. The portion of the Christian is to believe on, and to suffer with Christ—v 29.
 - d. Remember the example of others who have suffered for the faith—v 30.

Studies in Philippians

II. August 16

- IV. The admonition to the Philippians to live in peace and unity—2:1-16.
1. They are to be likeminded—vv 1, 2.
 - a. The qualities,—love, accord and oneness of mind—v 2.
 - b. The basis,—consolation in Christ, comfort of love, fellowship of the Spirit, compassion and mercy—v 1.
 - c. The results of it—joy—v 2.
 2. They are to be humble—vv 3-11.
 - a. Having the quality of lowliness of mind and its results—v 3.

- b. Being helpful to others—v 4.
 - c. Possessing the mind of Christ Jesus—vv 5-11.
 - (1) His mind is to be the believer's mind—v 5.
 - (2) His exaltation and His humility described—vv 6-8.
 - (3) The reward of humility set forth—vv 9-11.
 3. They are to profit by obedience to the admonitions of Paul—vv 12-18.
 - a. Obedience to admonition an aid to the working out of their salvation—v 12.
 - b. Through obedience God works in believers to do his good pleasure—v 13.
- Compare the humility and obedience of Christ,—above, vv 5-11.
- c. Matters in which obedience is desired.
- (1) Avoid murmurings and disputings, as sons of God—vv 12-16.
 - (a) Thus letting their lights shine—v 15.
 - (b) Holding forth the Word of Life, in testimony of the labors of the Apostle—v 16.
 - (2) Giving joy to those who have ministered the Gospel—vv 17, 18.
- V. Instructions concerning the messengers to the Philippians—2:19-30.

1. Reasons for sending messengers, to know their state—they having undergone persecutions—v 19.
 - a. Paul desired comfort concerning their state—v 19.
2. Timothy, one of the messengers—vv 19-24.
 - a. He was dear unto Paul—marg.—v 20.
 - b. Unlike others, he sought the things which are Jesus Christ's—v 20, 21.
 - c. He served with Paul in the Gospel as a son with a father—v 22.
 - d. He would be sent with definite information concerning Paul—v 23.
 - e. Paul would follow the messenger soon—v 24.
3. Epaphroditus, who would return from Paul to the Philippians—vv 25-30.
 - a. A necessary messenger, for mutual comfort—vv 25, 28, 30.
 - b. A faithful companion and laborer.
 - (1) A brother, companion and fellowsoldier—v 25.
 - (2) A faithful and worthy servant and messenger—vv 25, 29, 30.
 - (3) A man of compassion and sympathy,—caring for Paul, concerned for the happiness and comfort of others—vv 25, 26.
 - c. A subject of God's grace, and worthy of the respect of men—vv 27, 30.
 - d. A Christian spirited man, living and serving for others—vv 27-30.
 - e. The respect to be shown,—receive him in the Lord with gladness and hold such in reputation because of their work for Christ—29, 30.

Studies in Philippians

III. August 23

- VI. Admonitions concerning the Doctrine of Righteousness—3:1-21; 4:1.
1. His admonitions are to be a source of joy to the church—v 1.
 2. They are also to be a source of safety to the Church—v 1.
 3. Believers are to be warned of evil doers and religious deceivers—v 2.
 4. The nature of the true doctrine—3:3-21; 4:1.
 - a. It is not the doctrine of the concision—v 2.
 - b. The true circumcision.
 - (1) Worships God in spirit—v 3.
 - (2) Rejoices in Christ Jesus—v 3.

- (3) Has no confidence in the flesh—v 3.
 - (4) Paul's fleshly attainments counted nothing—vv 4-7.
 - (5) He has no confidence in the righteousness of the law—v 9.
- c. True righteousness.
- (1) It is found in the excellency of the knowledge of Christ—v 8.
 - (2) It is found in Christ—v 9.
 - (a) In the faith of Christ—v 9.
 - (a) In the faith of Christ—v 9. God—v 9.
 - (c) It is obtained by faith—v 9.
 - (3) Its benefit to the believer.
 - (a) It gives the knowledge of Christ—v 10.
 - (b) It reveals the power of His resurrection—v 10.
 - (c) It gives the fellowship of His suffering—v 10.
 - (d) It conforms the believer unto His death—v 10.
 - (e) It is the means of attaining unto the resurrection of the dead—v 11.
- Note.—According to these declarations, the fulfillment of the typical circumcision of the flesh is in the final putting off of the flesh, when the new man of the resurrection is put on. The spiritual fulfillment of circumcision is that the body is accounted as dead, cut off, and the spirit rises in newness of life. This is to know Christ, who is risen from the dead.
- d. The attainment of righteousness in experience.

- (1) Not yet attained or made perfect, in experience of Paul—v 12.
 - (2) He presses toward the mark for the prize of the high calling of God in Christ Jesus—vv 13, 14.
 - (4) Those who strive for perfection, and who have attained some degree of righteousness, have done so by this rule of faith and should continue therein—vv 15, 16.
5. The enemies of the doctrine of righteousness by faith—vv 17-19.
- a. To be safe, believers should walk only after the example of Paul and those who follow his example—v 17.
 - b. Others are the enemies of Christ—vv 18, 19.
 - (1) Their end is destruction—v 19.
 - (2) They teach and trust in fleshly and earthly things—v 19.
6. The life of the righteous.
- a. Their life is heavenly in character—v 20.
 - b. Their hope is in the coming Christ—v 20.
 - c. Their final glory appears at the coming of Christ, and is wrought by His power—v 21.
- Note.—The iniquity and imperfection of the body will remain with it until it is subdued, with all other evil in the world, by the coming and glory and power of Jesus Christ.
7. Admonition to be steadfast in the doctrine of righteousness—4:1.
- a. Such are dearly beloved, longed for,—the joy and crown of the servants of the Lord—v 1.
 - b. Such should stand fast in the Lord, who is their righteousness.

Studies in Philippians

IV. August 30

- VII. General admonitions to the Philippian Church concerning Christian conduct and life—4:2-9.
- (Concluded on page 254)

EDUCATIONAL

THE PSYCHOLOGY OF LIVING

Commencement address delivered to the graduating class at Hesston College, June 4, 1925, by R. T. Campbell, President of Sterling College, Kansas, as it was transcribed from a stenographer's note-book.

The speaker in this message does not seek to set forth the way of pardon and salvation, but seeks to unfold some of the effects that sin, wrong thinking and evil conduct have upon the body and soul, showing the interdependence of every part of our being. It has some practical advice that would be an advantage to some otherwise good people to adopt. In the mental realm we have noticed some believers in Christ who are not developing their powers for the service of God and mankind. This message should be a stimulant even for a spiritual man in Christ Jesus.—Editor.

Friends, it is certainly a pleasure to me to look in on an institution like this, realizing the things for which you stand. The time has certainly come, friends, that those of us who profess faith in Jesus Christ must stand for the old truth. My thoughts this morning will center about the "Psychology of Living." We want machines now by which young ladies can make themselves more attractive to the other sex, so that those who are too tall can be made shorter, those too fat can be made thin, those too old can be made young and if they are dissatisfied with being women two can go together and become a man. We could say to ourselves, "How true of life; if you are dissatisfied with yourself, get yourself made over." If you have a temper that always is getting you into trouble, throw it away. If you are down in the mouth, cheer up; the dentist is the only one who has a right to look down in the mouth, so I want to play the part of Dr. Make Over this morning and study the Psychology of Living. We will not enter into metaphysics but we want to impress upon you that more important than these questions and more important than knowing the location of the soul are some facts. The first one goes into the science of chemistry. It is that **the specific gravity of your body can be changed by your thinking.** There are thirty-two emotions; such emotions as love and devotion are strengthening while others are weakening, such as anger, wickedness and melancholy which are destructive and harmful. The chemist can take a tear and tell whether that tear was shed in joy or in anger. So if any of you young men want to know how much a young lady thinks of you, get a tear and analyze it.

If you breathe into a glass of water when you are angry and then feed it to a guinea pig it will die. This same effect is produced in every cell of your body, increasing it twenty-six trillion times. That accounts for the condition of an angry person. No one needs to come up to an angry man and ask, "Are you mad?" No,

a dog will not even stay with an angry person. With that blood coursing through his body he is scarcely a human being. In this you have the psychology of why it is that certain attitudes of the mind change the actions of the body, and if we analyze the conditions carefully we can tell what the results will be. The secret of long life is in never losing your temper. When anger reaches a certain pitch, it produces a short circuit in the brain. That is why a man will make statements when he is angry and afterwards deny them. The fact is that there has been a short circuit in the brain instead of it going around through the high sense of reason.

No man can be profane and maintain his maximum strength. But it is not to enlarge on this that I am here this morning. Thousands of people know all about the evil results of a hot temper and they think that if they have inherited a hot temper they must carry it all the rest of their days. My part as Dr. Make Over is to give you the remedy. Tomorrow morning when you get up you say, "I am going to hold my temper today." Say it ten times and say it aloud so that it is registered on your brain.

A second remedy, and this is for immediate results, is to sit down, open your hands, drop your lower jaw, and then get mad. No man can do it. There is a relation between the acts of the mind and of the body and if the channel is locked there is an inhibiting effect. There are some here who will say, "But my wrath is always righteous indignation." The next time you analyze it and see if you are angry at the sin or at the sinner. If at the sin, then all right but if at the sinner, stop. Charity suffereth long.

Does a man ever really forget? We do forget the things that make very little impression upon us, but things that make a deep impression are not forgotten. If you were ever in a runaway you can tell about it till your dying day because there was just one thought in your mind when it happened and that was: where am I

going to land. One time I saw a balloon about fifty feet in diameter held down by a rope just ready to start. A man came out from a saloon and got up into the balloon and yelled, "Let her go." The balloon shot upward at a forty-five degree angle; it tipped and surged. The man lost his hold and fell headlong beside a brick building and you could hear his bones crack. I can tell about it until my dying days—the terrible punishment that was meted out to that drunken wretch.

Some say that you can hold six things in your mind at once. A little incident shows that **the mind is capable of holding six things at one time.** When I was a boy I saw a soldier who was doing six things at once. (A graphic picture of an old soldier playing his grind organ, mouth organ and drum, while he was collecting money in a tin cup and nodding to everyone as they went by, was here given.) It convinced me that the mind is capable of holding six things at one time. This is both advantageous and disadvantageous. To these boys and girls it is a thorn in the flesh. Education consists in learning how to hold five things out of the mind while you center on one thing—your lesson. Now you would not think that a College president would have ever been kept in after school, would you? But one of my teachers had formed quite an attachment for me which lasted for quite a while. She called me up to her desk after the rest had gone home and she said to me, "Do you see that board over there?"

I said, "Yes."

"How many marks does Frank Reedy have?"

"Six."

"And your cousin?"

"Four."

"How many do you have?"

"I don't have any."

Then she said to me, "I'd like to know what you are going to amount to anyhow?" She talked to me for about a half an hour and as I went home I had to think of what she had said, "Just what are you going to amount to anyhow?" I said to myself, "All right, Miss Knott." (And just last Monday a week I got to sit by her side in the Home for the Aged in Topeka.) So the next day I said, "I am not going to look up from my book once." In the morning I didn't look up very often but in the afternoon I don't know whether I looked down or not. I was a student in High School before any teacher tried to tell me how to study. They talk about concentration; why do

we not have drills in mental concentration? Sixteen percent of the children in our schools are repeaters; that is, they are obliged to take more than one year to a single grade. This costs our government \$86,000,000.00 a year just because of these repeaters. And they are not dull boys and girls. If you have a boy or girl who takes two years for a grade, that does not say that he is a dummy. Sir Walter Scott was thought to be slow in school. John Wesley was a laughing stock. These boys and girls are not stupid boys and girls. Take the average boy in his teens trying to get his Grammar lesson. Base ball, girls, fairs, and movies are all on his mind when he is trying to get his Grammar lesson. The result is that he finds himself among the flunkers. We must tell these young folks how to get along. That next morning after I had talked to my teacher I went back with a good resolution but I did not know how to study. I did not know that I must hold back five things from my mind and concentrate on one.

This is how to do it. First, do your level best. Say to yourself, "I am going to get this lesson today in five minutes less time than it took me the day before." Each day get it in five minutes less time than the day before. You may get so professional that you can go pick up your book, open it, and shut it, and have it. (It will not get quite that easy but it will certainly be an improvement.)

Young people, every student wastes more time than what he could get his lessons in twice over because he has not learned the art of concentration. Whatever enters the mind to the exclusion of everything else, always remains. If we could get our minds on truth as we get it on foolish stories, it would transform our lives.

(Concluded next month)

GREATEST MENACE TO YOUNG MEN

I believe the cigarette is really the biggest problem and the greatest menace to the young men of our country today. I appreciate the articles I have seen in a recent exchange, that the drug habit is usually the result of the cigarette habit.

A man in Pittsburg, who has a sanitarium where he "boils out" people who have filled their systems with narcotics of different kinds, told me some time ago that he would rather try to cure ten drunkards than one cigarette fiend.

The cigarette is dangerous because of its insidious nature. It creeps so gradually into the life of the boy that he does not realize the danger until he finds himself handcuffed by the habit.

It is most difficult to convince of the evil because the habit has been made so popular by many of our best men smoking cigarettes.—Homer Rodeheaver, Chicago.

OLD SETTLER STORIES The Miller Family

By C. Z. Mast

(Continued from last month)

These six pioneers including the first Miller who settled in Lancaster County, Pa., came from London in the Mary Hope, a small ship having ninety-four passengers on board (one of whom was the famous Quaker preacher, Thomas Chalkley), with John Annis, master, and left London early Friday, June, 29, 1710, in the morning, and later the same day left Gravesend for America and reached the Delaware in September.

We base our belief on Chalkley's Journal, page 74, where he says:

"I took passage in the Mary Hope, John Annis, master, bound for Philadelphia; and on the 29th of the 4th month (June), 1710, at Gravesend, we set sail and overtook the Russian fleet at Harwich and joined them and sailed with them as far as Shetland, northward to the Isle of Orkney. We were two weeks with the fleet, and then left them and sailed to the westward for America. In this time we had rough seas, which made divers of us sea sick. After we left Shetland we were seven weeks and four days at sea before we saw the land of America. We had sweet and solemn meetings on the first and fifth days; had one meeting with the Germans, or Palatines, on the ship's decks and a person who understood both languages interpreted for me. The people were tender and wrought upon, behaved sober and were well satisfied." He also says, "The ship was small and was well loaded, with ninety-four on board; and all were brought well and safe to Philadelphia in September, 1710; and the Palatines were wonderfully pleased with the country, mightily admiring the pleasantness and fertility of it."

It is not known that in the fall of 1710 any other Palatines than these who signed the London letter, came to Philadelphia. Chalkley's ship left Gravesend and was under convoy of the Russian fleet, just as the Mennonite letter says they expected to do; it had Mennonites on board; it left Gravesend (which is fifteen miles from London) on Friday, June 29, almost the day the Palatines wrote they expected to leave. They expected to go Saturday, the 30th, but to catch the Russian fleet, they had to sail a day earlier. We find that the 29th of June, 1710, was Friday, because in 2 Col. Rec. p. 533, June 16, 1711, was said to be Tuesday, and the 25th was thus Tuesday, and the 25th of June, 1710, therefore Monday, which made the 29th on Friday.

This traces up Jacob Miller and the other five pioneers of Lancaster County settlement from Amsterdam (where prior to March 31, 1710, there were gathered), to their arrival in Philadelphia in September, 1710. Other fragmentary evidence makes it fairly clear that in the winter of 1709 and 1710 they fled out of the Emmenthal near Berne, and went to Holland to collect means, etc., from wealthy Mennonites there and make arrangements to go to Pennsylvania. Lancaster County thus owes a debt of thanks to Holland for helping in opening the county and for bringing so good and God-loving a class of early

settlers here.

We shall next trace the movements of this handful of settlers from Philadelphia to Pequea Creek, their steps to acquire land there and bring it under their dominion. While only six are signers of the letter quoted, it is certain that several more were in the colony.

Shortly after arriving in Philadelphia in September, 1710, the colony just mentioned secured the right to take up land on Pequea Creek.

They procured for themselves the following warrant, which is No. 572 of the Taylor Papers, in the Historical Society Building at Philadelphia.

"Phil. ber 16, 1710.

By a warrant from dated the 8th day of Oct. Lord, one thousand seven hundred and is authorized and required to survey and lay out to Rudolph Bundley

and company, ten thousand acres of land with reasonable allowances for roads and highways on the northwest side of a hill, about twenty miles easterly from Conestoga and near the Pequea Creek, and thereof with my office.

Jacob Taylor.

To Isaac Taylor, Surveyor of the County of Chester."

The blanks above are occasioned by the fact that the original paper has partly crumbled to pieces because of age. There is no full copy of it.

In Vol. 19, Sec. Series of Penna. Archives, page 529, may be found certain minutes of Penn's Commissioners of Property, of their meeting held Sept. 10, 1712, making reference to the same tract. It is there stated that the Commissioners granted ten thousand acres of land to the Palatines, by warrant dated —ber, 1710, and that part of it (2000 acres) was laid out to Martin Kendig.

Rupp, in his history of Lancaster County, (p. 90) quoting the same minutes says that the warrant was dated the 6th of October, 1710. The copy which I give above of the original found in the Taylor Papers seems to be dated the 8th of October as I state; but the date is so indistinct that the 6th may be correct.

Rupp (p. 85) sets out another paper, apparently not in the archives, stated to be a document signed by former commissioners, which states that those former commissioners by a warrant bearing date the 10th of October, 1710, granted unto John Rudolph Bundely, Hans Herr, and divers other Germans, late inhabitants in or near the Palatinate of the Rhine, 10,000 acres to be laid out on the north side of a hill, about twenty miles easterly of Conestoga, near the head of Pequea Creek," etc.

Thus we have the 6th, 8th, and the 10th of October declared as the date of this first title of land in Lancaster County by our Swiss-German ancestors.

There is an order to survey according to the Taylor Papers (No. 573) dated October

16, 1710, which sets out that by a warrant dated 11th day of eighth month (October), 1710, there was given to John Rudolph Bundely 500 acres of land adjoining the 10,00 located or to be laid out to the Palatine Company. Thus the true date is not later than October, 1710.

These pioneers at once journeyed to the head of Pequea Creek but did not find that point to meet their desires and journeyed down the stream until they arrived at a point on the creek directly east of present Willow Street and there took up, on both sides of the creek 64,000 acres of this land and had it surveyed Oct. 23, 1710 and divided it the 27th of April, 1711. This may be found in a map called "Plot of Original Tract of Old Rights in Lancaster County" in the Office of Internal Affairs at Harrisburg. The remainder was divided later. The division was as follows: Beginning on the west, Martin Kendig, 530 acres; Martin Mylin, 265 acres; Christian Herr, 530 acres; Martin Kendig, 264 acres; John Herr, 530 acres; John Bundely, 500 acres; Christian Franciscus, 530 acres; Jacob Miller, 1,008 acres; John Funk 530

owned and occupied by descendents of the original owners.

Another Pioneer

Samuel Müller from the Canton of Berne, Switzerland, emigrated to America in the ship Chance, Charles Smith from Rotterdam, last from Cowes, with one hundred and ninety-three passengers, landing at Philadelphia Nov. 1, 1763. The following information of this branch of Millers is an extract from material which was heartily mailed to the writer without application by the aged brother D. J. Miller, residing near La Grange Ind. His father, Jacob Miller was the seventh child of eighteen in the family of Christian Miller, a son of Samuel Müller, the emigrant ancestor. He was not affiliated with the Mennonites nor do we know to what faith he was an adherent. But we shall endeavor to show how God has called scores of noble men among his posterity in the succeeding five generations into His service to proclaim His message from the walls of Zion.

Samuel Müller, the emigrant ancestor

friend that his life companion had died. She requested on her dying bed that her children should be reared in Mennonite homes. The sorrow stricken husband remained but only a short period in that community. Later he married an English woman, but nothing of his whereabouts was ever learned by any of his children in after years.

Christian the eldest child was received into the home of Hans Beiler, a pioneer bishop of Mifflin Co. Pa. Christian Miller as an industrious boy aspired to the trade of his foster father who was a blacksmith. His competency in the welding of iron won for him considerable popularity and he was better known by the name, "Smith" Miller. After he attained to the age of twenty-one he finally started out peddling notions for a livelihood and traveled westward across the Allegheny mountains until he reached Somerset County, Pa., where he settled and married a young girl by the name of Berkley. He also purchased a tract of land from the Shawnee Indians in Conemaugh township, where there were at that time, but four white

families living in the township. Their first dwelling was not an elaborate structure, but a rude cabin without a door during the first summer season. The entrance was closed by hanging a blanket over the doorway. In this typical dwelling they lived more happily than thousands of couples in magnificent houses of our day. They remembered the God of their fathers and from their humble fireside grateful songs of praise ascended to the God of every blessing. Several days were required in covering the

distance to and from the mill. The wife had to take a path through the woods for miles to bring the cows from pasture and hear the howlings of the wolf, also meeting with redskins in search of game. Christian Miller erected a blacksmith and farmers came for eight miles to have "Smith" Miller repair and build implements. He was the first pioneer minister and bishop in the Amish Mennonite congregation in Conemaugh township, now in Cambria county, Pa. He had six sons and four daughters. Several times he made visits on horseback to Holmes county, Ohio, where he preached. A few of his children resided there and reared large families.

Christian Miller married, as his second wife Fanny Miller, who died in 1847 at the age of eighty-four years.

(Continued next month)



Daniel Miller Homestead, Shillington, Berks County, Pennsylvania

acres; Martin Kendig, 1060 acres. The tracts extended nearly north and south and are of regular parallel form, the whole plot reaching from West Willow on the west to Strasburg on the east.

Upon this tract also are the remains of the original settlers in the private grave yards on the same—one on the bank of Pequea Creek, known as Tchantz's Graveyard, afterwards called Musser's where are found tombstones (practically intact to-day) over the resting places of the Mylins and Millers—one adjoining the brick Mennonite Willow Street Church, where lie the Herrs—and one just east of Willow Street, where repose the Kendigs and some of the Mylins.

The division lines of the old original farms determined the public road of to-day of that whole section of ten square miles, five miles from east to west and two miles or more from north to south; these roads being located precisely on the property lines. Much of the original tract is to-day

of this prolific house of Millers, is listed with three sons and two daughters viz., Christian, John, Isaac, Rachel, and Barbara.

When this family arrived in the new world, they were extremely poor and founded their first place of abode in some adjacent district of Germantown. How long they remained here was never known. We, however, learn that later they established themselves in Kishacoquillas Valley, Mifflin County, Pa. And finally he procured employment on the Pennsylvania Canal as a driver on the tow path.

What a Mother's Influence can Accomplish

The husband was seized from his service on the canal by a group of soldiers during the American Revolution. Whether he was persuaded to participate in the cause of the Continental army or simply held as a prisoner by the British is beyond our knowledge.

After the close of the war he returned to his home, only to find the place vacated. He wept bitterly as he was told by a

FINANCIAL PROBLEMS IN OUR SCHOOLS

By Orie O. Miller

This may not be the most interesting theme for a writer to discuss, but in the whole of this paper this is one of the most important articles. This is a matter that demands the attention of every minister of the Church. It is past the time for discussion; it calls for action. Many Churches have yearly offerings for the School Fund as well as for Missions, for our schools are some of the greatest mission stations that the Church has opened. Long may they serve; long may they hold our young people loyal to the truth. One of our school heads remarked lately, "The Church must back her schools, or I must quit conscientiously, for I cannot pile up a huge debt, which must later be paid." Brethren, in the name of the Lord, and for Christian schools, may we act.—Editor.

Many feel that just now the problem of properly financing our church schools is more important than any other confronting our educational work. During the past few years this feeling has been growing. Under the circumstances this is quite natural. To support trained teaching staffs and to provide the equipment necessary to do good scholarly, creditable work has required much more money than has been paid by the students at the schools. This is true of all Colleges, but where many of the others could supplement their student income by taxes or interest from invested endowments, our schools have had to depend on the direct contributions of the church. These have not always been forthcoming in amounts sufficient to meet the annual needs. Hence the problem has seemed to grow in importance as this unfavorable ratio between income and outgo has been maintained.

Under similar circumstances the same feeling would exist in any other institution—and even can exist in a home. If for instance the total income of the head of the family would be \$100.00 per month, and the cost of supporting the family \$110.00 and if neither the income would be raised nor expenses reduced, then sooner or later in that home the money problem would overshadow all others. For a time the condition might not be serious. In the hope of an increase in wages, money might be borrowed to cover the shortage. Should such increase not materialize only one other solution would eventually prevent bankruptcy and that would be a forcible reduction in expenses. Should the head of the home however succeed in merely reversing these figures in which case the monthly earnings would exceed monthly expenses by \$10.00 and if this favorable ratio or even a better one were maintained, then the money problem in that home would tend more and more to become a secondary one as it ought.

This simple analogy will also hold for each of our schools.

The expense of conducting the schools each year exceeds the tuition income from its students. This difference, instead of being raised from other sources, has too often been borrowed. Thus each year's deficit has been added to the debt of the institution. Eventually, if unchecked, such a course means a crisis in the form of drastic reduction of the school program, a closing of an institution altogether, or an heroic sacrificial attempt on the part of the church constituency to pay the debts

and save the good name of the whole church body.

In our recent church school experience these dangers have not been noted quickly enough. There has been a good deal of lost effort, considerable loss of good-will among the constituency and disappointment all around because this simple economic principle was not heeded as it should have been. Fortunately our Board of Education does recognize the principle now and is insisting on its application. The Board now requires each school to maintain in its financial affairs a proper ratio between expense and income. Provision must be made for income before expenses are allowed. This Board policy does not make the financial task an easier one, but it does make it simpler and by strict adherence to same, the problems of finances will gradually take a secondary place in our school affairs as they should.

This policy simplifies the financial task but does not make it easier. It will probably always seem difficult and unfinished. There has been a feeling in some quarters that there must be some source from which large sums could be easily and quickly gotten to meet the rapidly developing needs of our institutions. There has been too much talking about million or half million dollar amounts as though by some magic the wish could be made to become true. We should keep before us a broad, adequate educational program with a commensurate financial goal, but best methods of reaching such a goal do not usually consist in rainbow-chasing.

The chances of obtaining large sums of money for necessary school financing from a few individuals in our church are too few to justify dependence on this as a method. There are very few hundred thousand dollar fortunes in the hands of our members and still fewer members having annual ten thousand dollar incomes or more. Even of these only a small percent take any active interest in our educational problem. Our membership in an economic sense are practically all "Middle Class." The financial task then lies in keeping in close touch with this group of people with moderate means but who can and do give regularly, willingly and as to the Lord. This brings with it distinct advantages. Those in charge of school affairs will be inclined to be still more economical when depending for support on those who possess what they do because of hard work. The many who give will keep a close interest in the affairs of the

schools because of their contributions. This constant, close relationship between church and school is vital.

There probably is no BEST method of regularly raising the funds annually needed by our schools. BEST methods vary and depend on need, time and circumstances. A method which works well in a community may not appeal at all to another or may not be appropriate in the same community at another time. However, one method of supporting schools which at the present time looks promising, and which seems to be in line with our methods of supporting other church work is spontaneously developing in some congregations in the Central States. Somewhat as they give opportunity for monthly contributions to missions so they make an annual appeal for an offering to educational purposes. In preparation for this annual contribution the congregation is informed as to the needs of the school in that district and about what portion of this total would be that congregation's share. It has been shown that under our present school program an annual average contribution of \$2.00 per member would provide for the annual deficits of all our schools and provide enough surplus for gradually building up the endowment funds necessary for our schools to qualify as fully standard in the States where they are located. This method of school support has spread quite rapidly during recent months. The Board of Education and some of the conferences are encouraging congregations to adopt it. It is the opinion of many that if through this method or similar ones the annual running expenses of the schools can be met, with the support coming from elderly and wealthy people, thru wills, bequests or outright gifts, and thru the Alumni organizations of the schools all the other specific needs of the schools such as new buildings, scholarship funds, etc. can be met.

The final success of any method of raising funds for any specific or general school purposes depends, however, entirely upon the confidence our constituency has in our school program and our schools. Our people must see and believe that these institutions are really helping us in solving our educational problem, and that there promises to be a permanency to the program. The one thing essential above all others is CONFIDENCE. In the remainder of this discussion let us briefly note at least three factors that we deem essential in getting and maintaining this confidence. On this confidence must be built an educational program that promises permanence and success. Having it, the matter of finance is possible and secondary.

1. There needs to be a group of individuals whose business it is to interpret the church and our schools to each other. In a business the "Sales Organization" has similar functions. Our foreign missionaries and relief workers have "laison" officials who stand between them and the government under whose jurisdiction they

carry on their work. In part this group is to the schools what the nervous system is to the body. In any case the need for and function of such a "go-between" group are most important.

In order to serve the church as church schools ought, those in charge of all of the school's departments such as teachers, administrators, and even minor employees must know the church. The problems of the church continually change. She enters new fields of service. Her spheres of influence grow and enlarge. To meet the needs of each new generation and time, new adaptations must be made. Some of those in our schools from the nature of their work cannot keep in as close vital touch with these changing church affairs as others. Hence the need for the "Go between" group to guide the school in serving the Church.

On the other hand, we, in the church need the help of such a group in interpreting the schools and what they are doing for us. Many of us on the outside have an educational problem to solve entirely apart from that of our church schools. The local high school problem in many communities is a serious, complex and baffling one to many parents. We need understanding, sympathetic help in solving it. Many of our younger and middle aged members live under conditions and in an environment and follow occupations in life to which our parents were strangers. We need to have newly interpreted to us the present day applications of our distinctive plain and simple Gospel Message.

This group of interpreters will probably be a quite unofficial body, made up of one or more individuals from each school, others who are members of the Board of Education and perhaps still others of no official relation to our educational work, but men burdened for the cause, men of large sympathies and understanding who seek to do all possible to forward this work. To the extent that these interpreters succeed in showing the church that our schools do help in solving our educational problem, and succeed in keeping the schools loyal to the Church, and themselves succeed in holding the fullest confidence of both, to that extent is confidence built up among the church in general. It may never be necessary or advisable to have any special committee charged with these duties but in an unofficial way the forming of such a body should be of serious concern to those responsible for carrying forward our educational program.

2. Confidence on the part of school supporters can also be built up thru an efficient school organization. In a business the efforts of the most conscientious salesman can be made fruitless by lack of support from the home firm. The best salesman's efforts can only be truly effective when the home firm has equipment, personnel and organization to carry out the salesman's promises. So in our schools. When those who give money to our schools

can have clear and sufficient evidence that their money is spent wisely and economically and records kept in a business-like manner; when those who have children to send know that the moral and social standards of the school are high and are adhered to by all; when the church in general knows that every teacher in the school or individual in any way connected with the institution is unquestionably loyal to and enthusiastic in upholding the highest standards and ideals that the church holds, and when in addition to the above the church can feel that the school organization has a certain flexibility which can quickly adapt itself to new problems and needs and circumstances as they arise in the church, then the kind of confidence will be built up that brings with it financial support. Under such circumstances the average member will only regret not being able to give more. Then any sensible method of money raising will get what people can give.

3. A third important aid in building this same kind of confidence is when the schools regularly and consistently turn out a product that the church can use. A manufacturer of goods can only succeed as he produces an article that people want and will buy. Sometimes he must cater to his customer's idea on quality, sometimes on style or price, but if the customer doesn't want the goods the manufacturer is doomed. Our schools have to do with the raw material sent them by the church. The young men and women coming from our schools will not be perfect nor will they all be of a pattern, nor would we want them so; but every young man or woman who comes into the school will be stamped by the school's influence and this stamp must be a mark which the church approves. As our schools get a reputation for turning out a characterized product which our other church organizations call for and can use; when the general attitude of those coming from the schools is one of quiet, humble loyalty to their fellowmen and brethren, when they come out to serve with

little thought as to place, office or fortune, then their associates and all who come in contact with them will want to help give money to organizations producing such goods. This third of these points is the most important. "By their fruits ye shall know them" is true of our schools. Unconsciously those who have gotten a part of their training in any of our schools and are now back in the home community are the school's best or poorest salesmen.

In conclusion then let us say again that **the solution of the problems of school finance hinges on the question of confidence in our schools.** What is tremendously more important to our schools from a financial standpoint even than the number of dollars given for their support this year, and next and the next is the way our people feel towards and about our schools. Financial support depends on confidence and goodwill. If our people can see that our schools are in the process of satisfactorily solving our educational problems; if what those connected with our schools try to do is sympathetically and intelligently interpreted on the outside, if our schools turn out the type of product that the church can and will use, then Good-Will will result. Then surely, even if perhaps more slowly than many of us like to see, the annual money total contributed by the church for education will steadily mount from year to year. It will always be necessary to have those connected with schools and Board who make the matter of school finance and methods of raising money their special work and responsibility, but their task can succeed only as the way is prepared ahead of them.

This outline and discussion guarantees no rosy, easy solution of the financial task and does not undertake to set goals in definite figures, but it is our humble opinion that along these lines and with these main thoughts in mind God can and will bless our schools and in a marvelous way financially.

Akron, Pa.

ON HOLY SOIL In the Country of the Gadarenes

By Anis Ch. Haddad

The Plain of Gennersaret is to the east of the Lake of Galilee, and it is there I invite you to stand.

Imagine yourself on a well-defined embayed plain, wide and open. It is four miles across, and runs inland for another mile, with the waters of the Lake as a boundary. Farther to the west is the Mount of Beatitudes. In front is Capernaum, and in the distance Safad "the city on the hill that cannot be hid." The meaning of the name is supposed to be either "Valley of the Flowers" or "Gardens of the Prince." The soil of the whole tract is extremely fertile, and although the greater part is over-run with rank

weeds, the cultivated parts supply the market of Damascus, and even Jerusalem, with the best water melons and cucumbers grown in the Holy Land.

To-day this plain, known by the Arabs "El Ghuwair" or the "Little Ghor," that is, depressed bed of the Jordan, is a "few patches of gardens." The differences of elevation and absence of frost permit every variety of tree from the hardy walnut to the palm to flourish here. There are oleanders at the water's edge, and there is maidenhair fern in abundance, and flowers are on the slopes round about, and a fine spring near at hand. It is pictured as an "earthly paradise" where eternal spring

reigned, and the choicest fruits abounded. Along the whole eastern shore of the lake, there are only three inhabited villages, with a few Bedouin encampments here and there. Ruins are numerous enough! Every mile or two is seen the old site of a town, now hid beneath a dense jungle of thorns and thistle. The words of Scripture recur to us with peculiar force. "I will make your cities waste, and bring your sanctuaries unto desolation," (Lev. 26:31). The contrast between the sterile aspect of this side, and the cultivated beauty around Capernaum, must have been striking. Hills with just a patch of cultivation here and there rising abruptly from the water's edge, the climate hot, the land exposed as it is to this day to the incursion of hostile hordes, one can understand why there are but few inhabitants. One may well call this place the "ambition of nature," when it forces those plants that are naturally enemies to one another to agree together. It is a happy contention of the seasons, as if every one of them had a claim in this country; for it not only nourishes different sorts of autumnal fruits beyond men's expectations, but preserves them also a great while. It was a kind of borderland in those days, abandoned to a mixed population of Jews and Gentiles, animals clean and unclean, the sheep of the Israelites, and the swine of the Gentiles, grazing in contiguous pastures. Every part of this plain must have been familiar to our Savior, and many who were miraculously cured by the Great Physician, dwelt here.

There, in front of us, is Gamala. By my aneroid, it is 1170 feet above the lake, and we must leave our boat and climb to its giddy summit as best we can. And now within its mighty rampart let us sit down on one of the broken columns and drink in the surrounding views, and take a survey of this strange and strongest of Jewish fortifications. After having sufficiently rested from the arduous climb, let us take a walk around the castle of old "Gamala." We observe that this "hump of the camel" extends from southeast to northwest. The entire shape of the summit approaches an oval. On all sides it is surrounded by deep ravines, except the narrow neck which joins it to the main mountain. This neck is much lower than the hump, and both are several feet lower than the surrounding heights. Indeed the hump looks as though it had broken away from those gigantic cliffs, pushed out likewise to the north-west and sagged down some five hundred feet below its original position, having only this narrow ridge to connect it with the parent mountain. Along this ridge and particularly the eastern side of it, the exterior city was built; and in such fashion that it "looked as though it would fall down upon itself." The hump was entirely surrounded by a strong

wall, which was carried along the very brink of the precipices and in some parts arches had to be thrown from cliff to cliff, to secure a practicable foundation. This entire citadel, was covered with heavy buildings; and as the material was indestructible basalt, we find them very much as the Romans left them. This tower in the centre appears to have been the largest and highest of all. Near it once stood a temple or splendid synagogue and another to the north-east of it. It is really marvelous to see the ground hereabout thickly strewn with granite columns from Egypt! There must have been great wealth in the city, roads and machinery, of which the present occupants have no conception. There are at least thirty of them in this immediate vicinity and some of them more than fourteen feet long. On the east of

spent seven months in a vain attempt to capture it. It was the last citadel attacked by Vespasian and Titus before the siege of Jerusalem. The soldiers were put to death, four thousand were slain and five thousand more perished by throwing themselves from the walls on to the rocks below.

Not far from Gamala is the Valley of Fik; the village known as the "Apek" of the Bible where Benhadad fled after his defeat and where the strange incident of I Kings 20:29 occurred "a wall fell upon twenty-seven thousand of his men that were left and slew them."

Just below Gamala is the site of Gergesa. The native name is "El Kursi," that is the "Chair." The grounds of the identification are the similarity in names, a very influential clue all through the land, and the configuration of the country. The site of the ruins is enclosed by a wall three feet thick. About a mile south of this the hill, which everywhere else on the eastern side are recessed from one half to three quarters of a mile from the water's edge, approach within forty feet of it. They do not terminate abruptly, but there is a steep, even slope which we would identify with the "steep place," which corresponds to the story of the devils entering into the swine running violently down a steep place, so that they perished in the lake. Several other places, however can be pointed out, which would meet all the requirements of the story. That the meeting of our Lord with the two demoniacs took place on the eastern shore of the lake is plain from Matthew 9, and it is equally evident as on examination of the ground that this is the only one place on that side where the herd of swine could have run down a steep place into the lake.

There is something similar about these hills, dark and threatening with no sign of life or human habitation. There are still the remains of a Jewish burying ground to be seen in a recess formed in the mountains. Caves, natural and artificial, are hollowed out of the rock while the ruins of villages crown the heights at

the top of the valley. It would seem that out of these rocky tombs a being in human shape rushed down the slope to the lake and met our Savior on His arrival with gestures and cries, he was possessed of devils a long time and wore no clothes neither abode in any houses, but in the tombs. The devils knew who Christ was, hence the cry of the wretched man, "Jesus thou Son of God, most High." Then follows the exorcism, the devils enter into the herd of swine, which are destroyed, but human life is saved, and the man is found by the Gadarenes seated "at the feet of Jesus, clothed and in his right mind." Just near at hand we see a level place where tradition asserts the five

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A Scene on the Shore of the Lake of Galilee
In the background, the mountains from which the herd of swine were cast down into the sea.

this tower is an immense under-ground cistern the vault of which is a fine specimen of the Roman arches. There are also numerous cisterns in every part of the citadel, and necessarily so, because there was no other supply of water. Here are some Corinthian capitals neatly cut in hard black basalt, a curiosity in their way. And these carcopagi and sepulchral stones are entirely peculiar to this city.

It was Saturday, March 28th, 1925, when we visited this region and were very much pleased with what we saw; especially the interesting relics of which I spoke. It is really an interesting field for the archæologists. The story of its resistance and fall, and of the hurried butchery that followed are well known. Agrippa

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL TEACHER

The Art of Questioning

By Alta Mae Erb

Sister Erb's monthly articles are so practical that we want to give her a hint that at the end of the twelfth article she is not intended to come to a climax, but rather to go on. In this article she touched up this preacher-teacher with several questions he asked on Sunday morning; perhaps that will be your situation, fellow teacher; anyhow, read it and "take the medicine" and get better if you allow the old saying. This message is thought-provoking.—Editor.

Volumes have been written on this important subject, and you, reader, may have read so much already that you will not read this article. But unless you are really an artist in your questioning, I beg of you to consider this important subject with me. I shall write only a few practical suggestions.

Questioning is an art. No one can tell you just how to be a good questioner. A science can be all written in black and white; not so with an art. And yet there is some science to every art. Some of this science of questioning I shall try to present. In any art one only becomes expert by experience in the art. So it is with the art of questioning. Practice makes for better questioning, but only if that practice is good. It would not make for perfection if a cook made ten cakes, each one as poor as the first, or poorer. Although cake-baking is no doubt an art, there is some science which must be observed and worked out in continual practice to approach perfection. And as in most arts, absolute perfection is never attained. There is always more room for improvement. But practice based on scientific principles will help.

A few of the basic principles for good questioning will now be given. First let us notice that good questions will make the individuals questioned think. We are sometimes told not to ask questions that can be answered by **yes** or **no**. This is good advice only when such questions do not make one think. A very good thought-provoking question may demand a **yes** or **no** answer. But this question—Is it right to disobey God?—requires no thought. And who wants to answer such a question? Teacher, did you ever put a question that no one wanted to answer? You looked from one to another, but they all sat in silence. The question is just so easy and so far from thought-provoking that it bores the class, and no one is willing to give the answer that they all know perfectly. It may be necessary to make sure that the pupils have the story setting, or the historical setting, or the geographical

setting well in mind, and questions are asked for the purpose of recall. These are good if not dragged out too long. Great waste and abuse of time is made, however, in reading a verse and then asking two or three fact questions on the verse. Now if the verse is not read to get this knowledge, why read it at all? Consider how many questions you ask, teacher, that are not for recall or thinking, but just to be saying something over again, or to pass the time, or to get the pupils to take part. Are these worthy purposes? A frequent practice is to have a pupil read a verse, and then to say, "Have you any thoughts on that verse?" Now it is the teacher's business by means of his questions to make the pupils think. Do not expect them to have thoughts when you have nothing about a state of mind that will provoke thinking. Often the answer to this very poor question—"What are your thoughts on that verse?"—is just as poor as the question, for the pupil has no thoughts, and yet tries to say something.

Too often teachers approach the task of teaching like this: "Now you will get out of this class just what you put into it." It is the teacher's business by his questions and his manner of conducting the lesson to make the pupils do some thinking. The teacher cannot throw this responsibility over on the pupils. If he could, he would not be teaching at all.

"Was Mary the mother of Jesus?" A question like this provokes no thought and no one wants to answer so simple a thing. For the teacher has really answered the question himself in its very asking. This type of question is called a leading question. It is a very poor type. It leads the thought to the exact answer, and the pupil required to do no thinking, learns little or nothing. Good questions provoke thought.

A second principle of good questioning during the Sunday school hour is that the questions should **develop** the lesson. One question asked should lead right into the next part of the story or the next phase of the truth to be taught. Thus the lesson is brought into the mind of the pupil.

He thinks thru the whole. After all, a fact here and a fact there do not give the background for a spiritual truth. Teachers should plan the lesson very carefully so that they can develop some truth; that is, every part of the lesson must bear on that truth. Sometimes we can proceed right from the lesson title; again we cannot. Sometimes the first question can launch us right into the truth to be taught in the hour. Even then the questions must be planned so as to develop the truth in the minds of the pupils. They must do some thinking. Again we may begin where we left off the Sunday before because the lesson has a historical setting that we want all to get. But wherever we begin, our questions must be planned to develop the lesson. The questions should lead our pupils in their thinking, not their answers, to the very place we want them.

Good questions, furthermore, are questions that provoke discussion. Of course not all questions are of this kind. Some will be fact questions, but in each hour there should be some good discussion-provoking questions. If your pupils never say much, it is possibly due to your questions. I do not here refer, of course, to the kind of questions that stir up argument and which no one can answer. I do not believe it is at all profitable to spend the Sunday school hour in a profitless debate as to whether Christ's resurrection body had blood or not. Too often this is the nature of the discussion in the classes of older brethren. Can it be that these brethren have reached such a state of spiritual perfection that they can afford to spend their time on matters that have no direct spiritual value? Plan questions that will get at the personal experience of the pupils. This will bring discussion. Plan the questions tactfully. "What kind of broadening visions does God give us now? Did you ever get a broadening vision while you prayed? Or are we not narrow in anything as Peter was? Don't we need broadening visions?" These four questions presented one big question which provoke a profitable discussion in a Sunday school class recently. If we can get our pupils to think, they will take part in the discussion. On the other hand, if we can get them to discuss the lesson, it will encourage them to think more deeply.

I have said that questions should not be too easy—so easy that no one wants to answer them. Many questions of this kind have I heard. But I have also heard teachers ask questions that were too hard. This is often true in children's classes. "What does the cross mean to us?" is

certainly a poor question to put to a child. If you find that possible sometime analyze all the questions you ask during a Sunday school hour. You will possibly find some too hard and some too easy. Questions must be adapted to the individuals in the class. If the questions we ask are too hard, we may sometimes reword them to make our meaning more clear. It is no easy thing to ask a good question. Questions should not be too personal, but this is not a common error.

One great reason for poor questions is the fact that teachers fall into ruts. Try this once: Decide you will omit altogether the following questions—What is the lesson about to-day? What is the golden text? What is the place? What are the characters? What is the central truth? What are your thoughts on that verse? I am sure you will be a better teacher, provided you ask other questions out of a careful study of the lesson. The above questions are by no means always wrong, but they certainly are much over-used. What good comes of asking a question like this—"What is the central truth?"—to answer which question the pupils are expected to read from the lesson help? The central truth is what we are to teach, not to read from the lesson help.

I have mentioned only a few basic prin-

ciples of good questioning. I might add a few points of technique. Plan some questions for each hour exactly as you are going to say them. You may not use them always or in the exact form planned, but it will help much. Perhaps the very thing that keeps you from being a better teacher is the fact that you ask poor questions. Especially is it important to plan the first question you are going to ask. It is so easy to kill all interest of pupils by poor questions in the first few minutes of the Sunday school hour. Plan questions for some who seldom take part. Put questions to individuals; if they are always put to the class as a whole, one or two will often do all the talking. Be careful about using questions of others. Often a question from the quarterly can be used to advantage, but it is a dangerous practice to ask the questions from the quarterly which lies open in the hands of the pupil.

Yes, questioning is an art, and happy is the teacher who is born with a knack for it. But there is also a good deal of science about it, which may be learned by diligent study and application. The teacher who will carefully and prayerfully prepare to teach a spiritual lesson, and will consider the above principles on questioning, will undoubtedly make a success for God.

Hesston, Kans.

feels that it is a treat but when the evening is over the teacher has much valuable information. This is tactful tact. Many an unconverted student has been driven from the class and the Sunday school when the teacher was doing his best to win him, and all because the teacher was far from deal. He had a zeal, but it was not according to knowledge. Then the teacher said, "Oh, well, he could not stand the truth," but there is where the teacher was mistaken. He wanted the truth but the teacher did not know how to give it.

The ideal teacher is a teacher out of the school as well as in it. If the pupil is absent, the reason is soon ascertained. Nor does the ideal teacher ask the question direct as to where he was. The teacher soon gets into conversation with the pupil, and some way the pupil wants to tell the teacher and the teacher treats it confidentially. The pupil knows that if any one can help him, the teacher can. If the pupil is sick, the teacher is one of his frequent visitors and one that always brings cheer and sunshine with him. The sick feel better because the teacher has been there. Whether sick or well, the absentees are made to feel that they have been missed, that they are actually needed. Then he also makes the pupils feel that it is their class rather than his. The words "My class" are not found in his vocabulary, he says "Our class."

The ideal teacher very rarely finds any reason why he should be either absent or late. Punctuality is one of the mottoes which hang above his desk in his study. The janitor must needs be present, but if the weather is so bad that people will not come, and there is but one other person present except the janitor, it is that ideal teacher. But do not get the idea that this teacher is interested in the Sunday school only. He is always in his place in the regular Church services. That is one way that he uses to get his pupils to love the Church. Nor does he go to the services to sleep. He is wide awake and hears the whole sermon.

This teacher works hard for his daily bread, but he never allows himself to be out late on Saturday evening. 9:30 finds him in bed. The Lord's day is not a day for general lounging. In the morning he gets up at 6 o'clock or before—and he can do it because he got a full night's rest and when 6 o'clock comes he is done sleeping. He may take a nap after dinner, but it will be less than an hour—better only five minutes. That will help amazingly to enjoy the evening service where he is also a regular attendant.

It has been said that "teachers are born, not made"; and to some extent that is true, but a great deal of real teaching ability is acquired. This teacher is always studying the question of getting the truth before his class even though it is not in as good a form as some one else would use. A man was visiting a school and chanced to walk by a class where the teacher was present—

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THE IDEAL SUNDAY SCHOOL TEACHER

By J. S. Hartzler

We are glad to print this article for several reasons: It is practical, it comes from one of our aged brethren whom we have learned to love, a man who under God has been used in being a sort of Father-Pastor to the congregation at Elkhart. May the work of the Lord continue till the Lord comes in this city. We likewise appreciate Bro. Leininger's thoughtfulness and unselfish interest in giving this message a larger field of service.—Editor.

When we speak of the ideal teacher, we have in mind one who makes no mistake, who always says the right thing at the right time, one who is not only perfect in conveying the truth, but who presents that truth in such an unassuming manner that the pupil forgets the teacher and sees only the teacher's Christ. That kind of a teacher exists only in mind and not in human flesh. Did I hear you say, "That is fiction and therefore worse than useless" If so, you should reconsider your position. We never rise above our ideal in any attainment, so it is necessary to have an ideal in teaching that is above our present attainment so that we may actually grow along that line.

The ideal teacher has a very definite aim in every lesson, and he has that aim well worked out before coming to class. No one notices it quicker than the scholar if this is not done. He needs not be of age to do that. A twelve-year-old is as good at that as the ordinary man. The teacher comes to his class with a well prepared lesson, not only knowing the text but the context and the other Scriptures bearing on the lesson. He has made a special study of application to the life, age, and individual circumstances of the pupil. Such a teacher knows that Saturday even-

ing or Sunday morning is no time to begin to prepare a lesson. He begins the study of the lesson not later than Monday. Sunday afternoon might be a little lonely sometimes but if such should occur, he begins then to prepare for the next Sunday. Every day of the week adds some thought to be applied from the lesson to the life of his pupils. This phase is not only ideal but is thoroughly practical. Before Sunday morning comes the practical teacher, not only the ideal one, has covered every teaching point in the lesson with humble, specific prayer. He has prayed for the guidance of the Holy Spirit, both in getting an understanding of the lesson and in presenting it to the class, yea, to the individuals of the class without them thinking that it was meant to be personal. He appears before his class full of the lesson, full of the Holy Spirit, full of prayer. He is an irresistible power. He compels attention whether the pupils care to give it or not.

The ideal teacher knows the spiritual status of every pupil in the class, especially of every non-Christian. He has secured that by personal conversation, at times calling the pupils to visit him at his home. He generally calls them one by one to spend an evening with him. The pupil

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

Y. P. M. Editor

Bible Study by the Book Method.—We have come to the time again when we take up the special study of a book of the Bible. It is really a letter written by the Apostle to the Gentiles,—Paul, to the Church at Philippi. Whenever we read a letter from a friend, or a letter which a friend shares with us from another friend, we take into consideration as much as we can the circumstances and conditions surrounding the writing, the previous relationship of the writer with those to whom he writes, as well as the particular message which the letter conveys in its main outline.

In this particular case of the letter to the Philippians we are studying the letter with the Philippian Church. Yet in a sense it is a first hand message to us from God because "All Scripture is given by inspiration of God, and is profitable" and it has been given for people of all ages as long as time shall last. We shall all the better understand what is meant by this letter if we learn all that we can about the Philippian Church as well as the circumstances of Paul when the writing was done, and of the persons referred to in the letter.

Historical Setting of Philippians

If we read Acts sixteen from verse eleven to forty we will find the circumstances under which the Church at Philippi was born, and some of the experiences of Paul from that time onward by reading the remaining chapters of Acts. The last chapter of Acts verses sixteen to thirty-one gives a part of Paul's situation at Rome. The rest of his experiences must be drawn from the letters which he wrote while in "his own hired house" with liberty to receive "all that came unto him" (Acts 28:30). Among these letters we can mention Philippians, Philemon, Colossians, Ephesians (See in the following passages: Philemon 1, 10; Col. 4:10, 18; Eph. 3:1; 4:1; 6:20). From these letters we learn that Paul had some companions who were with him, a part of the time at least, among whom were: Timothy (Col. 1:1); Epaphras (Col. 1:7; 4:12), Aristarcus and Mark (Col. 4:10), and Luke and Demas (Col. 4:14). The same are referred to in Philemon 1, 23, 24. Onesimus was the bearer of letters (Col. 4:9; Philem. 11, 12) with Tychicus. Epaphroditus was the bearer of the letter to the Philippians (Phil. 2:25-30).

Paul visited Philippi after the first visit (Acts 20:6) but there is no detail given of what he said and did there. But we know that that church had kept in touch with Paul and had shown a very affectionate care for him (Phil. 4:10-18).

The Key-Word and Key-Text

It is suggested that the word "gain" is the key-word because the letter contains in it the gain which those have who have forsaken all for Christ. Note in how many ways through all the chapters that "gain" is suggested (1:12, 21; 2:9; 3:7, 14; 4:4). "Rejoice" is the word that accompanies with the word "gain" and is the outgrowth of a faith that sees the gain in Christian service above the advantages of the worldly life, and to the belittlement of privations and sufferings.

The key-text has been suggested as 3:7, 14; 4:4. In these we find the thought of gain and the thought of rejoicing because of our gain.

* * *

How to Get the Most from this Study for Our Meetings

Recommend that each person read the entire letter through at least once each week during the study. Better still if they read it daily. Get the message of the chapters in such a detail that an outline will be formed in your mind of what is contained in them. After such study, compare your findings with the Outline Study as herein presented and see what new points you have found and whether you might suggest something more complete. The Suggestive Assignments have been framed with the purpose of getting at the principal messages of the chapters for our practical life. Assign these to those who will dig into the spiritual applications and bring a live message for the meetings.

Do you think that Study III should include verse 1 of chapter 4? The more you can get interested in study and in discussion and the asking of questions the more lasting and the more profitable will be your meetings.

STUDIES IN PHILIPPIANS.—1:1-30. (Study I)

Topic for August 9

MOTTO

"To me to live is Christ."

MEDITATIONS ON STUDY I

I How to Find Joy in Suffering and Difficulty.—This letter written to the Church at Philippi starts out with words of tender love by Paul toward them when he remembers them in prayer. That love has been increased because of the fellowship that he has realized from them from the beginning of their acquaintance in

Christ Jesus. For them he prays continually that they might increase in their Christian life and become more perfect until the day that Christ comes. Paul finds joy in his suffering because that the pleasant remembrances from his friends at Philippi has made his suffering lighter by their gifts and their sympathy.

Paul looks on the brightest side of his suffering also. He sees how even the things that have happened to him by imprisonment and bonds are working out to the furtherance of the great cause of spreading the Gospel. It causes the brethren who love the cause to speak more boldly for Christ when they know how Paul is suffering for the cause. It

causes the enemies to contend against the Gospel of Christ and so preaches Christ to many who would not otherwise know of it. They preach against it, but thereby call attention to it and cause more to know of it. Paul finds joy in this side of the difficulties.

He is ready to live or to die. While to die would be greater gain, to live would be most profitable to the work of the church. But if he lives Christ is his life. If he dies he shall be with Him. He wants them to live as he does. Their life should be such as is becoming the Gospel of Christ. Whether he is with them or not, they should be united in mind and in spirit. They should work together for the faith of the Gospel. And they should realize that they have suffering as a gift along with the gift of faith in Christ.

OUTLINE STUDY

I. Greeting.—1:1, 2.

1. Paul and Timothy to the saints and officials of the church at Philippi.—1:1.
2. The Blessing.—1:2.

II. Thanks, Prayer, and Personal Feelings for Philippian Church.—1:3-11.

1. Gratitude in remembering them.—1:3.
2. Joyfulness in request.—1:4.
3. The cause of joy.—1:5, 6.
4. Reasons for confidence.—1:7, 8.
5. Special petition to God.—1:9-11.

III. Privations that Turn to Blessings.—1:12-30.

1. Bonds for Christ's sake are publicly known.—1:12, 13.
2. Cause other brethren to be bold to speak the Word.—1:14.
3. It works negatively and positively for good.—1:15-18.
4. Suffering and privation are a blessing to Paul personally.—1:19, 20.
5. Because to live is Christ.—1:21.
6. It is hard to decide which to choose; to remain in the flesh, or to depart to be with Christ.—1:22-26.
7. Such facts a cause for steadfastness and worthy walking.—1:27-30.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Christ".
2. Tell the Story of Lydia the First Convert at Philippi.
3. Tell the Story of the Converted Jailor.

For Young People

1. Circumstances Surrounding the Writing of Philippians.
2. Blessings in Affliction and Privation.
3. Christ Magnified in Life or in Death in Our Body.

For Older People

1. Describe the Life of a Christian Fulfilling the Prayer of Paul in verses 9-11.

PERSONAL THOUGHT

Can I look upon the things that happen to me in my Christian experience that I can behold the gain in what looks like

privation and that I can rejoice in the midst of suffering and trial because of the larger results for the cause of Christ?

SEED THOUGHTS

In the Furnace

"He knows it all, the bleeding heart,
The burning tears, the cruel smart;
He feels the blow, the bitter sting,
His tender love marks everything;
The shattered hope, the grief that's borne
The burdened soul in anguish torn,
The disappointment's pain so keen,
Your sorrow's depths by Him are seen;
And He is there with staff and rod
Whose form is like the Son of God."
—Edith L. Mapes, in S. S. Times.

Honey from the Rock

God is the portion of His own
And leads them with great love;
He guides the way through paths unknown,
Spreads bounties from above.

In desert sands His steps are found,
O'er rough and stony ways,
Through fire and flood, (His hallowed ground),
With tokens of His grace.

The rock is hard, the way is dry,
The foes are fierce and strong;
But God's own face, His rich supply,
Brings rest and strength and song.

The rock has honey from His hand,
The desert, treasure rare;
In fire and flood His angels stand
With blessings rich and fair.

STUDIES IN PHILIPPIANS.—2:1-30. (Study II)

Topic for August 16

MOTTO

"Let this mind be in you which was also in Christ Jesus."

MEDITATIONS ON THE STUDY

I. A Mind Exercised in Unselfish Sacrificial Service.—The suffering for the sake of Christ which Paul suggested in chapter one was suggested as a life becoming the Gospel of Christ. In the second chapter Christ is set forth as the pattern of self-sacrificing love whom all believers are to be like. With the Spirit dwelling within the believer a fellowship will exist that directs the life purposes and actions in harmony with the purposes and actions of Jesus Christ.

As we behold the wonderful pattern of love set for us in Christ, we cannot help but recognize the matchless name which He has received and shall ever retain by what He has done. He was in equality with God. He was under no obligation to us save the obligation that love and grace impelled Him to exercise. Yet He was willing to leave all the glory that He possessed for the time being, and take upon Himself the most humble position with men. And being like men, he was willing to subject Himself to the lowest service that it was possible for Him to perform that He might bring us into the greatest possible blessing. Because of this great sacrifice God has given Him the most glorious name of all beings. To Him every one shall some time bow in recognition of His exalted position.

Our life here in this crooked generation should be as a light. Paul was willing to offer himself upon the sacrifice and service of Christ and desired that the Philippians should do the same with rejoicing. Timothy is recommended as a man of unselfish character who seeks the things of Christ. Epaphroditus was also

an example of self-sacrificing service, in risking his life that the needs of Paul might be supplied in his bonds.

OUTLINE STUDY

IV. The Believer's Fellowship With the Mind of Christ.—2:1-11.

1. The dispositions in the believer are like the Spirit of Christ in love and humility and unselfishness.—2:1-4.
2. The mind which Jesus exemplified is to be possessed in us.—2:5-8.
3. The exaltation of Christ is a true expression of what God considered Him worthy of in His humility.—2:9-11.

V. The Believer Working Out God's Plan for His Life.—2:12-18.

1. It is a personal responsibility.—2:12.
2. It is God's work within.—2:13.
3. They shine as lights in the world.—2:14-16.
4. As a worker Paul was ready to be offered for them.—2:17.
5. They should rejoice together in God's plan.—2:18.

VI. Two Faithful Ministers.—2:19-30.

1. Timothy whom Paul desires to send to Philippi.—2:19-24.
 - a. Unselfish.
 - a. Proved.
 - c. To be sent to Philippi.
 - d. Paul also hopes to come.
2. Epaphroditus.—2:25-30.
 - a. Sent home again.
 - b. Had been sick because of risking life in Christ's service.
 - c. Worthy of esteem by the Church.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Serve."
2. Jesus—a Great Example of Unselfish Service.

For Young People

1. The Life Emptied for Service.
2. Seeking the Things which are Jesus Christ's.

For Older People

1. Working Out God's In-working.
2. Offered up in the Sacrifice of Service for One another.

PERSONAL THOUGHT

Do we possess the Spirit of Christ? If so there will be a resemblance in our life and His in the way we think of others' welfare and in the life of service we shall render for the welfare of others.

SEED THOUGHTS

Crown Him Lord of All (Original version)

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
To crown Him Lord of all.
Sinners whose love can ne'er forget
The wormwood and the gall,
Go spread your trophies at His feet,
And crown Him Lord of all.
Let every tribe and every tongue
That bound Creation's call,
Now shout the universal song,
The crowned Lord of all.

—E. Perronet (For the latest words see No. 1, in Hymnal).

More like Thee, O Saviour, let me be,
More like Thee from day to day;
Never let me from Thy footsteps stray,
Keep me in the narrow way.

More like Thee, O Saviour, let me be,
All my pilgrim journey through;
Meek and lowly, ever kind and true,
Like Thyself in all I do.

—Frank M. Davis.

STUDIES IN PHILIPPIANS.—3:1-4:1. (Study III.)

Topic for August 23

MOTTO

"I press toward the mark."

MEDITATIONS ON THE STUDY

I. Attaining to the Likeness of His Glory.—We have reached the climax of Paul's message in the letter to the Philippian Church in this lesson. Paul shows the reason why he has and is enduring the suffering and giving his life to the service of Christ. It is because of the goal, or "mark" which he compares to the goal of a race which will bring a "prize" to the winner. This is a "prize of the high calling of God in Christ Jesus" rather than an earthly laurel or medal which men get who win earthly contests.

It matters not how alluring are the things of the past; whether they were a gain to one's earthly career, or whether they promise pleasures, or riches, or honor, or earthly power;—these all were as trash, or refuse compared to the great blessing of attaining the glory of the saints who are to be raised to be with Christ forever. The methods of salvation which men are advocating, however they may save a man from persecutions and privations in this life must all be cast aside as useless and even sinful in God's sight, but because they not only fail to bring one to the desired goal, but are a positive enemy to the cross of Christ which is the only way by which we reach the goal. With these facts before us there is the method of the racer again before us, "Forgetting the things which are behind, and reaching forth to the things which are before, I press toward the mark." There may be some suffering in this way. There is self denial. There is a complete surrender of our own righteousness for the righteousness of Christ. But in this there is victory.

Our point of view is like the view of a man toward his home city. His interest and affections are all centered in his permanent dwelling place. Our politics are in heaven. If we are interested in that country it will affect the policies of our life very much. What will we have to do with the temporary affairs of this world except as they concern our home citizenship? (V. 20). Others may shout for their men and hail their leadership and rule, but "we look for the Savior, the Lord Jesus Christ." And we expect at His appearing to attain to our goal—a glorified body like His.

OUTLINE STUDY

VII. God's High Calling—the Glorious of glory in the flesh.—3:1-6.

2. Count fleshly gains as dung compared to the gain in Christ.—3:7-11.
3. Leaving all fleshly motives behind, Paul presses to the mark of God's high calling.—3:12-14.
4. Let all be thus minded.—3:15, 16.
5. A Summary of Aims and their ends.—3:17-4:1.
 - a. Note Paul's example.—3:17.
 - b. Note the enemies of the cross.—3:18, 19.
 - c. Note the Believer's high position and its glorious end.—3:20, 21.
 - d. Therefore stand fast in the Lord.—4:1.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Resurrection."
2. Leaving All For Christ.

For Young People

1. The Unworthiness of Glory in the Flesh.
2. Things Worth Considering in Attaining a Glorious Resurrection.

For Older People

1. Enemies of the Cross of Christ.
2. Heavenly Citizenship and Its Effect on Us.

PERSONAL THOUGHT

Why should we be distracted by the many motives and attractions of the world around us when we have such a high calling before us which we cannot afford to lose? Cast all aside and keep pressing on.

SEED THOUGHTS

How happy is the pilgrim's lot;
How free from anxious thought,
From worldly hope and fear!
Confined to neither court nor cell,
His soul disdains on earth to dwell,
He only sojourns here.

This happiness in part is mine,
Already saved from low design,
From every creature love;
Blest with the scorn of finite good,
My soul is lightened of its load,
And seeks the things above.

The things eternal I pursue,
My happiness beyond the view
Of those who basely pant;
The things by nature felt and seen,
Their honors, wealth, and pleasures mean,
I neither have nor want.

There is my house and portion fair;
My treasure and my heart are there,
And my abiding home;
For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come.

—John Wesley.

STUDIES IN PHILIPPIANS.—4:2-23.
(Study IV)

Topic for August 30

MOTTO

"I can do all things through Christ which strengtheneth me."

MEDITATIONS ON THE STUDY

1. **The Source of Strength to the Believer.**—The thought of the Motto above is a thought that runs through the entire letter but is particularly developed in the last chapter. Note how the same note of confidence is found in 1:19 and 2:13; 3:10. In fact we may take the central thought of the former chapters and trace it through the entire epistle in the sentiments expressed. But to return to our subject we find especially how Paul emphasizes the truth of Christ being the strength of his life and of all believers. For this reason they are to rejoice in Him always (4:4). If there are any problems or cares they are to be brought before Him in prayer and supplication with thanksgiving. Whatever they have received and learned they are to practice with the result that God will be with them to give the strength they need.

He also sees God's strength manifest in the contentment he has in times of privation and suffering. Both in the fullness and in the emptiness, Paul sees that the strength of the Lord is in it. His strength is in the Philippians who have given of their bounty to supply Paul's need. His strength is able to supply their need after they have given what they had for the work of Christ. There is a note of faith in the expression of confidence.

Our Illustration Corner

By J. D. Mininger

"Without a parable spake he not unto them."—Matt. 13:34. "To make all men see."—Eph. 3:9.

STUDY IN PHILIPPIANS. 1:1-30.

Aug. 9th

Jesus
Others or
Yourself

"God's edition of 'The Christian's Secret of a Happy Life.'" Not only has Hannah Whitall Smith written a book entitled "The Christian's Secret of a Happy Life," but Bro. John Thut points out that God also wrote a book on the same theme, namely the book of Philippians.

If this book is faithfully studied, one cannot help but be impressed with the fact that Paul (the human instrument God used in writing this book) though a prisoner at Rome at the time of his writing, had a heart overflowing with joy and every once in a while, you will notice in his writings in this book, a sort of a volcanic outburst of this heavenly grace.

He no doubt recalled his joyful prison experience at Philippi (Acts 16:25) and also how graciously God had called him to Macedonia, the country in which the town of Philippi was located. In your study of the book of Philippians this month underscore in your Bible the words "joy," "rejoicing," "thanksgiving" and see that truly this is God's edition of "The Christian's Secret of a Happy Life."

STUDIES IN PHILIPPIANS. 2:1-30.

Aug. 16th

Earthquakes, Anger and the Mind of Christ.

A well-known evangelist, while preaching in Kansas City on the text Phil. 2:5 (Let this mind be in you which was also in Christ Jesus) remarked how some professed Christians give way to fits of anger, and later console themselves by saying that they did not mean anything by it and any way, it lasted only a moment. "But," says the evangelist, "that earthquake in San Francisco, only lasted a few moments, but left the real estate in awful bad shape." So outbursts of anger leave one's relationship with God and our fellowman in a strained condition.

STUDIES IN PHILIPPIANS. 3:1-4:1.

Aug. 23rd

"We shall be like Him."

It is said that Spurgeon one day received a copy of a "Commentary of Leviticus," written by Andrew Bonar. He was so blessed by reading it that he returned it to Dr. Bonar with a note requesting that he should place his autograph and his photograph in it. A short time later the book was returned with the following note from the pen of Dr. Bonar: "Dear Spurgeon, here is the book with my autograph and my photograph. If you had been willing to wait a short season you could have had a better likeness, for 'I shall be like Him, I shall see

"My God shall supply," is in the future tense. "I can do all things through Christ," bears the thought of future endurance in Christ.

Think once more of the writer of this letter as being in bonds and resting in

Him as He is.' How precious that as Paul says in Phil. 3:21, 'we shall...be fashioned like unto His glorious body'."

STUDIES IN PHILIPPIANS. 4:2-23.**"The doxology in an empty flour barrel."**

H. B. Gibbud, a Christian worker who devoted much of his time and effort to preaching the Gospel in the open air wrote a book entitled "Philippians 4:19." In this book he tells how graciously God supplied his needs as he was obeying His command to sow the seed beside "all waters." One day Mr. Gibbud came into his home and his wife rolled the empty flour barrel out on the kitchen floor and remarked that she had often heard him say that if a man really believed God, he could put his head inside of the empty flour barrel and sing the doxology.

Now she says, while I much enjoy hearing you preach there is one thing that I enjoy more and that is to see you practice what you preach. To this he replied, "I will put my head in there and sing the doxology on one condition and that is that you stick your head in there also and we will sing it together." They did so. When they got their heads out of the barrel there was a bit of flour on them, a token of more that was to follow, and surely enough their faith was rewarded; very shortly the Lord sent them the barrel of flour, though they did not know who the person was that He used to bring it.

THE MAN WHO TOOK SECOND PLACE. JOHN THE BAPTIST.

(Jr.) Jno. 3:25-36.

Sept. 6th

"What he might have said."

Did you ever stop to recall what John the Baptist might have answered when the Jews sent priests and Levites from Jerusalem to ask him, "Who art thou?"

He might have said: I am a man far above the ordinary, I am a cousin of Jesus Christ, even my birth was foretold by Gabriel, I am a man that was born in answer to prayer. I was named by an angel, I have been filled with the Holy Ghost from infancy, I never drank wine nor strong drink, I am a man that was sent of God, I am the man that has the honor of baptizing the Lord of glory.

Furthermore he might have said the testimony of Jesus concerning me is that "of all those that are born of women there is none greater than John the Baptist."

What he did say.

"There standeth one among you whose shoe latchet I am not worthy to unloose."

"I am the voice of one crying in the wilderness."

"He must increase but I must decrease."

the Lord and bearing all in His name and by His strength.

OUTLINE STUDY**VIII. Exhortations.—4:2-9.**

1. To unity and peace.—4:2, 3.

2. To rejoice in the Lord.—4:4-7.
 - a. Always.—4:4.
 - b. Let your moderation be known.—4:5.
 - c. Talk to God about everything.—4:6, 7.
3. To earnestly consider the best things.—4:8, 9.

IX. Appreciated Kindnesses.—4:10-20.

1. The thought and the opportunity.—4:10.
2. Not appreciated for the personal gain only.—4:11-13.
 - a. The lesson of contentment learned.—11, 12.
 - b. All is endured in Christ's strength.—13.
3. It was a good work to minister in Paul's afflictions.—4:14-16.
4. Appreciated for the blessing to the giver.—4:17, 18.
5. What God does for unselfish servers.—4:19.
6. All glory be to God.—4:20.

X. Salutation and Benediction.—4:21-23.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Rejoice."
2. Tell God.

For Young People

1. Unity Among Christian Workers.
2. The Care-free Life.
3. The Noble Life.

For Older People

1. A Contented Life.
2. Acceptable Gifts Before God.
3. Every Need Supplied.

PERSONAL THOUGHT

"**Alway.**"—Have I considered in my daily life and in all my affairs that I have reason to rejoice at all times and under all circumstances in Christ Jesus? Why are there not more joyful Christians?

SEED THOUGHTS

What inculsiveness and exculsiveness the grace of God gives us!

1. "Rejoice in the Lord **alway.**" (v. 4)
2. Make it known to "**all men.**" (v. 5)
3. "Be careful for **nothing.**" (v. 6)
4. "In **every thing** by prayer and supplication." (v. 6)
5. "Peace of God which passeth **all understanding.**" (v. 7)
6. "In **whatsoever state** I am, therewith to be content." (v. 11)
7. "**Every where** and in all things I am instructed." (v. 12)
8. "I can **do all things** through Christ." (v. 13)
9. "I **have all and abound:** I am full." (v. 18)
10. "God shall **supply all your need.**" (v. 19)

There is a sense in which a man looking at the present in the light of the future, and taking the whole into account, may be contented with his lot: that is Christian contentment. But if a man has come to that point where he is so content that he says, "I do not want to know any more, or do any more, or be any more," he is in a state in which he ought to be changed into a mummy!—Of all hideous things a mummy is the most hideous; and of mummies, the most hideous are those that are running about the streets and talking.—Beecher.

So, whether on the hilltops high and fair I dwell, or in the sunless valleys where The shadows lie—what matter? He is there.—Sel.

THE MAN WHO TOOK SECOND PLACE—JOHN THE BAPTIST (Jr.).—Jno. 3:25-36.

Topic for September 6

MOTTO

"He must increase, but I must decrease."

MEDITATIONS ON THE TOPIC

I. **John the Baptist.**—God promised to give to Zacharias a great son. Zacharias had been praying for a son and God answered his prayer by a promise. The answer was so surprising to Zacharias that he could hardly believe it and asked for a sign by which he should know it. The angel who brought the message gave him the sign that he should be dumb till the time the child should be born because of his doubts. God also gave the name of the little boy that was to be born and said "Thou shalt call his name John." The Lord also told them not to let him drink wine or strong drink. He was to be a messenger for the Lord who would turn many people to God. He was to go before the Lord Jesus Christ to prepare the people for His work.

One would think that such a wonderful child and man would be greatly exalted by the great work he was to do. But John was not exalted or proud of his calling. Many people went to hear him preach. Even Jesus came to be baptized by him. But here the willingness of John to take second place began to show itself. John was a little older and was already known as a great preacher, but John knew that Jesus was the one who was still greater than he. He confessed to Jesus that he should rather be baptized of Him than to baptize Jesus. And afterward when Jesus began to preach and the people began to come to Him, John rejoiced that Jesus increased and that he was decreasing. He was not jealous like some men are for fear that he would lose his work. He was glad that God's plan was fulfilled. His humility was the real greatness of His character.

II. **The Text.**—Jno. 3:25-36.—These verses tell how John told others about how glad he was that Jesus was increasing in influence and favor with the people and that he himself was decreasing. The Son of God brings everlasting life. John could only bring a message of the Son of God who should come. When the Son really came it was the greatest joy of John to know that his message had come true.

OUTLINE STUDY

I. The Place God Gave John.

1. Sent before Christ.—Mk. 1:2.
2. To prepare for a greater one.—Lk. 1:11-17; Isa. 40:3.
3. To be a "voice."—Jno. 1:23.
4. The greatest prophet.—Matt. 11:7-11; Lk. 1:76-79.

II. John Knew and Kept His Place.

1. He spoke of the mightier One.—Mk. 1:4-8.
2. He pointed the Mightier One out when He Came.—Jno 1:29-36.
3. He felt unworthy before Jesus this Greater One.—Jno. 1:27; Matt. 3:13-15.
4. He rejoiced that men left him and went to Jesus.—Jno. 1:26-30.
5. He was ready to take second place as God chose.—Jno. 1:19-27.

III. How We May Apply John's Lesson to Ourselves.

1. Humble in the sight of God.—Jas. 4:6, 10; I Pet. 5:3-6.
2. Esteeming others better than ourselves.—Phil. 3:2; Rom. 12:10.

3. Counting ourselves as unprofitable servants.—Lk. 17:10.
4. Not to think too highly of self.—Rom. 12:3.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Humble."
2. The Story of John's Birth.
3. John Preaching in the Wilderness.
4. John Baptizing Jesus.
5. John Decreasing while Jesus Increased.

For Others

1. The Joy of Being in Our Place.
2. The Blessing of Humility.

PERSONAL THOUGHT

Our service for God should be the greatest joy. Favor or honor or selfish pleasure should have no place in our motives of work. Then we need envy no one and can gladly see the work pushed forward by greater and more skillful hands than our own.

SEED THOUGHTS

Only for Thee

Precious Saviour may I live,
Only for Thee!
Spend the powers Thou dost give
Only for Thee!
Be my spirit's deep desire
Only for Thee!
May my intellect aspire
Only for Thee!

In my joys may I rejoice
Only for Thee!
In my choosing make my choice
Only for Thee!
Meekly may I suffer grief
Only for Thee!
Gratefully accept relief
Only for Thee!

Be my smiles and be my tears,
Only for Thee!
Be my young and riper years
Only for Thee!
Be my peace and be my strife
Only for Thee!
Be my love and be my life,
Only for Thee!

Only Christ who died for me
Paid the price and made me free,
Now, and through eternity,
Only for Thee!

—Eliza Ann Walker.

HOW CAN YOUNG PEOPLE HELP TO BUILD THE CHURCH

(Concluded from page 234)

As true young men and women we should strive to have our lives pure and true, strong and fragrant, a temple for the dwelling of the Holy Spirit, and may we as the apostle Paul says, "press toward the mark, (remember not to drift or slide but press toward the mark) of the high calling of God in Christ Jesus." "Therefore my brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Elmira, Ont.

"Live up to all you know, and you shall know more. Be all you can, and you shall become more."

OMEGA

(Concluded from page 226)

straightway she was healed of her plague.

While conversing with the Great Physician she is conducted into the House of Atonement from where she enters the narrow gate in which stands a cross and thus comes upon the Highway of Life; when to her delight she sees far forward and upward upon the pathway, The Child, who greets her warmly. Overjoyed Innocence hastens onward to overtake her.

Where is Rebellion! With a neck stiffened and a heart hardened he has persistently antagonized the Evangel of Light and driven stubbornly away from the House of Atonement, until finally possessed with many foul and evil spirits, debauched, degraded, defiled, demented, dying; he passes shrieking into the dark doom of a lost soul.

The Child and Innocence too have departed. Fallen asleep, they awaken amid the splendor and glory of the New Jerusalem, the Companions of the King of Kings, The Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end.

What is the end of souls? Each member of humanity makes his own choice. Whether to be deceived and fondled upon Earth by Death; be dead in sin while here; die the natural death without hope, there to sink forever and aye into deeper darkness; or to be wooed and embraced by Life; be alive unto God while here; be wafted into Glory when departing; shouting triumphantly "O Death, where is thy sting? O, grave where is thy Victory? Death is swallowed up in Victory!" And there to soar forever on the wings of Eternal Life, in the Glorious light of Eternal Wisdom. That is the question.

Behold, there is set before you the way of **Life** and the way of **Death**. **Therefore choose Life!** Soon all souls will have departed. Time will be no more! To-day Heaven and Hell stand open—waiting—

We enter our Omega!

Limon, Colo.

ON HOLY SOIL

(Concluded from page 247)

thousand were fed.

Thus lingering delightfully in the land of the Gadarenes and musing on the Gospel narratives, the wind had been rising and the return trip on the lake turned to be boisterous. The sun was steadily sinking and we hoped to accelerate the return by taking advantage of the wild wind blowing off the shore. As the sun set, the wind came in heavy puffs which sent our little boat well over the leeward and dipped the picturesque lateen sail in the water, while the spray covered our party, as the boat careened. By dint of hard rowing, we reached Tabgha late that night, strangely

impressed with the adventure of a storm on the Lake of Galilee, having a clearer insight into the experience of those disciples who were privileged to hear the Master's "Peace be still" on the same beautiful lake.

Near Syrian Orphanage, Jerusalem, Palestine.

CHRISTIAN WORKER'S COLUMN

(Concluded from page 241)

1. Believers should endeavor to be of the same mind—v 2.
2. The yoke fellow of the Apostle, (perhaps unknown) should help the others of the apostle's helpers in the Gospel—v 3.
 - a. Among them were women, Clement and other fellow laborers.
 - b. Those who labor in Christ have their names written in the book of life—v 3.
3. Admonitions to all.
 - a. Rejoice in the Lord alway—v 4.
 - b. Be moderate—v 5.
 - c. Be not careful, but prayerful, telling all needs to the Lord—v 6.
 - d. The peace of God, through Christ, to keep them—v 7.
 - e. The thoughts to be occupied with the true, honest, just, pure, lovely and good things, for the sake of virtue and praise—v 8.
 - f. To observe the things taught by the apostle by word and example—v 9.
- VIII. Acknowledgement of the gift of the Philippians to himself—4:10-20.
 1. His joy in their renewed care of him—v 10.
 - a. They had not forgotten, but had no opportunity—v 10.
 2. His circumstances, stated.
 - a. He had not been in extreme want—v 11.
 - b. He had learned how to be content under all conditions—vv 12, 13.
 - c. He was able to endure all through Christ—v 13.
 3. The ministry of the Philippians was acceptable to him.
 - a. They did well in their present and past ministrations—vv 14-16.
 - b. A benefit to themselves.—Such fruit would abound to their own account—v 17.
 4. Their gift to him by Epaphroditus—vv 18-20.
 - a. Had supplied all his need and more—v 18.
 - b. It was as a sweet incense offering to God—v 18.
 - c. God would supply all their need according to the riches in glory by Christ—v 19.
 - d. A source of exultation to God—v 20.
- IX. Special salutations—4:21, 22.
 - a. To all the saints in Philippi.
 - b. From those who were with Paul.
 - c. From all the saints, and chiefly from those of Caesar's household—v 22.
- J. The Benediction.—The grace of the Lord Jesus Christ to be with them—23.

Abraham's Humility—Genesis 13.
(Junior)

September 6

- I. Two great men.
 1. Abraham was very rich—Gen. 13:2, 6.
 - a. In cattle.
 - b. In silver.
 - c. In gold.

- d. Many servants—v 7.
- e. He brought his riches with him from Egypt—12:16; 13:1.
- f. He had much riches when he came first into Canaan—Gen. 12:5.

2. Lot was also great and rich—Gen. 13:5, 6.

- a. In flocks.
- b. In herds.
- c. In tents.—This suggests many servants.

3. Their families and herds were too numerous for them to dwell together without conflicting. They had trouble to find pastures and water for all of their herds—v 6.

II. Their division of the land.

1. How their servants would have divided it.

- a. By strife—v 7.
- b. The stronger would drive away the weaker.

2. How they might divide it.

- a. There was plenty of room for both—v 9.

- b. It could be divided peaceably, by a friendly separation.

- c. It could be divided by giving one the choice of the land—v 9.

- d. They could divide it as brethren—v 8.

- e. It could be divided honorably before all men—v 8.

III. How the land was divided.

1. Abraham, the greater gave Lot the choice of the land—v 9.

2. Lot took the choice of the valley of Jordan—vv 10, 11.

3. Abraham took the part of the land which Lot did not desire—v 12.

4. The land was thus divided peaceably, and both were friends.

5. The peaceable settlement made it possible for one to help the other in time of need—Gen. 14:13-16.

IV. The blessing of the Lord upon the man who was humble enough to take the second place.

1. God gave him the promise of all of the land—13:14-17.

2. He was able to go into all the land in peace and to worship the Lord wherever he went—v 18.

3. He was able to help his friend when in trouble—14:16.

4. He was able to help many others as well as to help his own particular friends—14:22-24.

5. He was honored by Kings—14:17, 18.

6. He was blessed by the Most High God—14:18-20.

IDEAL SUNDAY SCHOOL TEACHER

(Continued from page 249)

ing the truth in very poor English. The visitor heard the language but did not remain to hear the point made. Walking home with the superintendent after the services, the conversation drifted something like this, "Why do you have that man teaching? He murders English wonderfully." The superintendent answered, "True, but there is not another teacher that can bring the truth to the hearts of his pupils like he can. Did you see how very good attention he has?" "Yes, and I wondered how he held it." "Well, I can hardly tell you except that he spends so much time on his knees. Every boy in his class is prayed for every day. Then, too, he studies very hard, and being full of the message, and yearning for the salvation and growth of the class, his class of

CURRENT EVENTS

boys forget his language in the desire to get his thought." This teacher was not exactly an ideal one, but he had some things essential to every successful teacher.

The ideal teacher is a good disciplinarian, but he is not of the "lickin and larnin" kind. It is impossible to show in detail how he does his governing. One illustration may help us to grasp it in part. He has a boy in class that is inclined to whisper during recitation. He does not reprimand him, but when he begins to whisper, the teacher has a question ready for him. He asks the question then calls the boy's name. In fact this is his method generally. The boy did not get the question and asks for it again. Instead of repeating the question, the teacher only grins and looks at the boy. He then calls for any one in the class to answer. Every member in the class knows that this is one of his tactics, and the regard for the teacher and the humiliating laugh of the remainder of the class keeps the boys from whispering during recitation.

These are only a few of the many things that go together to make this teacher's work a success. Neither time nor ability will allow us to give all the means of his success. And it might not be advisable to have them all brought to us at once. We might get discouraged, and decide to quit teaching. If you find that you can not measure up to these qualities, do not think that you will have to go on in the old rut without trying to get better means and methods of teaching. If you are that indifferent to the question of salvation for your class, it might be the best thing for the class if you would resign. No one is more fatal to a cause than the careless. Be interested or quit. Do not tamper with souls.

If you can not be an ideal teacher, be the best that you can. But be sure that your possibilities are all used up in being the best that you can.

No teacher should think of teaching because of the honor of it, nor because he dislikes to refuse, or even because he thinks he can teach. If he can not enter into the imports of God's word with all his heart and take up the work of the class because he wants to help souls to Christ and build them up in Him, he had better not take the class, or if he has it now, he had better get out. He is dealing with souls that are worth more than all the world, and he should realize that eternity alone will reveal the results of his teaching. Very sad it would be if he thought that he was doing fairly well and find in the end that his whole work was lost. Be the best teacher that you can and daily ask God to help you—remember I said help—to be a better one, and "great will be your reward in heaven."

Elkhart, Ind.

"Christian experience is not something which is going on around the believer, but something which is going on within him."

Disastrous Montana and Santa Barbara Earthquakes.—The following phrases, which have come from the stricken area show the disastrous earthquake which rocked the above named places on Monday, June 29th, and July 1st.

"The ground seemed to rise with a crunch—something like a million dogs crunching a bone." "I was in swimming when the shock came, and the first thing I knew the water receded, and I was standing high and dry on the beach." "The walls of my room swayed backward and forward with the same motion as an accordion when being played." "The twisting of the earth was like a violent storm at sea."

This earthquake was rather whimsical in the remarkable escape of human life, with millions of dollars of loss in property. This was a rather unique occurrence, something for which we are grateful.

Scientists generally concede that earthquakes are caused by some upheaval in the earth or a sliding of immense portions of strata in the lower portions of the earth. The earthquake at Santa Barbara was expected as well as predicted by scientists.

The Bible seems to imply that the earth waxes old as does a garment. This is but one of the many results. The Scriptures also imply that the fall of man from his original state of holiness and dominion had something to do with the groan of Old Mother earth. At least it implies that the groans and travail of creation waits the redemption of the body of the sons of God.

These constant earthquake disturbances have some relation to the utterance of Jesus Christ, when he said, "And when these things come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Fulfilling Prophecy in Greece.—"The Greek government has been overthrown by a new military revolution as a result of which General Pangalos, who headed the revolution of 1922, has taken charge of affairs. Both the army and the navy joined in the new coup d'état, and the Michalakopoulos ministry resigned without resistance when it saw the strength of the forces opposed to it. The leaders of the new movement are ardent Republicans and based their attack on the government on its alleged inefficiency, both in domestic and foreign problems. General Pangalos installed himself as Prime Minister, and then sought to win a majority of the National Assembly to support his policies, but there was doubt as to whether he would succeed in this as his own party numbers only twenty Deputies."

Constantly the reports from all the world very definitely show the fulfillment of prophecy. In the above account of the overthrow of the government of Greece we see the fulfillment of Ezekiel 21:27. "I will overturn, overturn, overturn,.....UNTIL He come whose right it is; and I will give it him." The thrice repeated word overturn, tells the process. Sometimes for better or worse. Always that instability, always that unrest, always that corruption, always that selfishness, always that unsatis-

faction, always that looking to another party, always that resort to some great leader, always that change of policy. I hear someone ask, "Why?" "Because the real King was crucified and rejected by both Jew and Gentile." "Why?" "Because the nations said away with him." "Why?" "Because they still say so." "Well," we hear someone ask, "How long?" "Until He come whose right it is." There is the answer. There is the solution. There is the hope of the better day. Until the times of the Gentiles are fulfilled. Until the Judgment of the Jew has run its course. Until the time when the Lord will show who is the only Potentate, King of kings, and Lord of lords. Under any regime let us look for Him, let us trust Him whether living under a Kingdom or under a Republic. Let us in the midst of the nations take the part of a preserver and a light to the nations during the forced absence of Him who is the Light of the world.

A Note—A Sharp Reply—A Remedy.

"Relations between the United States and Mexico again are in an unsatisfactory condition, as has been evidenced by the issuance of warning statements by Secretary Kellogg and President Calles. James R. Sheffield, the Ambassador of Mexico, has been in Washington, and after he had conferred with the President and other high officials, Secretary Kellogg gave out a statement serving notice on the Calles government that it can expect to command the support of the American Government 'only so long as it protects American lives and rights.' The Secretary said that relations were friendly, but declared that 'a great deal of property of Americans has been taken under or in violation of the agrarian laws for which no compensation has been made.' He insisted that Mexico must restore properties illegally taken and indemnify American citizens."

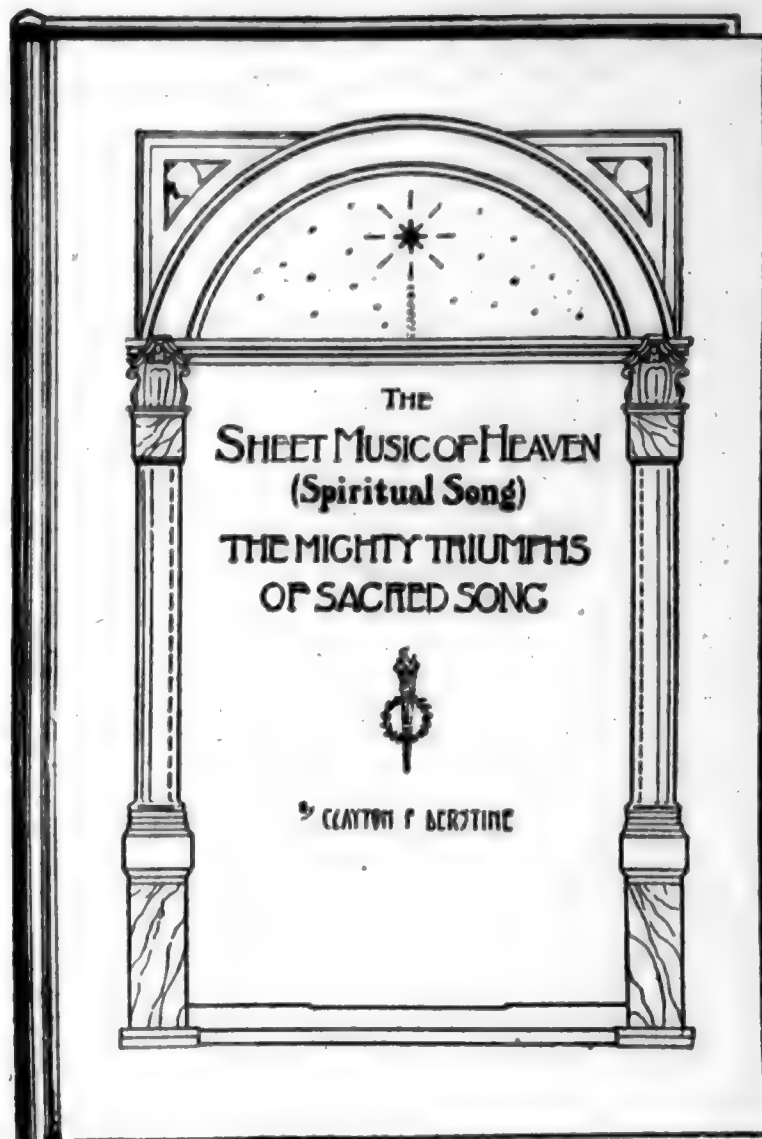
"President Calles replied promptly and stiffly to the Kellogg declarations, resenting the suggestion that the Mexican Government is on trial before the world and terming the reference to American support 'a threat to the sovereignty of Mexico that she can not overlook and rejects with all energy because she does not accord to any foreign country the right to intervene in any form in her domestic affairs nor is she disposed to subordinate her international relations to the exigencies of another country.' He declared that Mexico is conscious of her obligations and intends to comply with all obligations according to international law."

With nations as well as with individuals, "big stick" methods have been very expensive in past days, causing untold misery. The application of the teaching of Christ would accomplish much in the affairs of Nations. Mexico needs more missionaries with the spirit of the Master, with the love of God in their souls. Missionaries laboring with unselfish devotion will do more for the cause of peace than diplomacy, no matter how skillful. The call of the hour in the affairs of the nations is for a return to the rugged principles of honesty, unselfishness, sincerity and devotion to the good of all mankind. Let Nationalism go for the larger Internationalism,

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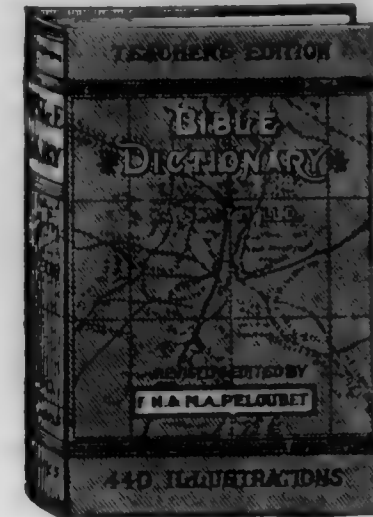
Scottdale, Pa.

which John 3:16 has in mind when it says, "God so loved the WORLD." When love will be shown to the world at large, Mexico included, in a measure easily possible then the Mexicans will love the "gringos." More love from this side will make the Mexican lift his hat in respect to the American or any other flag. More of the spirit manifested by the Quakers, Mennonites, etc., in the days of the Indian in Eastern Pennsylvania, will again make possible such statements, "a treaty never sworn to, and never broken."

Sinclair Wins Oil Case.—Harry F. Sinclair's oil interests won against the contentions of the Government in a judgment handed down at Cheyenne, Wyo., by Judge T. Blake Kennedy on the question of the validity of the Teapot Dome naval oil reserve lease. The judge dismissed the Government's bill in equity, upheld the authority of the Interior and Navy Departments to make the lease, and ruled that the Government had failed to prove that the lease was negotiated through collusion and fraud. The Government will carry an appeal to the higher courts.

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SEPTEMBER, 1925

"YOUR NEED AND MINE"

Grace when the sun is shining, Lord,
Grace when the sky is black,
Grace when I get an unkind word,
Grace on the too smooth track.

Grace when I'm elbowed in a nook,
Grace when I get my turn,
Grace when the dinner will not cook,
Grace when the fire won't burn.

Grace when my duties all go wrong,
Grace when they all seem right,
Grace when it's gladness, praise and song,
Grace when I have to fight.

Grace when my dress is fresh and new,
Grace when it's worn and old,
Grace when my purse is empty, too,
Grace when it's full of gold.

Grace when the saved ones don't act saved,
And put the blame on me,
Grace when the grace I've asked and craved
Seems denied, Lord, by Thee.

—Selected.

SELECT READING

THE PHILADELPHIA FIREMAN

Mosely H. Williams

The following true story is worth the attention of all our readers, for while rather lengthy it is not dry or monotonous. It is indeed inspiring and helpful in many ways. We read it some years ago with profit, we noticed it in the home of one of our ministers in Michigan. He kindly permitted its publication from his own library. May the Lord use it in blessing young and old.—Editor.

The Temple Theatre, one of the largest places of amusement in Philadelphia, was burned some years ago. It was only two days after Christmas. The holiday decorations were yet fresh, and crowds of happy pleasure seekers were thronging Chestnut street. The clock marked a quarter before eleven. The members of an opera company were rehearsing in the main auditorium of the theatre. Visitors were strolling through the museum. In the basement, the drapery of a booth in the "Chamber of Horrors" was suddenly seen to be in flames.

The fire did not look threatening, but some of those employed about the theatre were summoned, and visitors were quietly warned of possible danger. The chemical fire apparatus was quickly brought into play. Still the blaze extended. It ran along the booths to the elevator and shot up the shaft.

So quickly and yet so silently did the flames advance that several employes remained in the upper stories unconcerned. On the fourth floor there were two women and three men. They ran for the stairway, only to find themselves cut off by a dense volume of smoke. They hurried to the elevator, but flames were roaring up the shaft. Rushing to the Chestnut Street front, they threw up a window and cried for help. The women were hysterical with fright. The crowd below saw the situation and were horrified. A truck company put up a ladder. Several unsuccessful efforts were made to reach the window. Each failure increased the fright of the imperiled women, and the anxiety of the crowd below. At length the ladder reached the window. Nimble firemen ran up the rounds, and the half fainting women were brought in safety to the pavement, while a cheer went up from the crowd of spectators.

A second alarm, and then a third, brought nearly twenty additional engines to reinforce those already fighting the fire. A stream from one of them reached the top of the flag-staff. Before noon sounded from the tower of Independence Hall it was evident that the whole building was doomed. The interior was a roaring furnace, fed by the waxen figures, decora-

tions, stage machinery, and solid timbers.

A detail of firemen forced their way into the store east of the main entrance. They dragged a hose with them and were about to turn it on the flames when, with a crash, the heavy arched ceiling fell. As the huge mass crashed through the floor into the cellar, two firemen were carried down. Their names were John Gibson and John Johnson. A third man would have fallen with them had not a comrade grasped him and dragged him back to safety. There was "but a step" between him and death. "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away" (James 4:14).

The news quickly spread that two men were buried in the ruins. Firemen and policemen were called to do their utmost for their rescue. They worked bravely, but the flames kept beating them back. One man succeeded in entering the cellar under a portion of the floor which had not given way. He could find no sign of the lost men. They had been buried so deeply in the debris, that there seemed no hope of rescuing them. A few minutes later the rear wall, after rocking to and fro, fell inward with a tremendous crash. At half past three o'clock the fire was under control, and streams of water were poured into the cellar in the hope that the firemen might be able to reach their dead comrades, who were buried many feet under a mass of masonry and heavy iron work.

The short winter day closed. Night shut in. It was bitter cold. The water from the hose was freezing. Reluctantly it was announced that no further effort would be made to find the lost men that night, lest other valuable lives might be imperiled. Four hundred thousand dollars had vanished in smoke, or been left in ashes and ruins; but of more value than all that property were the two brave, strong men thus snatched out of life so suddenly and so terribly. Other buildings might rise upon the desolated site, but the places which knew those men would know them no more forever.

When morning dawned the ruins were coated with ice, and long icicles hung from the iron girders and blackened timbers.

Hose in many a twist and coil was frozen in a compact mass. The wind blew cold from the northwest. The central point of attraction was the huge black pit where, somewhere underneath bricks, mortar, iron beams and pipes, iron safes and scales lay the bodies of the dead firemen. Below the first floor was a cellar ten feet deep, and beneath that a second or sub-cellar eight feet deep. Gangs of men were put at work early. Thousands of curious observers surged against the police ropes which kept them from close approach. The ruins were steaming and streams of water were pouring in from the engines.

About nine o'clock the body of John Johnson was found. He lay face downward, some twenty feet from the front entrance. An iron rod had pierced the neck, the chest was crushed, but few marks were seen upon the face after the body was removed with much labor from beneath the mass of rubbish covering it. During Tuesday, Wednesday, and Thursday the search for the missing John Gibson was continued. His father and brothers stood watching during the long hours. At times the search was discontinued, lest the lives of the searchers might be imperiled, and then was resumed. Strong men picked and chopped and shoveled and tugged amid the mass of bricks, mortar, timber, iron and other rubbish all cemented together by the ice. With lighted candles they crawled through apertures, searched every nook, and stood up to their boot tops in the icy water of the sub-cellar. One fireman had a hand frozen.

It was almost sunset of the fifth day of which the body had been entombed, when the long search was rewarded. The body of John Gibson was discovered. He lay face downward under a projection of the floor of the sub-cellar. A jaw was broken and there was a wound in the left side of the neck, but no other serious disfigurement. A coat was thrown over the face; and the fireman in a blue uniform and long rubber boots of his department, was borne through the crowd which was pressed back by the stalwart reserve officers. Before seven o'clock the black wagon of the undertaker reached the father's house, where father, mother, wife, three children, four brothers, a sister, and other friends received it with sad lamentations.

The wide publicity given through the newspapers excited great interest in the family of John Gibson; during the long search for his body. Generous feeling said that his wife and orphan children must not be permitted to suffer. There were three

(Continued on page 272)

CHRISTIAN MONITOR

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No. 9

THE VALUE OF CHRISTIAN COLLEGES

S. C. Yoder

When one takes into consideration the magnificent and elaborate system of higher education which states have provided for the training of their youths, the convenience of accessibility, its support by popular taxation, its extensive curricula, and the high standards of scholarship, the question naturally arises as to why people should concern themselves with the establishment and maintenance of the small colleges which dot the country from one end to the other. If this added expenditure of energy, time and money is justifiable, it is justifiable on some other basis than that mentioned above and must be found in other values which do not and of necessity can not exist in the school which owes its existence to and draws its support from people of every faith and creed.

Without discussing the conditions of the publicly supported schools of higher education, it is sufficient to say that in their devotion to a purely secular education, as well as play and sports (if not professionalized at least thoroughly established), many of them have reached a point in their development where the prevailing atmosphere into which the students are thrown is not conducive to spiritual growth but dangerous to their faith.

The value of the small Christian college then does not lie in a superior scholarship, a more extensive curriculum, more elaborate equipment, or better or larger plants—because with few exceptions private or denominational schools can not compete with public institutions—but its value lies rather in the fact that the smaller schools are founded with certain definite spiritual as well as educational aims and in addition to the intellectual stimulus and training which they afford, they also provide a spiritual atmosphere in which the student may live and develop the soul life as well as the mental life. And further because of the religious atmosphere as well as the possibility of closer supervision, it is able to maintain a moral standard which is more difficult to be maintained under other conditions.

The next question that is frequently asked is, why educate at all? Why not keep our children out of the schools, at least schools of higher education, and let them remain on the farm as in years gone by? Those who are most intimately facing the problems of the church feel that such

COMMON THINGS

By Ursula Miller

The things that we are used to are the things we like the best.
Such as friendly birds a-singing from a satisfying nest.

Then the beaming smile of houses as we walk along our street,
Makes the heart of us dance merrily with thoughts all nice and sweet.

And we like to be in kitchens where the stove is all aglow,
To smell the good things cooking that we like to eat you know.

We like the children of the town with all their romp and noise,
This world would be a stiff old place without the girls and boys.

A handshake with the old folks gives us such a homey feel,
Like a-going down to grandma's for a good old-fashioned meal.

We like the sun a-shining with his warm and friendly glow;
We like the rain, we like the wind, we like the winter snow.

Yes, the things that we are used to are the things we like the best
Don't the common things around us sort to give our hearts a rest?

Hesston, Kansas.

a thing is now impossible even if it were desirable.

1. **Because of Compulsory Education Laws of the State.**—Not many years ago it was an optional matter as to whether or not parents should send their children to school at all. Then came the compulsory laws, poorly enforced at first, with the age limit very low. Gradually this has been raised and the enforcement of it has become more stringent until today it has

reached a point where in many places it means a high school education for a normal child, which in turn means that the church of the next generation will be composed of high school people as is the present of common school people.

All this will effect the church and if its historic faith is to be preserved the foundation of it must be laid strong and deep in the home, and at least a sprinkling of people scattered throughout the church who are able to "give a satisfactory answer" to those who become confused with the teachings of scientific lore.

2. The Church has changed from a more or less dormant to an active agency in Christian work. When the Mennonite Church came out of the persecutions of Reformation times, she secured her rights on the basis of compromise, and ceased to be an active evangelistic agency, for which reason Mennonites are still known in some places in the Old World as **Das Stille Folk**. The authorities granted the Church liberty of worship according to its customs, and to teach its children the principles of its faith, but on account of its non-resistant teaching it was not supposed to spread its doctrine beyond its own families. With this it ceased to be an active force in evangelism and this together with the natural isolation of the people, in the early history in America made it easy for it to maintain its faith. But now with the clearing of the wilderness, the building of roads, convenient means of travel, easy means of communication, compulsory education, the barriers that once protected us have been removed, our isolation broken up, and indispensable points of contact established with our groups through business, schools and community life which brings before the church, problems which she has not before faced in her history in America.

One result of this contact has made her appreciate her responsibility and awakened her to her duty to others as regards the Gospel and there has been revived within her the evangelistic spirit that once marked her as a church and has in the last generation or two brought new life to the body and new members to the fold.

(Concluded on page 278)

MENNONISM

AN HISTORICAL SURVEY

By John Horsch

II. The Origin and Faith of the Swiss Brethren

(Continued from last month)

Johannes Kessler, of St. Gall, a Zwinglian chronicler, has the following testimony concerning the Brethren: "Their walk and conversation was pious, holy and blameless. Costly array they avoided, as well as costly food. Their walk and bearing was quite humble. They carried neither weapon, nor sword (as general custom demanded), nothing but a bread-knife. They said these things are wolf's clothing which sheep should not wear. They refused to swear, even on the demand of the authorities. And if any one transgressed, he was excluded from them."

Coming more definitely to the principles and teachings of the Swiss Brethren we notice first that a great deal has been said on this point by their opponents which can not be substantiated. It has been supposed that in the first period of their history they advocated certain enthusiastic, revolutionary, and immoral views. This supposition is accepted even by the most recent Mennonite writer on this subject, Dr. Cornelius Bergmann, of Germany. This opinion concerning the Swiss Brethren is based principally on the writings of their bitterest enemy, Zwingli. Zwingli evidently without investigation accepted all evil reports about them. He advanced against the Brethren various serious charges, yet he is quite indefinite giving neither names of persons nor places. These accusations are today not taken seriously by most Zwinglian historians. The professor of church history in the university of Basel, Dr. Paul Wernle, a Zwinglian, says: "Zwingli did not realize what grievous injustice he did the Anabaptists by heaping on their head all shameful accusations." There is incontrovertible evidence that these charges are unfounded.

It has been asserted that the Swiss Brethren placed individual revelation through the Spirit above the Scriptures, denying that the Scriptures are the final authority. But Zwingli and his followers did not even accuse them of advocating such views. They asserted, on the contrary, that the Brethren made too much of the letter of Scripture and that this was the cause of their separation from the state church. And the Swiss Brethren, in turn, complained that their opponents failed to give the Scriptures the place of unconditional authority which is due them. Heberle, a Protestant historian, has well said on this point: "Above all things we must recognize the high esteem for the Scriptures which Grebel and his followers show in theory and practice. Never do they appeal to direct divine revelation, never do they speak of the Bible as the dead letter that was supposed to be sur-

passed by the inner word or the living divine voice. What they want is the Scriptures, the whole Scriptures, and nothing but the Scriptures." It is needless to say that in their opinion this does not mean that the Church has no right to speak on points which are not specifically mentioned in Scripture.

One of the fundamental points on which the Brethren differed from the Zwinglian state church was the relationship of the Old to the New Testament Scriptures. They believed that all Scripture was given by inspiration of God, but that much of the Old Testament was intended for pre-Messianic times alone. On the other hand, Zwingli fell back on the Old Testament to defend the points on which he differed from them. His principal argument for infant baptism was derived from circumcision.

Another vital point of difference was the doctrine of predestination which Zwingli defended in an extreme form. He taught that predestination involves not only the eternal destiny of every individual, but also his every act. He said God caused the thief to steal and the authorities to punish him. Menno Simons quotes this statement of Zwingli and speaks of it as "an abomination, above all abominations." Zwingli derived an argument for infant baptism and state churchism from the doctrine of predestination. Since it was impossible, he said, to determine who is or is not predestinated to be saved, there is ground for baptizing all in earliest childhood.

One of the distinguishing characteristics of the faith of the early Mennonites was their conception of the relationship and proper attitude of the church toward the world. While they entertained the hope for a cessation of the bloody persecution, they realized that, according to Scripture teaching, there is an inherent antagonism between the world and the true Christian church. If this antagonism would cease, they would take it as an indication that the church had fallen from her first estate. Early Mennonite literature abounds in warnings against losing sight of the principle of separation and seeking the friendship of the world. There was a firm determination to follow God's Word regardless of the disapproval, the scorn, the opposition and persecution of the world. It was realized that worldly consideration, worldly mindedness, worldly conformity are among the chief dangers to true Christianity. While in our time there are those whose watchwords are "more liberty," "less restraint," our forefathers in the faith realized that they could not with a good conscience identify themselves with the popular church of their day because of the absence of proper restraint,

The modern view that the world will be Christianized and regenerated through the Gospel was not entertained by the Brethren. They realized that the disciples of Christ are "the salt of the earth," "the light of the world." Their presence and influence is a blessing to the world. Yet the Christians who conform their lives to the Gospel standard are an unpopular minority in the world. While the Gospel invitation is extended to all, the enemy's hold on the depraved human heart is such that comparatively few will accept the divine offer of grace and surrender their lives to Christ. The commands of Christ pre-suppose a divine work of grace in the heart. The Sermon on the Mount is intended for the few who, having experienced salvation through faith in Christ, are willing to follow Him all the way in a life of obedience and love, of self-denial and unworldliness. They are those who are not of the world, even as He was not of the world.

It has often been asserted that the Swiss Brethren undertook to establish a church "which was without sin," in other words, that they entertained enthusiastic notions concerning the purity and perfection of the Church and its members, and hence Zwingli saw himself compelled to take an antagonistic attitude toward them. This view is quite ungrounded. They did not teach the doctrine of sinless perfection, nor did they hold unsound views on the purity or perfection of the church.

In the great debate of Zofingen (1532) and Bern (1538) they insisted on the necessity of church discipline and pointed out that discipline would be uncalled for if the church or its membership were perfect. Those who gave offence, they said, "should be warned once and the second time; if they will not hear, they should be brought before the church." Exclusion should follow heinous sin. That hypocrites may be found in the church was clearly recognized.

Ulrich Zwingli, as a state-church leader, became an opponent of church discipline. In the synod of Frauenfeld, in 1529, he said, according to the chronicler Fridolin Sicher, to introduce Scriptural discipline *wurd viel Pfaffen kosten* (would cost many preachers). It is a fact established by documentary evidence that many of the clergymen of the established church lived in offensive transgression. In the discussions of Zofingen the Zwinglian theologians said, if exclusion were practiced according to the Scriptures "the result would be that the number of the excluded would exceed those of the church members, and they would drive out and oppress the pious."

The argument that the principle of non-resistance, as held by the Swiss Brethren, is an indication of revolutionary or anarchistic tendencies cannot be taken seriously. The Swiss Brethren not only taught this principle but, as has been pointed out by Uhlhorn, Fluri, and others, exemplified this principle in practical life. The very fact that the death sentence was laid on the practice

of believers' baptism is sufficient to indicate the prevailing intolerance. The supposition that the Swiss Brethren advocated non-resistance as a world ideal is not true to the facts. They must have realized that the question of war would not be solved if the whole world accepted some popular form of Christianity which does not stand for non-resistance. They did not entertain the hope that the world as a whole would accept the principles of the Sermon on the Mount, of separation and unworldliness.

The principle of stewardship with reference to earthly possessions was emphasized. Butzer, the Zwinglian reformer of Strasbourg, criticized the Brethren for their opinion that a Christian may not live in luxury while there are those who do not have the necessities of life. In the year 1557 one of the questions for candidates for baptism was, whether they were willing to give all their possessions for the purposes of the Church, if need require it.

Professor Lüdemann in Bern, and after him the noted historian Egli, have asserted that Zwingli in his conflict with the Brethren "contended for nothing less than the maintenance of the very essence of Christianity in its purity." This opinion involves a contradiction of various statements of Zwingli himself. Zwingli says repeatedly that the Brethren dissented from the Zwinglian state church "merely for the sake of outward things." And in the discussions of Zofingen, in 1532, a spokesman of the Zwinglians said concerning the Brethren: "We are of one mind in the leading articles of faith and the controversy is only about articles that have to do with external things." Zwingli failed to realize that if the points of difference did not justify a separation, it would have been in his place as well as in the Brethren's to yield these points.

One of the curious opinions held by a number of recent writers about the Swiss Brethren is that they were closely related to the Roman Catholic Church, and that the Protestant state churches differed more fundamentally from Romanism than did the Swiss Brethren. Those who hold such opinions have obviously overlooked the fact that the Brethren were more earnest and consistent than the Protestant state church leaders in their rejection of Roman Catholic doctrine and practice and in their demand for separation from the Church of Rome. The Zwinglian chronicler Johannes Kessler says on this point: "Conrad Grebel, Felix Manz, Blaurock and others were of the opinion that those who had accepted the Gospel teaching and were called evangelical should immediately forsake and separate themselves from the Roman Catholic Church and thus have a church that is unspotted (of unscriptural Romish doctrine and practice)." "But the ministers of the Word of God in Zurich, above all Ulrich Zwingli," he adds, "would not consent to such separation." As late as the year 1528 Conrad Schmidt, one of the Zwinglian leaders, reproved the Brethren for refusing to pray the "Ave Maria,"

the well-known invocation of Mary.

A remarkable fact which has escaped all writers on this subject is, that we have Zwingli's own testimony that he was led by the influence of Grebel and his friends to discard some of the leading principles of Roman Catholicism. Zwingli wrote in December, 1524, "Those who reject infant baptism have brought to light the good point that cleansing from sin cannot be ascribed to baptism nor to any other sacrament, but that the sacraments [ordinances] are signs for the elect of God."

Furthermore, in his *Book on Baptism*, Zwingli repeatedly corroborates this testimony. He says: "We are now face to face with the question of the nature and virtue of baptism. Here I willingly confess to the opponents of infant baptism that good has resulted from the baptismal controversy. The first point is that the human additions to baptism, such as exorcism, etc., have been shown to be vain inventions.—The other point which has come to light through this controversy is that we have learned to realize that the act of baptism does not wash away sin, as we have until now imagined without ground of God's Word. We were of the opinion that the water of baptism cleanses a child from sin which, as we now know, it does not have, and that it were lost without the water—all of which are errors." And again Zwingli says: "Not baptism but regeneration saves. Therefore the baptismal controversy has proved beneficial for we have learned that baptism does not save nor purify."

This testimony of Zwingli shows that he followed the Swiss Brethren in the principal point in which he disagreed with Luther, namely in his conception of the sacraments (ordinances). For this reason Luther held Zwingli to be virtually of the same party as the Anabaptists. Luther says, in a book against Zwingli, that he holds all who do not believe in "the real presence," namely that the host (or bread) in the Lord's supper is the Lord's real body, to be of one and the same party.

It is a remarkable fact that the principal argument advanced by the representatives of the Zwinglian state church against the Brethren was that the real cause of the division was a lack of love on the part of the Brethren. This argument was made not only by Zwingli himself but by Oecolampad, Butzer, Capito and the Zwinglian theologians in the discussions of Zofingen and Bern. Many passages could be cited from their writings in which they state this opinion. In a book written by Oecolampad against the Brethren, one of the chapters has the title, "The Rejection of Infant Baptism is Contrary to Christian Love." It was at bottom the same argument which Luther advanced when he asserted that for the sake of love to "the weak," Roman Catholic worship must be for a time continued in Wittenberg. All the state church reformers held that Christian love must wink at the fact that mass

is blasphemy and an abomination in the eyes of God; this must be overlooked so long as the civil authorities were not ready to abolish mass.

It was asked of the Brethren that, contrary to their sincere conviction which was based on Scripture, they should for the sake of Christian love unite with the state church. Michael Sattler who was after the death of Grebel and Manz, the most prominent representative of the Brethren, wrote a letter to Butzer and Capito in which he protests against the view of the state church theologians that according to I Tim. 1:5, love makes an end to the commands of Christ and that for the sake of love that which is contrary to Scripture and to the dictates of a Christian conscience may be practiced.

We pause here a moment. To draw practical lessons from church history, a consideration of present-day issues in the light of the past is in order. History repeats itself. Today the church is again involved in a struggle. It is a remarkable fact that the opponents of the Church's position to-day use the very arguments of those of former centuries. They tell us that the Church is too strict in its insistence on mere outward things. Furthermore they assert that true love would cause the Church to take another attitude toward those who do not abide by its position. Again, as the state church leaders demanded of our forefathers in the faith to unite with the church in spite of the existing differences, so in our day there are those who advocate an unsound unionism. There are voices heard defending the view that faith and doctrine are secondary and that all who believe in Christ should unite.

Considered from this viewpoint, the separation of the early Mennonites from those who refused to be guided by the Word is inexcusable. Even Zwingli would deserve censure for his separation from the Roman Catholic Church. It cannot be denied that Romanism teaches the deity of Christ. Modern unionism urges the opinion that Christian love should overlook the existing differences in doctrine and practice, and all should work together as brethren. It is, as already intimated that identical argument which was used by the representatives of the state church against the position of the fathers of the Mennonite Church. The desire of Jesus is emphasized "that they all may be one." The outstanding fact is overlooked that the meaning of this passage is, that all may be one in loyalty to Him and His word. The meaning is not that they should be one in disregarding and ignoring any of the teachings of the New Testament.

(To be continued)

If we thought of God's glory first—as in the Lord's prayer—and gave the secondary place to our needs, we should please God and gain our petitions better than we do.—Fausset.

CHRISTIAN MONITOR PULPIT

THE EXTENT, SUBLIMITY AND MAJESTY OF THE HEAVENS

L. J. Heatwole

When I consider thy heavens. Psalm 8:3

The Memory of David Lives Through All Generations

Deep, strong and lasting has the name of David become established and grounded in the affections of a great portion of the human race. For at least thirty centuries the memory of his life and work has come ringing down through no less than one hundred and twenty generations of mankind. Through all world history that has been unrolled to us since his death at the age of seventy-one years, the record of his life has been venerated, read and sung in every land to which the Bible has been carried. It can be said of him and of other men whose names have been indelibly inscribed on the sacred page,—that—"To live in hearts we leave behind, is not to die."

In the many Psalms that he wrote appears the revelation of his whole heart. To the people of his time, he became statesman and poet as well as a devout student of astronomy. Nearly all of his writings take the form of prophetic utterances, songs of devotion and prayers of the most masterful and lofty style. Most of these serve as a wonderful stimulus and guide to the devotions of God's people, wherever His Church has been established on earth. Though originally written and sung in the Hebrew tongue, David's Psalms and Prayers are as sweet and soothing in the language of other nations as they are in the original, in fact, they are very dear to Christian people all around the world today.

Oriental Studied the Heavens from the Hills and Housetops

David, as the author of the Scripture quoted above, as a shepherd first studied the stars from the Bethlehem hills, but in later life evidently attained to a much deeper and broader comprehension of the vastness in extent, sublimity and majesty of the heavens as seen from the housetop on the Jerusalem heights. In Oriental countries it was, and is yet, the prevailing custom for people to have their sleeping couches out on the housetop, with the starry heavens overhead as a canopy. In this way the inhabitants of both country and city were highly favored during the wakeful hours of the night for entering into holy contemplation of the vast field of the heavens that as a rule lay open to

their unobstructed view. Moreover, in the rarified atmosphere of Palestine, the constellations lay before their eyes in all their pristine beauty and most gorgeous splendor. For instance, in the skies of most portions of Europe and America, the Pleiades are represented by seven visible stars, while in Palestine, in the days of Joseph, eleven stars were visible from the same cluster. In the same proportion of increase in number of visible stars, all other constellations and clusters show forth their twinkling points of light. Hence, while reclining on his couch at night one readily imagines the Psalmist, the sweet singer of Israel, the man after God's own heart, looking with steady gaze into the wide-open heavens,—his practiced eye, moving from constellation to constellation, naturally brought his thoughts to the degree and intensity of rhapsody and exultation.

The Insignificance of Man Compared with the Creator

This profoundly worshipful state of mind inspired him to put the wonderful words of the text into writing—

"When I consider thy heavens, the work of thy fingers—what is man that thou art mindful of him, and the son of man that thou visitest him."

And along with the remarkable statement that follows—

"Thou hast made him a little lower than the angels, and crowned him with glory and honor."

Yet with all this, when he is compared with the great Architect of the universe, the estimate placed him in the light where he seemed exceedingly small and insignificant. In Psa. 39:4, he had occasion to break forth in the most possible state of humiliation;—"Lord, make me to know my end, the measure of my days, what it is, that I may know how frail I am."

Again, he sees that humanity as a whole is but as a drop to the ocean, as a leaf to the forest and as a grain of sand on the seashore, yet to save mankind from utter death and destruction, the Lord left "The ninety and nine on the celestial plains," to rescue the stray sheep of our lost and fallen world. Should our world have met with its just fate and been sunk into nothingness and oblivion, not one ray would have been lost from His glory or diminished one drop from the ocean of His dominion, might and power—but it was love—condescending love that moved

the mighty God to reach out to humanity the Hand that saves.

It was in this grand and lofty attitude that David always saw the Lord, as compared with the extremely small and insignificant place that he and his fellowmen occupied before the Creator.

A Final Summary of Reflections

True philosophy allied with a study with divine interpretation of Scripture attests that all life and motion proceeds from God. When this properly balanced knowledge becomes manifest we have the *apriori* proof that God is present. Then by looking into space from every angle of the universe, we note that constant activity and motion is manifest on the part of the spheres.

The heavens as a whole constitute a great clock-work set in motion by the hand of God, and where planetary bodies, satellites, asteroids, rings, comets and galaxies perform their ceaseless revolutions, we have our concrete answer to the atheist and the agnostic or infidel when he puts forth the query—"Where is your God?"

The eloquent Dr. Chamers says, "Worlds roll in the distant regions where we see the broad aspect of the Universe of God, for here His divinity reigns in grandeur and fills immensity with His wonders!"

In Isa. 40:26-28 appears the statement: "He bringeth out their hosts by number, He calleth them all by their names by the greatness of His might, for He is strong in power; not one faileth." A certain scientific writer says in this connection, "Magnitudes do not overpower Him, distances do not fatigue Him and multiplicity and variety do not bewilder Him." Then the vastness of God's domain as comprehended by David in the text leaves the finite mind utterly at sea as to where these dominions begin and where they end, and there is nothing left but the vague conception of unbeginning and unending existence for the God of the heavens.

David seems to be overwhelmed with these unanswered questions. "What is the extent of the vast heaven? How immense and measureless must be the Universe of God? and who is he that looks up into the azure blue and is not moved to the profoundest feeling of awe and reverence?" This surely was the Psalmist's mood when he penned the words of Psa. 19:1, "The heavens declare the glory of God, and the firmament showeth his handiwork."

"Ye angels catch the thrilling sound,
With all the adoring thrones around—
His boundless mercy sing—
Let every listening saint above,
Wake all the tuneful soul of love—
And touch the sweetest string."
Dale Enterprise, Va.

THE PSYCHOLOGY OF LIVING

Commencement address delivered to the graduating class at Hesston College, June 4, 1925, by R. T. Campbell, President of Sterling College, Kansas, as it was transcribed from a stenographer's note-book.

(Concluded from last month)

A third central truth is that in the moment of decision we all act under the dominant impulse. Tell me what thoughts are going through your mind, not when you are busy in the kitchen, not then, but when you are alone; out of the hundred thoughts that come before you, tell me which one gets admission and I will tell you exactly what you are. Conduct is never instantaneous but is the result of a long series of right or wrong thinking. Now you get out and do something today; is it instantaneous? No, it is the result of a long series of thinking. Why is it that a good man sometimes turns out evil? It is the result of a series of wrong thinking. Why is it that an old standby goes astray? It is the result of a series of wrong thinking.

In Portland, Oregon, some years ago when everyone was out of the bank except the cashier, a man entered and told him to throw up his hands. The cashier asked him to let him bring out the sacks of gold for him and went in the vault for his revolver. The would-be burglar they found to be one of the ministers of the town. When he was but a boy he had been reading from Jessie James' books and he said, "I just could not resist." Your first step in the wrong may be voluntary but I promise that you will later be driven by an impulse which you can not resist.

We hold men for carrying concealed weapons. You can not keep an evil thought from coming before your mind but you can keep them from lodging there. Education trains minds to hold back the evil thoughts. An educated mind has control over its thoughts. I would rather a man would swear before my boy than to have him tell my boy an unclean story,—the one would shock his moral sense, the other would lodge in his brain and might lead to crime later on.

The years are woven into your minds as into a tree. Character crystallizes around forty-five. You all remember the case of George A. S., the president of one of the largest banks in the world. Before I read his age I said, "He is around forty-five" and then I read in the papers—age forty-five.

I was seated at a hotel and opposite the table were two traveling men. They were talking about a certain Sunday School superintendent, who was trusted by every one. One of the men said, "But did you ever meet him in Kansas City? There he is a perfect sport." His wife was keeping herself pure for his sake and the sake of their children and he to whom she had given her life was living a double life. You may live a double life through twenty or thirty but character crystallizes around forty-five, and the whole world will know

how you live. As a man sows, so is he.

I would like to say something on the psychology of old age. I would like to say one thing: it has been said, "Stay on your job if you want to stay on the earth." Man was created by God to labor. Two bankers retired and in six months they were both in their graves. No man dare retire. In one city in four blocks in every home out of four there is a widow. The man retired and the Lord gave her the property. Stay on your job if you want to stay on the earth.

The time is coming when the doctor of the mind is going to be as important as the medical doctor. I feel that I would be untrue to my subject if I did not discuss the subject of the psychology of health and disease. The cause of disease may be chemical, physical, organic or mental. We take the first three to a medical doctor. I will allow no one to go beyond me to render praise to the medical doctors; I say, "God bless every one of them." But when we know that nine-tenths of the wrecks of life have originated in the mind and that fifty percent could be averted, it is profitable for us to look at this side of it.

Each emotion produces its own chemical action. Anger acts on the gastric juice; jealousy acts on the heart and lungs. Any emotion will raise or lower the blood pressure. How far is a doctor going to get when the cause is melancholy? This is the reason why people consume forty million barrels of medicine in a vain effort to effect a cure which lies in themselves. The mind is alive with bacteria every day. I remember when a boy I was listening to my first lecture that I ever heard on Bacteria. The speaker threw on the screen a drop of water and after seeing that nine out of every ten persons wouldn't want to take another drink of water. Then he held up a glass of water and said, "In this glass there are sufficient bacteria to kill every person in this house." One doctor stood up and said, "Is that for sale?" The lecturer said, "I want five dollars for it." The man paid the five dollars, took the glass, drank it and smiled and he is still living. Bacteria are harmless unless they can find bacteria soil in which to grow. Here is where psychology comes in and tells us what emotions produce bacteria soil; the most common are anger, fear, disappointment, and melancholy, and a modern disease is worry, the worst of all. So deadly is it that worry can undo in thirty minutes what it takes one night to regain. The secret of long life is to never touch your reserve. Let a person brood over an idea and by and by it will filter into his subconscious mind. No doctor under heaven can cure a man of the idea that he is going to die; God sends

the messenger of death and always in the form of apoplexy. One-fifth of the blood goes to the brain and if the spirit is weak the heart does not work right and the first effect is an unexplainable cold. One lady had such a cold and she said she took the best care of herself and could not understand it at all. I told her, "Stop worrying." Mental fatigue and high blood pressure—these are the wages that nature demands when we worry. I am talking from basic facts.

I remember paying dearly for thirty-six hours of worrying. A man got a telegram that his mother was not expected to live and so he asked me to preach in his place; I was supposed to preach to the people whom I had once known when they were boys and girls. I finally said I would go. I got out the only sermon I had (I had only one sermon) to see if I could still say it. I had preached it six months before to the faculty. I knew I had to say it from memory. I started to worry and worried until eleven o'clock that night and never got through it once without forgetting some part of it. In the morning after breakfast instead of getting out, I went right to studying. I studied and worried until noon. Every time I went over it I forgot it in a new place. After dinner I did the same thing. When it was time for the evening train I didn't know whether to go or not but I went. I was met at the station and was taken to a home and shown to my room. Instead of going to bed I studied until eleven o'clock that night. That night I dreamed that I lost my shoes going up the stairs to preach. The next morning the kind friends asked me if I wished to ride with them or to ride in the minister's single rig. I said that I wanted to go in the minister's single rig, for that would give me more time for thought and study. We were soon there and I took a back seat; the superintendent asked me to come into one of the classes but I declined wanting the time for study. I never saw time go so fast. My throat was dry; I could not swallow. I turned around and saw a woman I knew. She shook hands with me and said, "Now Ross, don't be afraid. I am going to pray for you all the time." I announced the first song and gave plenty of time. I made the announcements and then I knew I had to preach but I could not tell how it began. I got up and held on to the pulpit for dear life. I ventured to look up and things began to get dark. I could not tell how I began but I soon came to the place where I said "in the second place" and I finally said "in conclusion" and then I really began to believe that I was going to get through. They took me to my niece's home and put me to bed with nervous chills—all because of worry. Since then I have preached there again and the first thing I did when I got to that Church building was to look for the prints of my fingers on the pulpit.

(Continued on page 287)



EDITORIALS



The Printing Press a Mighty Factor in Giving the Gospel to the World

Beside the oral publication of the Gospel stands the printing press as the best method of disseminating the truth of the Gospel of Jesus Christ to the world. The Bible makes no discrimination between the oral, written, or printed publication of the Word of God. The press is one of the greatest powers for evil, likewise for good—sometimes it is the enemy of good, at other times, its best ally. No wonder that in the day when printing presses, as we know them now, were non-existent, Job cried out in despair (never realizing that his despairing cry was more or less prophetic, and would reach fulfillment in our day): **"O that my words were printed in a book."** Thank God they are, and that in at least eight hundred languages of the world. Very soon every created being from the North to the South, from the East to the West will be able to read the words of Job, and, much more, the Word of God.

In Mark 13:10, Jesus prophesies the **publication** of the Gospel to all nations. Jer. 50:2 urges the declaration and the **publication** of the Word of God. Psalms 68:1 records, "The Lord gave the Word, and great was the company that **published** it." The word "publish" and its equivalent is found 15 times in the Bible. Thrice we are commanded to **publish** the Name of the Lord.

The world is wise in the use of printer's ink; it recognizes the force of advertising. Men advertise from the housetops their wares, even to needles and pins. They seek to catch the eye of the public at every place of vantage on the highways and city lots. Wrigley is a millionaire because of advertising. The costly "ads" of the cigarette manufacturers have become a giant damning influence on the youth of our day, with their lying pictures in which alluring artists appeal to the rising generation.

This brings us to our responsibility as the representatives and ambassadors of our God. We represent Him, we are the heralds of His Gospel, we are the publishers of His truth. This is the only generation that we are markedly responsible for. We are facing them now. We shall face them again at the Judgment Day.

Past accomplishments should make us take fresh heart in the task that the Church is facing. The laborious task of translating the Bible into nearly seven hundred languages and printing it in all of these, is a monumental effort, the mightiest work ever done in behalf of mankind by man himself under the moving power of the Spirit of God. The printed song books have likewise worked wonders in their sphere. Church literature has been a great factor for good. We might call the printing press the **"Greatest Evangelist."**

Some of the advocates of error seem to pay the very

highest price so that they may get their false teachings before the eyes of the public. One such group alone fosters twenty-eight publishing houses in all parts of the world.

As a Church we have now a well equipped publishing house, considering the size of our denomination. With some other additions, already planned for, we should be able to send out much useful literature in the great crusade of making the knowledge of God cover the earth. We have quite a number of useful papers, yet we are just beginning to take our part in this phase of the Lord's work.

Since our denomination believes in the giving of the whole Gospel to the world, we should not be satisfied till we have something like a **"Colportage Library,"** all our own, in which we can give truth in all kinds of booklets, in a rather cheap way. We should not be satisfied until we have hundreds of young men and women, as well as those that are older, selling these booklets to the masses, with a margin of profit sufficient for them to support themselves.

"The Way" is our paper at the present to give the Gospel to the outsider, but with all the good it is doing, and with all the fine things we have heard about it, it is but a beginning of the kind of a paper that we as a Church can put before the masses. It likewise has just the beginning of the subscription list and free distribution centers that it ought to have. We have in mind a paper that would sell for, say five or ten cents a copy, with a margin sufficient to sell it in stores, depots, and from house to house, such as the Salvation Army maintains, as well as the Gospel Herald of Cleveland, Ohio. In the first place we must get every Church to feel that we should disseminate our literature in our community, then branch out to nearby towns and cities. This in turn will open other doors, and will interest other people in the dissemination of the truth. These papers should be printed in an attractive way, so as to catch the eye of people who do not ordinarily care to read religious periodicals. This paper could make use of those among us who can appeal to the public through their talent for drawing or illustrating.

Another way to make the press more effective is to seek to get the Church papers we already have into all our homes, as well as the homes of those in our communities who are not interested in church and religious matters. This could be done by every congregation.

Then there is the possibility of what might be called a **"Gospel Car."** Two brethren, or a man and wife, could go from town to town, conduct open air meetings in which the Gospel would be preached, giving the people the opportunity to come up to the car and get more of what they heard. This would also necessitate what we

have stated before, the need of a "colportage library" all our own. We might adopt some from other libraries, such as the Moody Colportage Library, the majority of which we could heartily endorse.

We have given this matter a somewhat lengthy treatment, yet we are sorry that space forbids saying more. What we have said is not only visionary, it is practical; it is not only an ideal, it is within the range of possibility. It is not our guilt when men reject what we preach to them or hand to them in the form of the printed page, but it is our duty to sound the warning, and that from the house tops, from the highest points to the farthest points possible. May God breathe His mighty Spirit upon the "dry bones" of our spiritual lethargy.

The Empty Play Room or the Craped Door

We hear so much these days about the "Problem of the Child," or the "Problem of Youth," that we are sometimes in danger of seeing only our responsibilities and our failures. This so depresses us at times that we become incapable of doing the best for those whom God has entrusted to our care. On the other hand we ought to see what the child brings into our lives. What a joy is a babe lifting up a helpless smile into the face of mother and father. These babes have bound many families with unbreakable ties, keeping them busy and out of divorce courts. It is usually from the homes of none or too few children that the divorce court gets its patronage.

When the cradles are empty, the rooms quiet, or perhaps the crape hangs on the door, then we begin to realize the tremendous value to our own happiness and character of those little jewels that God in his own way has entrusted to us. Now the house is still—how we would like to hear again the childish prattle and the rattling of the toy. The voice of the child is stilled, but it seems sometimes that it is yet heard. The jam pot is untouched, the hungry little fellow does not come for that piece of bread after school. Many mothers would be delighted to spread that piece of bread, yes, worth more than the home that is now free of debt. Too often as parents we are seeking to make ends meet, seeking to get ahead in life, and before we wake up from our self-imposed slumber the children are gone. And it is mother and father again, around the table as it was the day after marriage—just two. That stocking that needed mending may be a bore today, yet tomorrow it will be such a joy to mend the little sock, so much so that usually grandmothers take more delight in such labors than the mothers of today.

Perhaps death invades the home, taking the little girl with all her beauty and winsomeness. Then the well thumbed picture book and the faded doll, unused, recall such happy days, but they bring a pang of sorrow when we remember that those days are gone forever. The little things, mementoes of happy days that are gone, are not worth much, but they are valuable to the mother. Up in the attic the toys that were used by the once romping, robust boy that the icy hand of death has beckoned far from our ken, stand all in a row. So strange, as some one has said, that they should stay and that he should go. Why could it not be reversed that the toys go and that he should stay?

But a short while ago, a very dear friend of ours, a good hearted father, seemed quite provoked at the sight of his nice green lawn being somewhat spoiled by the playing of his boys, as well as those from his neighbor's home. Presently his good wife turned philosopher, and said, "Well, father, it will be but several years until the boys are gone, then you and I can raise all the grass we want, and perhaps we will both wish the boys were home to trample the green grass." How true. Yes, the house will be still—so very still—then! The pie will then have no finger marks, the cracker box will get empty so slowly, the hall will not resound with the shouts of former days. The picture book will lie upon the shelf, so neatly. Then when we hear the noise of some neighbor's child, we will wish it were the voice of our child, back in the same room, in the same yard. Yet it seems every room still has the childish footprints. It seems the hall still rings with his former shouts, in our pleasant memories. In the cloister of our memories he is still at home. She still kneels at mother's knee in the twilight. They have not left us in our memories.

What occasioned these thoughts was the fact that many of the readers of the Christian Monitor are young people who are in the midst of the problem of rearing their children, and with this close-up view, we forget some of the finer and better things. We allow ourselves to become fretted. We become vexed by the cares of life. The many duties sour the spirit. We lose our sweetness, and consequently lose our hold upon the child. Our supply of affection becomes limited when John doesn't seem to be that romantic boy of whom we read so often in stories. May the God of all grace help us to give our children the love, the patience, the gentleness, the graciousness of the Christ, through His power, through His mighty Spirit.

Rendering Noteworthy Service

The Editor has the advantage of meeting thousands of people on his journeys to various places, but this does not always assure his finding all the best talent for producing articles for the Christian Monitor. Naturally there is a certain amount of timidity among those capable of doing good work, then also there are those who occasionally produce something worthy of appearing in print, who do not come to our notice. We appreciate very much when pastors and others let us know about such persons and the articles or speeches which were delivered. May the furtherance and the prosperity of the Lord's cause be our constant concern. Thanking you for past service we thankfully request your continued interest.

From Scottdale to Toronto and Thence to London

Some people make the Christian Monitor do a double task. Just recently we were informed that one of the papers does its service in the home of people in the city of Toronto, and then goes to the largest city of the world, London, England, to make its monthly call in another home. Another lady in the same city, also a member of another denomination, loans her Monitors to several friends in the neighborhood, and then binds them for future use of her daughter, now quite small. May all of us make still larger use of the material that God gives us.

CHRISTIAN LIFE

THE BOOK OF THE LORD V. The Arrangement of the Books

Geo. J. Lapp.

When this subject first presented itself to the mind of the writer it seemed of so little importance that he was tempted to make only a passing reference to it in connection with some other discussion. But as he gave more attention to it the subject grew and grew until it has far outgrown the proportions of the present discussion. What have we involved in the arrangement of the books as we find them in the Bible? Would a rearrangement spoil the volume? Would a redistribution of the subject matter of the Bible mar it? If we were to change the present order would it in any way confuse the revelation which God meant us to have?

Let me at this juncture give you a few findings which in themselves lead us to want to keep intact the present order. Isador of Pelusium called the Bible the Divine Canon of Truth and with his contemporaries accepted it as of Divine origin. The different books were generally accepted as divinely inspired and as a standard of faith and practice, or as Aphilocheus, Bishop of Iconium, called them **A Rod Or Measure**. From the beginning great stress was laid on preserving the arrangement of the books of the Bible to keep in the proper perspective and relation to one another the Creation, Fall and Redemption of man, and the Divine operations in Ante-Deluvian, Patriarchal, Mosaic, Post-Mosaic, Regal, Exilic, Post-Exilic, Messianic, and Post-Messianic times that the events might pass before us in their proper succession and portray for us a Divinely appointed progress of revelation.

The whole Book then is not only divine in origin but reveals the mind, will, and purpose of God. God must have purposely and definitely led in the arrangement of the Canon as in the penning of the original autographs. Let us look at the present mold.

The Pentateuch is rightly placed at the beginning of the Bible and Genesis is logically the beginning of the Pentateuch. It is the book of beginnings or Generation. Exodus and Leviticus naturally follow as books of emancipation and covenant. Numbers records what St. Paul in II Cor. 10:11 called things which happened unto them (the children of Israel) for examples; and they are written for our admonition, upon whom the ends of the earth are come. Deuteronomy is not only

a reiteration but emphasizes for Israel and for us that what God had spoken would not change with the ages to come. In this the book can only convey the proper message by remaining where it is in the Canon. It is important that we appreciate that the whole of the Pentateuch belongs just where it is and that Moses was the author. Our Lord clearly shows His own position regarding its time and place in such passages as Matt. 19:8; Luke 20:37; John 3:14; 5:19; 7:23 etc. He either refers to it as the Law of Moses or quotes directly from it. By carefully noting the above and other references we may see that He referred to the Pentateuch as a whole and as the leading group of books in the Old Testament.

Not only is this position taken by Christ Himself but in the fifth century B. C., after the Jews' return from exile under the leadership of Ezra they made a covenant to walk in the Law of their God according to the Book of the Law which is unmistakably the Pentateuch. See Neh. 9:38, and 10:29. Go back two centuries to the reformation under King Josiah (II Kings 22 and 23) and one finds the people gathering at the Temple of Jerusalem with the priests and the elders to hear the words of the Book of the Covenant and here they again pledge their allegiance to the ordinances and decrees of the Pentateuch. Go back still another century and a half and one finds direct reference in the books of Amos and Hosea (Hosea 11:1; 12:9; 13:4, and Amos 3:1,2) to the bondage in Egypt and God's deliverance as recorded in the Book of the Law. We cannot therefore think of the Pentateuch as being a compilation of fragmentary portions gathered here and there and put together either by redactors or as an invention by Hilkiah the priest who found them and presented them to the people who gathered to the temple, as some would have us believe. The Pentateuch was written by the hand of Moses and belongs where it has been placed in the Bible.

Passing on to the historical books we find them revealing mediation, revelation, and rule. Joshua, Judges, Ruth, and Samuel form the first great division. Kings, Chronicles, Ezra and Nehemiah form the second. The events recorded are consecutive and the continuity of narration would be broken by arranging the books

otherwise. They faithfully portray the times of great leaders, judges, and kings and the abject failure of man to succeed under institutions of man's own making. They give us glimpses of the dispersion and partial restoration of the Jews but to a capitol without a king, to a temple without a Shekinah, and with sad hearts to await the fulfillment of prophecy in the coming of the Messiah who for them as well as for the whole world was to be Prophet, Priest, and King, all in one.

Following the historical books is that of Esther. It stands unique as a flash of Divine intervention at a time when anti-semitic feeling might have developed a movement which would have exterminated all Jews throughout the Persian empire. The Jews thus became God's own witnesses and we recognize the book as essential to the completion of the history of the Jewish people. It has found its rightful place as the last of the historical books of the Bible.

We now come to the next great division as the Wisdom books of the Bible. They are the expression of human experience and naturally follow Divine action as manifested in history and should be thought of as contemporaneous and coordinate with the events of the historical books. They include the books of Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. The book of Job portrays direct religious experience and reveals relationship with God outside His chosen people. There is no evidence that Job had knowledge of the written Word for as a contemporary of Abraham he lived before the Pentateuch was penned. The Psalms are a delightful manifestation of conscious revelation, depth of intelligent love to God, strength of faith, hope in tribulation, and glorious flashes of views of salvation through the promised Messiah. What climaxes, what heights, what depths! They are a source of constant inspiration to us. We couldn't think of them belonging elsewhere in the Bible but in the middle of the precious Volume. Proverbs and Ecclesiastes call men to live their life with God and also show the hollowness of life without Him. Solomon's sentimentalism is sanctified in his book of love (The Song of Solomon) which in its final analysis, purposes to show the mystical union of Christ and His Church. It also magnifies the power of true loyalty and virtue over the enticing of evil.

The books which deal with the problems of the past and present and cast a forward look, rightly come last in the Old Testament Canon. They are the prophecies divided into the Major and Minor Prophecies.

They contain pronouncements on the sins of their age. They reveal the divine purpose of the ages past, present, and future. They enlarge the vision concerning the coming Messiah until in prophecy we have comprehended salvation by faith in Him Who is the Savior of all mankind. Follow the events with which they directly deal and one can note their arrangement in the Bible accordingly. They are arranged consecutively and the visions regarding the future become more vivid as we pass from the first to the last.

A rearrangement of the books of the New Testament would spoil the precious volume. In the four Gospels every side of Christ is shown us that we might believe that Jesus is the Christ, the Son of God, and that believing we might have life through His name. (John 20:31). Everything could not be written concerning the life of Jesus, but the four Gospels in the order in which they are placed in the Bible present Christ as King, Servant, Son of man, and Son of God. It is logical that the Gospel written especially to the Jews should come first, that to the Greeks second, to the Romans third, and to the whole Christian Church last. The Acts record the events immediately following the ascension of our Lord and those which had to do with establishing the Church in general. The epistles are not placed in the order of time in which they were written but according to the special themes with which they deal. Four of them are mainly doctrinal and stand at the head. Following them are the epistles which emphasize the mystical union of Christ with His Church, viz. Ephesians, Philippians, and Colossians. Thessalonians bids us wait for the coming of our Lord from heaven. St. Paul's three pastoral epistles follow, which regulate the exercise of authority and the society of Christian believers. They form the basis of organized Christianity. Then comes the short epistle to Philemon striving to put into the hearts of two individuals, a slave and a master, the sense of proper Christian relationship which of itself would automatically eliminate the worst institution of that and all times, slavery. The epistle to the Hebrews and those which follow prepare the Church for the transition which is taking place. She is being emancipated from legalistic observance to a freedom of sonship in the Kingdom of God but must come under the terrible lash of persecution. The destruction of Jerusalem determined the end of Moasic observance. The persecution of the Roman empire brought awful trials upon the believers. False doctrines and heresies within the Church brought forth the burning messages of the last epistles. The last book of the Bible is God's very precious gift in the Revelation of Jesus Christ which God gave to Him and He sent and showed it by signs to His servant John. By this He signified that though believers must suffer yet they could endure unto the end.

In closing I wish to give you a bird's eye view of the whole Bible according to present arrangement which will be a review of what already has been written in the discussion and emphasize for us the value of leaving the present arrangement intact. I would recommend that you carefully study the chart and commit it to memory for your own spiritual help.

Name of Book	Main Thought	Key Verse
Genesis	Beginnings	1:1
Exodus	Redemption	6:6
Leviticus	Priesthood	17:1
Numbers	Wandering	1:2
Deuteronomy	Obedience	11:1
Joshua	Warfare	1:2, 3
Judges	Failure	21:25
Ruth	Re-possession	2:1
Samuel I, II	Kingdom	I S. 24:20
Kings I, II	Kingdom	I K. 12:19
Chron. I, II	Royal Power	II C. 9:22
Ezra	Rebuilt Temple	1:3
Nehemiah	Rebuilt Wall	4:6
Esther	Providence	8:11
Job	Afflictions	2:3
Psalms	Praise	9:1
Proverbs	Instruction	1:2
Ecclesiastes	Experience	1:2
Song of Solomon	Love, Loyalty	2:16
Isaiah	The Messiah	9:6
Jeremiah	Word of the Lord	1:4
Lamentations	God's unfailing Compassion	3:22
Ezekiel	Judgments	33:11
Daniel	Vision	1:17
Hosea	Backsliding	4:1
Joel	Desolation	1:15
Amos	Judgment	3:1, 2
Obadiah	Edom	1:4
Jonah	Repentance	3:4
Micah	Obey	1:2
Nahum	Sowing & Reaping	1:9
Habakkuk	Voice of Jehovah	1:5
Zephaniah	Lord's Anger	1:12
Haggai	Lord's House	1:8
Zechariah	Unfinished Temple	1:4
Malachi	Tithes & Offerings	3:10
Matthew	Kingship	1:1
Mark	Service	6:56
Luke	Son of Man	19:10
John	Son of God	20:31
Acts	Witness	1:8
Romans	Justification	5:1
I Corinthians	Order	1:10
II Corinthians	Ministry	4:5
Galatians	Law and Grace	2:16
Ephesians	In Christ	1:3
Philippians	Life	1:21
Colossians	Our Standing	2:10
Thess. I, II	Christ's Return	I Th. 4:16
I Timothy	Conduct	3:15
II Timothy	The Scriptures	2:15
Titus	Sound Doctrine	2:1
Philemon	Brotherhood	16
Hebrews	Better Things	12:24
James	Faith & Works	2:20
I Peter	Rejoice in Trial	1:6, 7
II Peter	Being Mindful	3:2
I John	Assurance	5:13
II John	Love	5
III John	Hospitality	5
Jude	Apostacy	4
Revelation	Testimony of Jesus	1:2

Wonderful Book of the Lord! So carefully written, so carefully compiled.—presenting to us such unity whose content centers about Him Whom to know is life eternal! Whom having not seen we love, in Whom though we see Him not, and yet believe (and who cannot but believe after knowing this wonderful Book?) we rejoice with joy unspeakable, and full of glory receiving EVEN NOW the end of our faith, the salvation of our souls.

Let no one, dear reader, shake your confidence in the Bible by attempting to undermine your faith in its arrangement. It was divinely directed and stands every test honestly applied to it.

Sihawa, India.

VOICE OF THE AGES AGAINST INSTRUMENTAL MUSIC IN WORSHIP

(Concluded from last month)

Synod of Holland and Zealand.—1554.

In 1554 the Synod of Holland and Zealand resolved "that the ministers should endeavour to prevail with the magistrates (it was a State Church) to banish organs and Instrumental Musick out of their churches."

John Knox.—1560.

Alluding to the principle that nothing is to be introduced into the worship of God that is not prescribed in the Word of God, John Knox writes: "This principle not only purified the Church of human inventions and Popish corruptions, but restored plain singing of Psalms, unaccompanied by Instrumental Music.... All others, that is, realms, however sincere that ever the doctrine be that by some is taught, retain, in their churches and ministry thereof, some footsteps of Antichrist and some dregs of Popery; but we (all praise to God alone) have nothing within our churches that ever flowed from that man of sin."

Commissioners to the Westminster Assembly.—1644.

On the 20th of May, 1644, the Commissioners of the General Assembly of the Church of Scotland who took part in the deliberations of the Westminster Assembly, wrote to their General Assembly, meeting the same year, an account of their labors, in which they say: "We cannot but admire the good hand of God in the great things done here already, particularly that the Covenant, the foundation of the whole work, is taken, Prelacy and the whole train thereof extirpated, the Service Book in many places forsaken, plain and powerful preaching set up, many colleges in Cambridge provided with such ministers as are most zealous of the best reformation; altars removed, the communion in some places given at the table while sitting, the great organs at Paul's and Peter's at Westminster taken down, images and many other monuments of idolatry defaced and abolished, the chapel-royal at Whitehall purged and reformed; and all by authority, in a quiet manner, at noon-day, without tumult."

Reformed Church of Scotland.—1644.

In a letter to the Assembly at Westminster, 4th June, 1644, the General Assembly of the Church of Scotland noticed the portion of the letter of their Commissioners quoted above with much approval:—"We were greatly refreshed to hear, by letter of our Commissioners there

(Continued on page 280)

• MISSIONS •

WHAT SEVEN SEERS SEE IN INDIA

Selected by J. N. Kaufman

The Antiquarian sees in India a place of absorbing interest. He reads the history of the mighty past in forest and mountain slope; in strata and surface; in river and silt; in cave and fossil; in Asoka pillars and temple shrines. He wrests from nature the secrets of her hidden wealth. Life, expressing itself in plants, trees, insects, birds, fishes, animals, fascinates. He imagines 3000 B. C., when the sons of Kuru and the sons of Pandu fought on the banks of the Jamna. He finds the bones of Buddha, who lived 250 B. C., and forgets to study "things as they are." India is to him the two-million-square-mile-jungle it was a hundred generations ago, when hordes of Aryans and Dravidians came through the Khyber Pass from Afghanistan.

The Merchant sees in India a market for his wares. He knows that one in every five of the human race is here. The 35,000 miles of railway, 19,000 post offices, 9,000 telegraph offices, 675 newspapers are auxiliaries to his trade. Every village school increases knowledge; knowledge increases wants; and wants increase trade. Every single citizen is therefore a potential buyer. The merchant's mind engages itself with calculations of success. Bigger business; consolidated funds; increasing dividends; buying at the lowest rates and selling at the highest—these are his thoughts, and his brain grows hot in the process.

The Schoolmaster sees in India an inviting sphere in which to conquer illiteracy. Some stern facts face him: He knows that less than one quarter of the boys of school-going age, i. e., five to twelve years, are in school. He knows that more than one in three of these boys, after leaving school, revert to illiteracy. He knows that the case of the girls is still more pitiable. He knows that the Indian parent, who should co-operate with him, is far from being an ally. He knows that many boys are only educated so that their parents may marry them to the wealthiest brides. He knows that Government neutrality requires silence on religion in Government schools. He knows that morality, not based on religion, and religion not wedded to conduct, is fatal. He knows that education which does not issue in character is abortive, as is proved by the history of Indian student anarchists. He knows, too, that the thing which the teacher needs for himself and his pupil is purified personality—a rare commodity and of great value. The school-

master is well nigh baffled when he contemplates, but nevertheless goes forward trying to conquer literacy.

The Medical Doctor sees in India an opportunity to alleviate pain and take the sting out of disease. The old-time doctor, with his concoction and charm, has had to give place to the modern and qualified practitioner. The latter faces the facts. One hundred million people in India, about one-third of the whole, are entirely beyond the reach of medical aid. Dr. Wanless estimates "that 90 per cent of those who die in the smaller villages die unattended by a qualified or even a partially-qualified physician." No less than twelve million people have died of plague in recent years. The needless waste of life among babies is appalling. Among infants of less than one year of age, 29 per cent die in India, compared with 10½ per cent in London, 12 per cent in New York, and 5 per cent in New Zealand. To all this must be added the fact that these teeming millions "are children of children." Marriage is consummated before the girl is a woman. Mothers of twelve and grandmothers of twenty-five years of age are not uncommon. This is the chief handicap of India. Small wonder that the medical profession preach a three-fold gospel: (1) personal, domestic and municipal cleanliness; (2) Pure morals, dwellings, food and drink; (3) Games, pastimes, sport in the open air. When the doctor gets his way, prolific India will people her vast waste spaces with a strong and virile race, and quickly double her population.

The Statesman sees in India a colossal nursery of human life, needing subsistence and protection, law and equity, sanitation and education, liberty and health. He sees age-long castes and customs lose their grip; he sees the babe, the child-widow and the aged reassessed in value in the light of progress; he sees in every department the new wine of enlightenment bursting the old hides of ignorance; he sees new Indians and a new India; he sees that ultimately self-government must come, and the war will accelerate its approach. The statesman's blood throbs with anxious thought for the prosperity and progress of three-fourths of King George's subjects—the population of India.

The Christian sees in India a diadem for the crown of Jesus Christ. Was Thomas the Apostle the first missionary to India, or was Pantaenus, of the Cateche-

tical School in Alexandria? The old centuries tell us not their secrets. Ziegenbalg and Plütschau were the first Protestant missionaries to India, and the two have grown to five thousand. Christianity has grown here since 1851 to the extent of 1,600 per cent. In the same period the increase of the population has only been 65 per cent. Fourteen American and English Mission Boards between them enrolled in India from 1901—10 160 converts per day, whereas from 1910—14 they enrolled 350 per day. This sounds like PROGRESS! The parable tells of ninety-nine sheep out of a hundred in the fold and one out on the hills in danger; in India one is in the Christian fold and ninety-nine are away on the hills astray. The Christian has faith in the power of the Gospel to leaven the lump. Unconsciously India is accepting Christianity though she may not be willing to accept Christ. In other words, India is striving after higher ideals and does not realize that they are essentially Christian in their content. Some day the kings of India will bring their treasures to the New Jerusalem and lay them down at the feet of Jesus Christ. The Christian can hear the tramp of the coming hosts and is startled with the possibilities.

The Sunday School worker sees in India an incomparable mine of material for character building through Bible teaching. Ninety per cent of India's people dwell in small villages. They are "the folk of the furrow." He sees the smoke of seven hundred thousand villages and knows that most of the villagers sit around the open fire each nightfall. But he wants the children. He sees in them the hope of India, the future of India, chief asset of India. He knows that the State-aided school sooner or later, will be required to omit religious education from its curriculum. He sees that the Sunday School, free from State control, not only reaches the young life, but in addition parents, families, neighbors. He knows that about 800,000 children in the mission Sunday schools of India are being taught the Bible each Sabbath in forty five languages. The Sunday school worker, therefore, believes that he is doing the greatest work in India because he is purifying the very springs of society and Empire. Even those who make no religious profession, either Christian or non-Christian, admit candidly that the swiftest and surest method of India's evangelization is the one adopted by the Sunday school worker.

—S. S. Chronicle.

THE SOUTH AMERICAN INDIAN TO-DAY

J. W. Shank

The Indian problem is much greater in South America than in North America, because of the far greater number of pure Indians found here. It is estimated by some that there are as many as 10,000,000 Indians in all of South America. Others put the number as much larger and others as much smaller. It is impossible to know exactly for there are numerous tribes that have never been reached by civilization. There are hundreds of distinct tribes each speaking his own language.

In Bolivia it is claimed that 50 per cent of the total population is pure Indian and 27 per cent mixed. In Peru 55 per cent are pure Indian and in Ecuador there are scarcely any who do not have a large share of Indian blood. In these three countries alone there have been estimates that there are 7,500,000 Indians.

The mountain and river barriers in South America separate the Indians into distinct classes. It is easier to reach the Indians of western Brazil by the long, tedious journey by sea and river boat up the Amazon than to cross the mountains of Peru or Bolivia. It is the highland Indians that possess the finest characteristics and have in times past reached the highest primitive development. Those of the lowlands, due to more unfavorable environment, geographically, have never developed in the social scale but remain in the same state of savagery that has held them for centuries. They are divided into multitudes of small

tribes that have often been engaged in warfare with each other. The Araucanians of Chile are far above other lowland tribes in the scale of civilization. They engage in agriculture and stock raising to a considerable extent.

Considered as to character, the Indians are indeed an interesting study. A recent survey of the Indian problem in South America has the following to say about their character:

"Though submerged beneath the surface of the present social and political life, though deprived of almost every opportunity for economic, intellectual or spiritual advancement, these rugged mountain people

preserve many of the physical, mental and moral qualities which in centuries past made them dominate the destinies of the entire continent. This is peculiarly true of the Amyra and the Quichua tribes, the most numerous as well as the most promising of these Indians. Overcome by the deceit and savagery of the Spaniard, the highland Indian has proved himself stronger than his conqueror. Of rugged physical



Indian Dancers at a Religious Festival
One of the Dancers, with a stuffed monkey is masked to represent the devil.
All are possessed with evil in these dances

constitution, quiet but masterful in manner, moral above many of the Christian peoples of the world, this hardy mountaineer, lover of the solitude, has forced his masters to conform to his ways, has obliged the race of conquerors to learn his language in order to converse with him, and, though peaceably inclined when undisturbed, has taught the whites to recognize his customs, to respect his property, and to live in an ill concealed fear of the day when the "Indians shall revolt."

It is well known that scarcely anything has been done toward the uplift of these millions of people. It is estimated that not more than 4,000 Indians in the highlands

of South America are literate. In Bolivia 85 per cent of the total population of the country is illiterate. While the Catholic church has done some work among them, it is not fruitful for righteousness. The people are pagan at heart. Their religious feast days, which are about the only times when they are given any religious attention, are days which they celebrate in real pagan fashion. The above mentioned survey has the following interesting description of this phase of the Indian's life:

"In their celebration of religious observances, the Indian finds his deepest degradation. For months at a time he works industriously in his tiny fields, assists his still more industrious wife, about her household duties, plays with his red-cheeked, chubby children about his humble doorway, or tenderly cares for his domestic animals. He warms the new born lamb in his bosom, adorns his pet llamas with fancy bits of colored wool or carries the load of a tired donkey on his own back. All this time he thriftily hoards his paltry earnings and lives a sober, quiet life among the members of his clan.

"Then comes the feast day. The best woven homespun (bright with variegated colors) clothes are brought out for all the family. The father dons his festive garb of feather head-dress, tiger skin and hideous mask; and takes his shrill reed pipe or native drum down from the low rafters that support his roof of thatch. On foot they set out at gray dawn, through the biting cold of the high plateau, the older children trotting beside their parents, the babies upon their mother's backs. For hours they trudge toward the

nearest church. There are gathered friends and kindred from all the neighborhood. There too are found the half-breed venders of chicha (a native fermented drink) and alcohol, while candies and incense may be bought and other necessities for the festival. Groups of acquaintances form about the booths where liquor is being sold and Indians begin their Christian (?) fiesta. To the music of pipe and drum they dance their ancient pagan dances, before, around and into the church enclosure. At times even before the altar they continue this bacchanal.

"Each brief interval of rest is marked by generous drafts of liquor, the Indian,

before he touches the beverage to his lips, carefully spilling over a few drops as a libation to mother earth, as have done his ancestors from time immemorial. For several days and nights a ceaseless round of alternating dance and drink is continued until men and women alike, the latter sometimes with their babes still slung on their backs, fall in drunken stupor upon the ground. Occasional fights occur as enemies meet or differences arise among intoxicated friends.

"Early, if possible, during this celebration, the priest arrives and goes through the form of a Christian mass. Then he collects his fees of silver, grain, poultry or sheep, and off he rides to other celebrations at the neighboring centers. The supply of alcohol exhausted or the power to purchase it, the Indians slowly recover from their carousal and wander sadly home to live the life of the pagan peasant. Such is the Christianity that prevails among the aboriginal inhabitants of these highland republics."

Regarding efforts to uplift the Indian, something must be said. First we may note the activities of the governments concerned. In Bolivia the government has made repeated efforts to train the natives. First free scholarships were offered in the church seminary but the result was negative. Later traveling teachers were appointed to conduct classes in a circuit composed of many centers. It was impossible to find competent teachers who would endure the hardships of such work. The present plan is an effort to train native teachers to work among their own people. The government also offered to pay twenty Bolivianos or about eight dollars per head for each Indian taught to read and write. This had some results, especially among missionaries who could in this way partially support their school work.

In Brazil there was established in 1910 a Service for the Protection of Indians. General Randan who had already spent some years in Indian work was appointed to look after this service. Of the seventeen tribes approached all are now friendly to the service. The service has been established in nine of the 29 Brazilian states. Aside from direct service to the Indians in the way of establishing schools and farms where they are taught practical things, this organization does much in the way of opening roads, making rivers navigable and establishing industry. All of the officers of this organization are friendly to missions and some very agreeable cooperation has resulted.

We shall now take a brief survey of what the evangelical forces are doing for the Indians. The Adventist mission has organized some remarkably interesting work among the Indians of Peru. They specialize in nursing, medical work, social hygiene and religious instruction. They claim to have over three thousand church members in the entire section where they work.

The Evangelical Union has established a work on a very large farm in Peru where they are doing a semi-Indian work, meetings being held both in Spanish and Quecha. They maintain an orphanage of about thirty children, and a school for both Spanish and Quecha-speaking children. They employ Indians on the farm and aim to teach them practical agriculture. Aside from the work on the farm educational and medical work are carried on in the city of Cuzco.

On the shores of Lake Titicaca the Independent Peniel Hall Society, recently taken over by the Canadian Baptists, has bought a farm with some 275 Indian serfs. A school has been built where some of the boys have been taught. A difficulty has been found in the opposition of white neighbors who prefer to keep the Indians ignorant so that they can exploit them.

Another interesting work is that among the Aurocanian Indians in southern Chile. This also has emphasized the industrial and educational phase as a means of raising the standards of life among the people, thus giving a better background for the development of character.

Mention might be made of the Inland South American Missionary Union which has established work in Matto Grosso, Brazil, and the South American Missionary Society working in Northern Argentine and Paraguay. Considerable emphasis has been placed recently on the need of organized and cooperative effort by a number of the stronger missionary societies to establish a strong mission center among the Indians and thus prepare the way for accomplishing something for all Indian tribes. Since the need among the Indians is as urgent as it is among the savages of darkest Africa it is evident that it is time for the evangelical world to be awak-

ened to the wonderful opportunity that is here waiting for her consecrated efforts.

An experienced missionary, R. J. Hunt, has the following to say after many years of work among the Indians:

"Permanent centers of work must be established in places where the natives can feel at home and where they are free to invite or receive visits from their friends. Here can be established schools, workshops, church and dispensary, and all of the other accessories of full station life.... For reaching the folk of the Chaco, in Argentine, the establishing of a cattle farm is an essential adjunct to the station. A farm gives work to a few men and women and pays its own way, and forms a splendid training ground for the young of both sexes. The farm is ideal because all the members of the community can be lifted up together; to develop one section or sex and not the other retards the general progress.

"How can the missionary create a spiritual incentive? Chiefly by the force of example of a Christlike life. The missionary must imitate his Master. By a thousand little kindnesses, by help in sickness and trouble, by constant sympathy in all that concerns the daily needs and experiences, by giving proof of his friendship and his interestedness, by the tender love of a consecrated life, the missionary becomes the trusted friend and beloved leader."

While we toil in the more civilized centers we must not forget the suffering millions who are far beyond the moving tide of civilized life. They are some of the "other sheep which are not of this fold" and they too must be brought to the Master, for in the end there must be only "one fold and one shepherd."

Trenque Lauquen, F. C. O., Argentine.

GOD'S CALL TO SERVICE

Anna E. Weaver

A call appoints and qualifies a person for a work and service. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

God called men to service from the foundation of the world. Noah filled his place by building the ark, and by preaching righteousness to his fellowmen. He warned them of the coming judgment, the flood, and urged them to escape while God's grace was extended to them. But his own family were the only ones who heeded his warnings. And, although man was destroyed from the face of the earth, Noah was faithful in giving the message for a hundred and twenty years. There is the lesson here for us to not be weary in well doing.

A call to service is a **High Calling**. In Philippians 3:14 we read, "I press toward the mark for the prize of the high calling of God in Christ Jesus." It also is a

Heavenly Calling. "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus."

It is a **Worthy Calling**. "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." The call is a **Christian Calling**. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." And this call is also **Enlightening**. "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

The Lord had a work for Saul when He smote him on his way to Damascus, even though Saul was most zealous in persecuting the saints. But after reaching Damascus, instead of persecuting the Christians he became one with them in his acceptance of Christ. And Saul not only

became a Christian but he began his service by preaching the saving power of Jesus. This was but the beginning of Paul's service for the Lord.

But it is Christ who is our pattern of service. His was the greatest service ever rendered to man—the service of salvation. His was the colossal service rendered perfectly in three short years.

A Christian's calling is not circumscribed. Sometimes we are apt to think that those preaching and teaching in the missions (home or foreign) are giving the best service to God. But the mother in her kitchen, a father at his daily toil, are doing much in rearing their children in lives of godliness and service. It takes the work-a-day people, as well as others to make up this world of ours.

Some years ago a woman of eighty years, was asked by her pastor what her most pleasant memories were. She replied that they were of a class of poor boys whom she had gathered into a mission school more than forty years before. The memory of them was a constant joy to her and she delighted to think of them as they once were and as they then were. It is indeed a noble service to care for those who are not able to care for themselves, such as the old, the infirm, the children, the sick, and those deprived of physical power. Christ was ever doing good to all classes and conditions of men.

And the call for workers is loud and imperative. From all quarters of Christian activity there comes a call for workers. I hope that we are not like the Indian who gave everything he owned before he gave himself.

The following is taken from a tract and

fits in nicely here: "Men say, 'God has never revealed to me any individual plan for my life. I have never found His by-way of guidance.' And that may be true. Perchance you have never seen God's by-way of your life. But here is a greater truth. Have you ever entered into God's Highway? For running all the way thru the Book of God, and blazoned upon every page of it, is a great Highway. It is the Highway of Consecration. It is for all believers. No man who walks in the Highway need ever fear missing God's by-way. And the reason many are missing the call of God appointing them to their own particular life-work is because they have never obeyed the call of Consecration—the Highway of Dedication to the Lord. 'If any man will to do my will he shall know my teaching.' This is an absolute promise for guidance. But to whom is it a promise? To the child of God who yields his own will to the will of God."

Prayer is one of the most necessary essentials of a call for service. Men and women who have been used mightily of God, are without exception, men and women of prayer—prevailing prayer.

Roger W. Badson, the financial expert, says that one dollar spent for food lasts five hours; a dollar spent for a necktie lasts five weeks; a dollar spent for a cap lasts five months; a dollar spent for an automobile lasts five years; a dollar spent for water-power or a railroad lasts five generations; a dollar spent in service for God lasts for eternity.

"Who then is willing to consecrate his service this day unto the Lord?" I Chron. 29:5.

Washington, Ill.

FINDING OF THE ANN KUANRI

A. C. Brunk

The Ann Kuanri are two round stones that belong to the idol of "Thakur deo." Their name means grain maiden. Thakur deo is a god who is supposed to preside over the crops in the fields and if he is worshipped properly there will be good crops. The two round stones are buried in the ground near a Thakur deo idol and often the place is forgotten or they are supposed to be stolen by some other god or by a person.

In Balodgahan village these stones were lost about forty years ago. Of late years a number of attempts have been made to find them because of the belief that their loss was the cause of the poor crops during recent years. They called charm workers and gave them good prices to find them. They had not succeeded until on April first of this year they called a young charm worker called a "baiga." In the middle of the night, stripped of clothing, he worked himself into a frenzy and went to the place where the Thakur deo idol used to be which was under a tree just in front of the new church in Balodgahan.

(Bro. M. C. Lapp had succeeded in getting the idol moved from that place some years ago.) The charm worker dug there and found the stones, and also a third one, a small pebble which was a child that had been born to them during the time that they had been lost! In some cases these stones have families of five or six.

In the morning a crowd was seen there and on inquiry it was found that it was the intention of the people to bring the idol back to the old place. It was very undesirable to have an idol before which goats are sacrificed and where drums are beaten in front of the church and near the bungalow. The Hindu people were spoken to about the matter but they said that Thakur deo idol was not happy in the new place and the new found idols said they would not move from the old place. It was explained that if they wished to worship their idol with the beat of drums on Sundays, and that is the usual time of worshipping the idol, it would cause much disturbance in our church services. This they all agreed was true, but they said if

the god was unwilling to go it would be dangerous to move it. However, they promised to move the idol if it would consent to go.

Later it became evident that they were proceeding to dig the hole in the ground to set up the idol. This time they were told with firmness that they would have to move the idol from the place. The charm worker called to the crowd to stand back, which they did. He then addressed the idol saying, "Why have you brought me into this difficulty? Will you hang me or cut my throat?" He then began to shake his head and jump about and threw himself on the people and then on the ground. He arose and said that the god said that he would not dwell in the old place but would dwell on the pond bank. At his order, with the beat of drums, the idol was taken to the pond bank on the other side of the village.

Balodgahan, C. P., Indian.

"A SOLITARY WAY"

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are be-
loved,

To every one of us from time to time
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our
joys

And cannot realize our bitterness.
There is not one who really understands,
"Not one to enter into all I feel"
Such is the cry of each of us in turn,
The wonder in "a solitary way."
No matter where or what one's lot may
be;

Each heart's mysterious even to itself,
Must live its inner life in solitude.

And would you know the reason why this
is?

It is because the Lord desires our love.
In every heart He wishes to be first,
He therefore keeps the secret key Himself
To open all its chambers and to bless
With perfect sympathy and holy peace,
Each solitary soul that comes to Him.
So when we feel this loneliness, it is
The voice of Jesus saying, "Come to me."
And every time we are not understood,
It is a call to come again;

For Christ alone can satisfy the soul
And those who walk with Him from day
to day

Can never have "a solitary way."

And when beneath some heavy cross you
faint

And say, "I cannot bear this cross alone,"
You say the truth: Christ made it pur-
posely

So heavy that you must return to Him.
The bitter grief which no one understands,
Conveys a secret message from the King,
Entreating you to come to Him again.
The Man of Sorrows understands it
well—

In all points tempted, He can feel with
you:

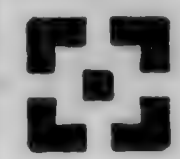
You cannot come too often or too near,
The Son of God is infinite in grace,
His presence satisfies the longing soul.
And thou, who walk with Him from day
to day,

Can never have "a solitary way."

—Selected by Anna M. Graybill.



BIBLE STUDY



EPISTLE TO THE HEBREWS

VI. The Authority of the Word (Cont'd.)

Jesus' power greater than angels

The manifestations of the power of God thru Jesus was never equaled by the power demonstrated by angels. The signs and attesting of the power of God with the apostles were as wonderful as that revealed by angels. But power is not fully revealed in matters that pertain to the material things of this world. It may be that greater tests of power shall be required in the spiritual realms of eternity. The world to come must be under the power and dominion of one who is closely associated with angels.

The realm of angels is related to the world to come. It is the abode of spirit beings, and the dominion of it is at the disposal of God. No angel is possessed with power or has been assigned the power which is able to subject and control that realm. Heb. 2:5. The Lord did not say to angels, "sit on my right hand, until I make thine enemies my footstool." He whose throne is forever and ever, whose sceptre and throne are righteousness, and who shall reign when the temporal kingdoms and realms shall be folded up and changed, shall be given the power which shall endure forever Heb. 1:8-14.

Jesus Greater Than Man

It was given to prophets to know the greatness of the Savior who was to come. They may not have realized how He was to come, how great would be His power and glory: yet they foretold of all his greatness. Heb. 2:6-8. Cf. Ps. 8. All that was testified by the prophets was fulfilled in Christ.

The power that was in Jesus came not from His human environment, for man cannot be the equal of angelic beings, or creatures. v. 6. Man has been made a little lower than the angels; hence has less power than angels. God is mindful of all His creatures and cares for man as well as of angels. There is a place of habitation for angels, in the presence of God in the heavens. They have their place of ministry, "sent forth to minister for them who shall be heirs of salvation." But there is a place of habitation and a godly providence for man. God is mindful of him. He visits the son of man for he is one of the special objects of His honor and providence. Heb. 2:6. This passage, evidently, refers only to man. In the eighth Psalm man is exalted above all other works of

God's hand. He is honored with the place of dominion over all other creatures.

Yet man is considered as a minor creature in comparison with the glory of God as revealed in the heavens. This is the natural conclusion of one who has contemplated the glory of God's creation. Man is wonderful, and God's providences for him are wonderful; but there are some things which are more wonderful. Man is not supreme, even in his own observation of his power and place. God has honored him with a high place in His creation, for all things in this world, the works of God's hands, are put under his feet Heb. 2:7,8. This is his place, by the special appointment of God.

Man has not attained to the conquest of all things, and this is attested to by the experience and observation of every man. We aspire to conquest and victory. We attempt all things and hope rises high and impels men to greater efforts and more progress in prospective attainments. It was ever thus. The progress of the ages is but the upward path of human aspirations,—the fruits of inspired efforts,—the hopes of man whom God has set over all the works of His hands. **"But we see not yet all things put under him"** Heb. 2:8. There is one condition and many causes which have failed to yield to all of the powers of man. A condition which has arisen because of the failure of man to meet his divine appointment and to recognize the glory and authority of His Creator, can never be removed by his own will or power. Neither man, nor the son of man can put death under his feet. "The wages of sin is death." Man's sin has defeated him. His sin has robbed him of his highest prize, life and glory, such as God has destined him to enjoy. How many there are in the world to-day who are satisfied to have a little dominion in the world,—to be masters of the brute creation, to master and control the forces of nature, to sit in dominion over a few of their humble fellow creatures, to contemplate and glory in the works of their hands. Consider Nebuchadnezzar, Solomon, Herod, and the more modern Napoleons and Kaisers, the wise men and the shrewd: death has met, and will meet them all. We see not yet all things put under them. Happy is he, and happy shall they all be who shall have attained to the place of the perfect dominion which God has appointed for man. God visits

man with the blessings of power and dominion in the things of life in this world: he knows his failure, and has visited him with the hope of eternal glory, with the grace and power of victory over all things, even death, through His Son, Jesus Christ. This is the only way to attain the greatest glory, of man's being; the possession of that foreordained place of power and dominion which God has designed for his creature, man. He is created a little lower than the Angels, but his place and power are less than that of the angels who are his ministering spirits. They who minister are less in honor than they to whom they minister. By creation, in the image of God; by appointment, to have dominion over all things; by divine providence and care, the ministry of angels and personal visitation, God has designed man to the most glorious place in His vast world and glorious life. Through His Son this is made possible. Without His Son man will fail to rise to this height of Divine purpose.

Jesus is the solution of man's great problems.

THE PHILADELPHIA FIREMAN

(Continued from page 258)

children,—Mary, eleven years old; Samuel, aged six; and baby John, named after his father, only two and a-half years old. Subscriptions were opened at some of the daily newspaper offices and contributions poured in. A boy wrote, "Here is fifty cents of Frankie's Christmas money for the poor fireman's children." Mr. Wm. M. Singerly, proprietor of the theatre, presented Mrs. Gibson with five hundred dollars, and secured to her an annuity of five dollars a week. She also received several hundred dollars from the Relief Association of the fire department. The God of the widow and of the fatherless cared for those left on earth when he took His servant through the fire into the life of blessedness; for JOHN GIBSON WAS A CHRISTIAN.

In the pocket of the dead fireman's overcoat was found a folded paper, which had been carried so long that it was almost worn through at the creases. This paper, endorsed by his wife as "found in John's pocket," was brought to the rooms of the American Sunday School Union, and with it came the story of his conversion. Let us sketch for you an outline of his Christian life, as it has been gathered with care and an effort at exact truthfulness, from relatives, firemen, Sunday school teachers, his pastor, and many others.

John Gibson's children attended the infant department of a Sunday school in Philadelphia. Their teacher had formerly taught the mother of these children, and the brothers of John, in the Sunday school. The teacher gave to the children, as was her custom, a picture paper to take home. The paper was *The Sunday Hour*, an illustrated periodical of the American Sunday School Union. Sitting on the bed that Sunday afternoon, the fireman was reading the children's Sunday school paper. Soon he began reading aloud a prayer which he found printed in the paper.

"What a good prayer that is!" said he to his wife.

"Why don't you kneel down and say it, then?" said she.

And there, that Sunday afternoon, husband and wife knelt together, and offered the prayer which had so touched the fireman's heart. The family altar was thenceforward honored in the home of John Gibson.

The prayer which first attracted his attention was thoroughly learned. He always used it in his devotions. He copied it upon a slate which he kept at the engine-house and there it was found after his death. The paper containing the prayer seems to have been constantly carried in his pocket for more than two years. The prayer was cut out of the paper, pasted upon cardboard, and is now in the possession of the family as one of its most prized treasures.

We are sure you will ask what was the prayer which so impressed John Gibson, and led to so marked a change in his life. We will give you the prayer after a glimpse of its history.

A venerated minister and theological professor of New England was Enoch Pond, D. D., who served Bangor Theological Seminary for sixty years, and died at the age of ninety years. At the request of his family, Dr. Pond wrote out for them a prayer which he had been accustomed to use at evening family worship. The prayer was published in Dr. Pond's biography, and attracted the attention of an editor of the American Sunday School Union, who had it printed in the *Sunday Hour* which fell into the hands of John Gibson in the manner we have described. Thus years after the venerated professor entered upon the rest which remains for the people of God, the prayer which voiced his supplications at the family altar has guided other souls in bringing their petitions to the throne of grace. This is the prayer:

"Our Father who art in heaven, we humbly bow before Thee this evening that we may offer to Thee our evening sacrifice of thanksgiving and praise. Thou hast mercifully spared us another day. Thou hast added another day to our forfeited lives. We thank Thee for all the mercies of the day. Thou hast supplied our wants; Thou hast blessed us in our undertakings; Thou hast preserved us from accident and evil, from sickness and death; Thou hast brought us to the close of the day, rejoicing in the goodness and mercy of the Lord. And now, O God, we implore Thy blessing and protection through the dark-

ness and silence of the night. May we lay ourselves down and sleep in quiet; may all danger and evil sleep around us; and in the morning may we awake refreshed and invigorated to enter on the duties of another day. And thus wilt Thou be with us through all the remaining days of our lives. Whether many or few, may they all be spent in Thy service and to Thy glory. May we do with our might whatever our hands find to do in every work of faith and labor of love, that when our time on earth is spent, and we are called away, having nothing more to do or suffer here below, we may have an abundant entrance administered to us into the everlasting kingdom and joy of our Lord.

"We look to Thee, O Lord, for the pardon of our many sins. We pray for an interest in Thy favor which is life, and Thy loving-kindness which is better than life. May Thy blessing rest upon this household. May all the members of this family belong to Thine own family, and be heirs together of the grace of life. Wilt Thou be gracious to all those who should be remembered in our evening prayer—dear absent relatives and friends. Watch over them in mercy and bless them as they individually need. Bless the church of which we are members, and pour out Thy Spirit upon it, and may many be added to it 'of such as shall be saved.' Remember a world lying in wickedness, and hasten on the day of its complete redemption. Thou hast promised, O God, that Thy Son shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession. Oh, remember these words of promise on which Thou hast caused us to hope, and hasten on the happy time when they shall be gloriously fulfilled—when, 'The earth shall be full of the knowledge of the Lord, as the waters cover the sea.' And now we commit ourselves and all that is dear to us to Thee. Watch over us, provide for us, and receive us at last to Thine eternal kingdom,—all of which we humbly ask in the worthy name of Christ our Savior, Amen."

What kind of a man was John Gibson after he became a Christian? A minister who knew him well writes that he was "A consistent Christian, who in his daily work honored the Savior whom he loved." Testimonies to his faithfulness came from many sources. We may mention various duties of the Christian life in which his example may stimulate those who read this brief sketch.

1. **He was a man of prayer.** He illustrated the determination of the Psalmist, "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Psa. 55:17). After having been at the engine-house all night, he would never sit down to breakfast at home until he had his half hour of prayer and reading the Bible. When he came home to dinner and supper, half an hour of the hour allowed for meals was given to communion with God. When the family were all ready for Christmas supper at his father's house, two days before his death, John was missing. The sister first, and then the wife, went in search of him and he was found praying. To their call he responded that he would rather lose his Christmas supper than his prayer.

2. **He studied his Bible.** In the engine-house on a shelf against the wall, is a Bible which was given to the fire department by the Philadelphia Bible Society. The

visitor who opens this Bible will find many passages marked by John Gibson; and his fellow firemen say that he often took the sacred volume to the cupola of the engine-house, where he would spend hours at a time in studying its pages.

Taking the Word of God as his guide-book, he thought it furnished the best medicine for all forms of evil. A man given to swearing found a paper containing the divine prohibition, "Swear not at all." One who was prone to give way to a quick temper and utter hasty words felt the gentle rebuke of a paper, left conveniently in the way, containing such a golden truth as this from God's Word: "A soft answer turneth away wrath; but grievous words stir up anger." Thus the Lord was made to speak, bringing a gentle rebuke to those in temptation, without the sting which human words might inflict.

His mother's Bible in large type was a favorite with John. She determined to make him a birthday present of a Bible of the same kind. She selected one in the autumn and had his name written in it; then thinking he ought to have the comfort of the volume as soon as possible, she gave it to him some weeks in advance of his birthday.

"Mother," said he, "you could not have given me anything better for my birthday; but you got rather ahead of time, didn't you?"

Yes, it was well that the mother was ahead of time, for when his birthday rolled around on the ninth of January, John Gibson was done with all the books of earth, and his eyes were closed in their last sleep. If we mean to do a good thing for a friend it is well to do it now. The opportunity may be gone while we delay. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecc. 9:10).

3. **He kept the Sabbath.** He never would touch a Sunday newspaper. If there was a fire late on Saturday night, Gibson was always willing to work until twelve o'clock, in washing the hose; but when midnight struck he would stop, saying that he could not work on the Sabbath. So, too, if a fire occurred on Sunday he would do his duty in fighting it, for he felt that it was a work of necessity; but he would not wash the hose on the holy day. This was not because he wished to shirk his share of the work. He was always ready to do his part, as his comrades knew; but he remembered God's holy law:

"Remember the Sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the Sabbath day, and hallowed it."

(Continued on page 275)

EDUCATIONAL

THE WORK AND PLACE OF OUR CHURCH SCHOOLS

D. H. Bender

The work of our church schools naturally divides itself into four phases:

1. To provide general training and preparation for the demands of life.

2. To offer special training for those who wish to follow some definite calling or profession.

3. To give training for our church workers in the various fields in which the church is engaged—missions, benevolence, nursing, evangelizing, publishing, and teaching in our church schools.

4. To give any or all of the above mentioned training amid environment free from the moral blight that so frequently finds its way into the higher schools of learning; provide for our young people such an atmosphere in which to get their education as will assure strong religious training, under sound teachers, and in full harmony with complete Gospel standards and the evangelical and distinctive doctrines of the Mennonite Church.

To this end are our three church schools pledged, and there is a strong desire on the part of those who have this important work in charge to labor effectively and harmoniously together in bringing about this end. Hesston College and Bible School has been laboring earnestly now for sixteen years with the above aims definitely in view. While the Lord has blessed the work to a degree beyond our deserts, the struggle is just as great as ever in combating worldly tendencies, but the promise of success for faithful, ardent effort is just as bright as when we first began.

To meet the requirements of the various phases of educational work as above outlined, Hesston College and Bible School has the following qualifications to offer:

Good buildings in which to house the students and give the work.

Adequate equipment and library facilities for research and demonstration.

Well qualified teachers, professionally and doctrinally, who are in line with the policies and standards essential to meet requirements in bringing about conditions

that will assure the best possible training for our young people—teachers who are primarily concerned for the best welfare of the students, morally, intellectually and spiritually, holding their personal interests and aggrandizements as of secondary importance, and their talents and training consecrated to the Lord and the Church.

State recognition for our Academy, Normal and Junior College work; thus qualifying our students to enter other colleges, teach in the common schools, and on Junior College certificate teach also in junior high schools. Work taken above the Junior College receives satisfactory recognition in Universities.

Bible is given in every course and de-



Hesston College and Bible School

partment of the institution, and no diploma is given in any department without a certain number of units in Bible.

A full Gospel and complete church standards are taught in class and recognized in all the activities of the school.

Special mission study classes are organized as well as classes for Sunday school and other work in the church. Practically all students are members of the Young People's Christian Association taking part in the Christian activities; besides volunteer bands, prayer groups and other functions that find a place in a well organized church school.

Nor is the institution forgetful of the physical needs of the students. The body needs attention to grow strong and healthy as well as the mind and the spirit. For this purpose well regulated athletics and physical training classes are maintained.

Our prayer is that the church may thor-

oughly awake to her privileges and responsibilities relative to her church schools and support them accordingly, and that our schools may always remain true and loyal to the best interests of the church and our young people.

Hesston, Kans.

GOOD SOLDIERS OF JESUS

Howard W. Stevanus

For four hundred years:—
Our fathers good soldiers were,
As they bore rack and pain
Suffering frightful torture
Looking on death as gain.

For four hundred years:—
Good soldiers true and faithful;
They watched both night and day,
When around them ev'rywhere
The foe in warfare lay.

For four hundred years:—
Faithful soldiers of Jesus,
Marching o'er crag
and plain,
Not afraid of pain or
death,
Eternal life to ob-
tain.

For four hundred
years:—
Good warriors for Je-
sus,
Serving on land or
sea,
Victory was their
watchword,
And evermore shall
be.

For four hundred
years:—
Good soldiers of Jesus
Christ,

'Mid sunshine, rain, or storm,
Moving faithfully onward,
Their Master's will perform.

For four hundred years:—
Or months, or days, or moments,
We know not when 'twill be,
But O, to be good soldiers,
When Jesus we shall see.

For four hundred years:—
Yes, for ages all untold,
List to chimes in glory
As the good soldiers relate
The triumphant story.
Bloomington, Ont.

"Go always gives us strength enough for the day, as He gives it, with all that He puts into it; but if we insist on dragging back tomorrow's cares and piling them on top of to-day's, the strength will not be enough for the load. God will not add strength just to humor our whims of anxiety and distrust."

GOSHEN COLLEGE

S. C. Yoder

The first year of Goshen College since its reorganization has passed into history, and the beginning of another year is almost at hand. The year has not been without disappointments, but summing it all up we have reason to feel grateful to the Father for having so kindly favored us with the blessings we have enjoyed.

During the past year one hundred forty-nine students were enrolled. They were drawn from a territory extending from North Dakota to Virginia, and from Canada to Mississippi. For the most part they came seeking the highest good of the cause as well as of their own interests and it was a real pleasure to labor among them.

Instruction was given by a faculty consisting of fifteen members who gave the institution efficient service. A number of them have gone out to other institutions for the coming year but will be replaced

Edith Witmer of Elizabethtown, Pa., and Bertha Burkholder, of Virginia, will be in Colleges or Universities pursuing their studies in further preparation for work in the institution. Silas Hertzler has also been granted a leave of absence for study at Yale College.

Prospects for an increase in attendance are very promising and we trust that September 16th will find many students on the campus who will have come to share the benefits of the provision which the Church has made for them as well as the responsibility of building up a strong institution that will be worthy of the ideals of those who founded it.

May we have the support and patronage of parents who wish to educate their children under the wholesome influence of a Christian environment and also of young people who are looking forward to a fuller preparation for the duties of life, and in



Goshen College

by those of our own faith who are capable and well equipped to carry forward the work.

Financially the College was facing a deficit at the opening of the school year, but through the help of individuals and the hearty response of the brotherhood at large this was all provided for by the close of the school year and as the institution now stands it is clear of all incumbrance, for which we wish to express our sincere appreciation to those who have made this possible.

Prospects for the future are good and we are pressing on hopefully. The Normal Training Department has been accredited by the Indiana State Board of Education and students who the past year finished the prescribed courses were granted certificates to teach, not only in Indiana, but also in Illinois, Ohio and Pennsylvania.

The Administration is not unmindful of the growing demand for better equipment and instructors, and for the coming year

return we again express our sincere desire to serve the Church, and her interests to the best of our ability.

Goshen, Indiana.

CARLYLE ON DARWIN

Thomas Carlyle was a great man. He was a leading essayist and historian, whose many works are still used and loved by all thinkers. He was born in 1795 and died in 1881. Not long before his death Carlyle, who knew Darwin well, wrote the following:

"I have known three generations of the Darwins—grandfather, father and son—a-theists all. The brother of the famous naturalist, a quiet man who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend 'omni ex conchis' (everything from a clam shell)! I saw the naturalist not many months ago; told him that I read his 'Origin of Species' and

other books; that he had by no means satisfied me that we were descended from monkeys, but had gone far to persuade me that he and his so-called scientific brethren had brought the present generation very near to monkeys.

"A good sort of man is this Darwin, and well meaning but with very little intellect. It is a sad and terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion and finding no God in the universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what in fact they do not believe. And this is what we have got to—all things from frog spawn—the Gospel of Dirt, that is the order of the day. The older I grow—and now I stand on the brink of eternity—the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and the deeper its meaning becomes: 'What is the chief end of man? To glorify God and to enjoy him forever.' No Gospel of Dirt, teaching that men have descended from frogs through monkeys, can ever set that aside."—Our Hope.

THE PHILADELPHIA FIREMAN

(Continued from page 273)

A home incident shows his conscientiousness about the Sabbath; and as this happened on the very last day he spent on earth it has a special interest. He was asked to assist his father in some trifling matter about the gate. "If you will leave it till tomorrow I will fix it myself; or on any other day, father, I will help you," said he; "but I can't do it today. It is Sunday." The father testified that John never gave him an impudent word; but he felt that he must obey the commands of his Father in heaven.

4. He attended public worship. Fires will break out on Sundays as on week days, and the men of the fire department must be on duty. But each fireman is allowed one day in the week for absence and, through the kindness of his fellows, John Gibson frequently had his rest day on Sunday. He would attend his own church, morning and afternoon, and then when that was closed he would go to some other service in the evening. The house of God and the day of God were to him never a weariness, but always a delight. On a terribly stormy night he went to church, when the congregation was so small that he said the minister seemed to be preaching to empty pews; but he told his mother that he greatly enjoyed the service; he felt that he must kneel down and consecrate himself to God.

5. He attended Sunday school. The father and five sons all belonged to one Bible Class, and were often seen in it together. John's duty at the engine-house often kept him away. His teacher said, "I am sorry you cannot come to the Bible class regularly." He answered, "So am I;

but from the time I receive one lesson until I come again, I am thinking about what I learned."

6. **He made a public confession of his faith.** It was not until nearly two years after he became a man of prayer and put himself on the side of Christ, that he united with the church. When first urged to make a public confession of his faith in Christ he hesitated, for he did not feel fit; but in the school of the Master he learned that no one can make himself fit:

"All the fitness he requireth,
Is to feel your need of him."

"It will not make me love Christ any better, mother," he said "but I feel that I ought to acknowledge my Savior before the congregation."

He was received into church only three months and eight days before his death. With him was confirmed one other person, a judge from Ohio. The learned Judge and the plain fireman acknowledged the same Savior and together covenanted to serve him as Lord and Master.

Bishop Nicholson, in giving an account of his conversation with John Gibson before receiving him into the church says, "It was a clear case of conversion. The young man's spiritual experience was perfectly satisfactory. He seemed to realize and confess that he was a sinner, not only in deed but in heart; that every good thing he did was stained with sin; that he was unable to do a single righteous thing." When asked what the Savior had done for him, he answered, "He died for me."

"But why could not He have saved you without dying?"

"Because it was necessary that He should bear our punishment."

"Do you accept Him as your substitute and deliverer?"

"I do," was the prompt and hearty answer.

7. **He tried to be faithful to his Master.** To be a conscientious Christian anywhere subjects a person to some risks of annoyance. In a mill, or a store, or a mine, or an office, or on a farm, or anywhere in public or private station the Christian who stands firmly for his master trying to "Adorn the doctrine of God our Savior in all things," is likely to encounter opposition and ridicule. Christ, praying to the Father for His disciples said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Meeting John on the street one day, his Sunday school teacher said to him, "Have you the presence of your Lord and Savior with you?"

"Yes, always."

"How is it with the company? Are you able to bear testimony before them?"

"Yes, I try to; and I think it has a good effect on some of them."

In a conversation with a fellow fireman, he called attention to their dangerous occupation and the necessity of being prepared to meet their God. The man turned to him and said, "Are you prepared?"

"Yes," replied John. "I am ready whenever it comes."

At a fire in the southern part of the city where there appeared to be danger he said to a fellow fireman, "Come on; God will be with us." They had no thoughts of special risks when they dragged the hose into the Temple Theatre, that fatal day, and without an instant of warning two were hurled to death.

What if you who read this record had been thus snatched out of life? Friends might have asked in agony "Is it well with thy soul?" What would have been the answer? Jesus, who knew the uncertainty of mortal life, and the certainty of the judgment said: "Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh." It was the testimony of the foreman of the company that for the last eighteen months it seemed as if Gibson was directed of God, and he felt satisfied that he would have done anything, or gone anywhere at the call of duty.

His mother said to him, "when I hear the engines going up, I am always anxious."

"Don't be afraid mother," he replied, "I never get on the hose cart to run to a fire without offering prayer."

His life spoke when his lips were silent, and other tongues have told of his faithful service so that "He being dead yet speaketh." When the body lay yet unrecovered in the ruins, a Christian woman said to the sorrowing friends, "His life work is done indeed, but who knows but God may be about to do some greater work by his death?"

8. **He tried to help others.** The last long talk he had with his father, was on Christmas night, concerning a worthy young man who was out of work, and John urged his father to try to get something for the young man to do. This was not unusual, but "had been his way of doing for a long time."

A colored man came to the father's house and shed tears like a child as he told how he was indebted to the dead fireman. On Sunday morning this colored man, after drinking all night, was knocking at a saloon door to get another drink. A fireman, going home to his breakfast, tapped the colored man on the shoulder and said, "My friend, you are a stranger to me, but take my advice and do not go in there; go home and get your breakfast: it will do you more good."

The poor fellow had sense enough left to follow the advice. He went home and recovered from his debauch. Neither of the men knew the other; but a spectator remarked, "that is John Gibson; he is crazy on temperance." The colored man noted the name, and thus recognizing in the fireman who was killed at the Temple Theatre the one who had taken the trouble to keep him out of a saloon, he came to the stricken home to tell the story, and, with tears, to acknowledge his obligation for the kindly interest of the Christian fireman in a wretched, drunken stranger.

Gibson was in the habit of talking plainly about the evils of drinking. He would not touch liquor nor tobacco, himself, and he tried to deliver others from the slavery of drink. He remembered God's Word: "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunken also" (Hab. 2:15).

Profanity, too, was a sin which he abhorred. He remembered the third commandment, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain;" and the words of Jesus Christ the Savior, who said, "Swear not at all."

His last day of life. On the last day of John Gibson's life he reached home at five o'clock. In the early winter morning this was long before daylight. He went to the hydrant for water, and one of the neighbors heard him singing and remarked upon it to her husband. That hymn, which John Gibson sang on the last morning of his life on earth, was, "What a Friend we have in Jesus!"

Half an hour was spent in prayer, as usual. He said good-by to the home friends on Monday morning at seven o'clock, in the best of spirits, good naturedly joking the children about their Christmas candy, and passing through his father's house as was his habit. When next they saw him, the poor body could give back no smile of greeting, and the spirit had gone to the heavenly home. Little did they think that the last good-by had been said! We know not what a day may bring forth.

Saved from the fire. In the trousers pocket, after the recovery of the body, was found a much crumpled and worn tract entitled "Willie Hickson's Fourpence." It is a story of an English farmer lad whose father gave him fourpence for reciting the parable of the lost piece of silver. Willie lost his fourpence, and after getting down on his hands and knees on the floor and searching everywhere, he at last found it in the cinders and ashes beneath the grate, scorched and blackened and dirty, but safe. Then the father, with his arms around the boy, reminded him of the parable of the loving Savior.

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?"

"And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost."

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:8-10).

For a long time after that, Willie could hardly see a coin without being reminded of the Christ who came to seek and save that which was lost. Thus, from the pocket of the fireman who died on duty, this little tract and the Sunday Hour before mentioned were recovered to remind us who read this memorial, of the Savior who is searching for lost souls.

The funeral services. On Monday, Jan-

uary 3, the body of John Gibson was viewed for the last time by a throng of friends moving in steady procession for three hours past the casket. The face was calm and peaceful, and showed little disfigurement. About ninety firemen, representing every company in Philadelphia, were detailed to pay the respects of the whole department. In addition to the firemen, two members of the Bible class with which he was connected served as pallbearers.

The solemn procession passed to the church which was crowded. The choir sang, "Beyond the smiling and the weeping," "Draw me nearer," and "Asleep in Jesus." Bishop Nicholson in the funeral sermon bore testimony to the faithful life of the departed and urged his companions to have faith in the same Savior so that if death should overtake them suddenly when fighting the flames, they might be ready to enter the Holy City of God.

The body was laid to rest in Mount Moriah Cemetery. The Christian fireman had finished his work. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The busy world moves on. Others take up the duties of the dead, and the solemn lessons of God's providence are forgotten. But let the question enter every soul and be repeated till it is answered truthfully, If death should come to me today, am I ready to enter eternity? "In the midst of life we are in death." This world is to many only a brilliant, jovial, and fascinating theatre. They do not realize that it is to pass away. But here is the certainty, as God's sure Word gives it:

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

"Seeing then that all these things shall be dissolved what manner of persons ought ye to be in all holy conversations and godliness.

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (II Pet. 3:10-12).—Publisher Unknown.

The Most Famous Lecture known to the American public is, "Acres of Diamonds," which has been delivered by Dr. Russel H. Conwell 6,150 times. He has now reached the age of eighty-two and finds the strain of the many institutions he conducts too much for him. Consequently, after fifty-four years of lecturing, he is to leave the lecture platform. Not only is the above mentioned lecture notable for the great number of times it has been delivered, but from the further fact that Dr. Conwell has received \$12,000,000 as proceeds, every cent of which, after deducting expenses, has been given to worthy poor students to help them in their college training.

WORK OF THE MOUND BUILDERS

The Serpent Mound

The mystery of the mounds found in many places in Southern Ohio, has a constant appeal to the mind. Who were these mound builders? The only name we have for them is mound builders. Where did they come from? Of what race were they? The only means of arriving at an answer to such questions are the skulls that have been found and the implements and utensils.

One of the famous mounds is the Serpent Mound in Adams county, Ohio, about twenty miles from West Union and thirty miles from the Ohio river at Manchester. Seventy-five years ago a survey was made of many mounds of Ohio and this one has claimed attention equal to the famous Fort Ancient mounds on the high banks of the Little Miami river. Nearly forty years ago Professor F. W. Putman, of Cambridge, Massachusetts, raised a fund to purchase about seventy acres of land on which is the Serpent Mound, the part to be attached to the Museum of Harvard

who, evidently, at a great cost of labor, piled up the earth in this form to remain for centuries? That it was erected as a place of worship is not unlikely. Ancient civilization of the Eastern continent reveals the use of the egg and the serpent in religious symbolism.

One of the finest examples of the work of the mysterious, ancient mound builders is the Miamisburg Mound located on the upland about a mile southwest of the town of Miamisburg, Ohio. This mound is said to be the largest of the kind in the world.

The mound is about sixty-five feet high, although it is said to have been originally twenty feet higher, it having been reduced by the digging of exploring parties. At the base it is about three hundred feet in diameter. The mound is now well covered with trees, which have grown since the settlement of the country by the whites.

At different times excavations have been made, with a view to ascertain the probable purpose of this mound. In 1869 a number



Courtesy of Watchword

Famous Mound at Miamisburg, Ohio

University. It was called the Serpent Mound Park.

Professor Putman's description of the Serpent is probably as good as any present-day account. The head of the serpent is on a rocky platform rising about one hundred feet above the creek, which flows by. The jaws of the serpent's mouth are widely extended in the act of swallowing an egg. The oval mound representing the egg is about twelve feet long and sixty feet wide. The body of the serpent winds gracefully back toward higher land, making four large folds before reaching the tail. The tail tapers carefully and is twisted up in three complete and close coils. The height of the body of the serpent is about five feet and its greatest width is thirty feet across the neck. The whole length of the mound from the end of the egg on the precipice to the last coil of the tail is nearly 1300 feet.

What was the purpose of the ancients

of citizens sunk a shaft from the top to a point below its base, but little of interest was revealed. About eight feet below the summit a human skeleton was discovered in a sitting posture. At the depth of twenty-four feet was found a number of flat stones at an angle of forty-five degrees, and overlapping like shingles on a roof. This may have been the top of the mound at one time.

No entirely satisfactory theory as to the purpose of the numerous mounds found in the Ohio valley has yet been proposed. One view is that these mounds were sacred sacrificial places or burial mounds. Investigation made in the Miamisburg mound does not seem to prove this theory. The mounds in the Ohio valley are so located that they might have been used as signal stations, although the vast amount of labor required to their building hardly seems to justify this theory.—

Watchword.

THE VALUE OF CHRISTIAN COLLEGES

(Concluded from page 259)

3. **Economic changes.** But this is not all. Great economic changes have taken place since the Church was first planted in America, which is having a marked effect upon the people. America is no longer the country in which farming is the chief occupation but gradually it is changing to an industrial nation. The great public domain is becoming occupied and the day of good land at low prices is gone. Mills and factories as well as other pursuits are offering tempting wages and shorter hours of which some of our people are taking advantage.

I do not want to be understood as encouraging people to leave the wholesome environment of farm life. God forbid! Personally I do not believe that among all the secular pursuits there is an occupation more honorable and freer from many of the problems which city people must face than life on the farm, and yet with the increasing difficulty that people without means have in securing lands at the present prevailing prices and the higher wages and shorter hours in other industries, it is to be expected that an increasing number will in the future be found in the other lines of industry where they have new problems growing out of intimate business relationship, close association with people of other faiths, who live as neighbors, city school problems, etc., all of which is coming to pass whether we will it or not.

Can our faith survive these changes which are thrust upon us? In my mind the Mennonite Church has nothing to give away as far as her faith is concerned but all the principles which marked her as a distinct body in her course through history need to be conserved. It is true that unfortunate incidents have here and there marked her course and she has at times veered to the right or left, but on the whole she has always again found her bearings and safely sailed the main and now we trust that in the troublous waters of these latter days she may make the harbor safely under the guidance of the great Pilot who stilled the storms and walked the waves of Gallilee.

But if the Church is to be held in her course it will mean that men and women will not sit idly by and talk about the good days of the past but it will rather mean that each one will recognize the temptations and problems of these new conditions and surroundings and follow up with the Gospel as men of old followed their scattered groups to the market place, the wilderness and the isles of the sea, in order that the faith of their fathers should not perish from the hearts of their brethren.

In the last generation or so wide awake men by the grace of God have seen the on coming revolution in industry and economic conditions and had the vision to see the effect this would have on the church. In order to fortify it against the shock they instituted a revival of Biblical

study in Sunday school, Young People's meetings, Bible Conferences and among other things the beginning of a system of schools for the teaching of the Bible and secular subjects out of which they hoped to rear a group of stalwart men and women, who along with others should be able to intelligently serve every group of the church and every phase of its life.

What this system shall be when it is fully developed remains to be seen but an honest effort has been made by those who have the welfare of the cause at heart to meet the issues and offer a solution to

the problems confronting them. Laboring under handicaps the men and women who have struggled with the problems of the past have succeeded in establishing a group of schools which give promise of success, and with the prayers of those who are interested we may look forward with hope and courage. May God give us the grace to labor humbly for Him and may we pray that the schools of the Mennonite Church may be its faithful servants and in the years to come be a real blessing to it.

Goshen, Ind.

OLD SETTLER STORIES

The Miller Family

By C. Z. Mast

(Concluded)

Children of Christian Miller

1. Henry born May 10, 1785, married to Anna Leyman. They reared a family of five sons and six daughters and their residence at time of death was in Holmes county, O. He died at the age of seventy-six.

2. Elizabeth, born May 26, 1787, married to Bish. Christian Yoder. They had two daughters and were residents of Somerset county, Pa. She died at an early age.

3. Jonathan, born March 9, 1787, was married to Magdalena Kauffman. Five sons and seven daughters were born to this union. In 1819 they moved to Holmes county, Ohio. The remaining period of his life was spent in the home of his son Joni in La Grange Co., Ind. He died Sept. 18, 1867 at the age of 78 years 6 months and 9 days. His wife died Aug. 16, 1862, aged 76 years, 11 months and 9 days.

4. Solomon, born April 23, 1790, died in youth.

5. Fanny, born in 1791, married to Christian Wenger; four sons and seven daughters were born to this union. She died in 1860 at the age of sixty-nine years. The husband died at the home of his daughter, Mrs. Jacob Hershberger.

6. Daniel, born Aug. 26, 1793, married to Rebecca Kauffman. They had one son and five daughters and lived near Charm. Holmes Co., O. He died Sept. 8, 1861, aged 68 years and 12 days. She died in Sept. 1879 at the age of 85 years and 7 months.

7. Jacob, born Dec. 10, 1795, married to Catharine Kime. They had six sons and two daughters. After the death of the first wife, Jacob married Fanny Hershberger. To this union were born two sons and eight daughters. He owned and occupied the old Miller homestead near Davidsville, Pa., and cared for his father, Christian, during his declining years. Finally in Oct. 1866 they moved to La Grange Co., Ind., where he died Jan. 26, 1874 at the age of 78 years, 1 month and 10 days.

His second wife died Feb. 9, 1892 at the age of eighty-five years.

8. Barbara, born June 28, 1797, married to Jacob Kauffman. They had no offspring.

9. Magdalena, born July 29, 1803, married Michael Troyer. They had six sons and three daughters, and migrated from Somerset Co., Pa., to Holmes Co., O., where he died in 1840. Magdalena married as her second husband, Daniel Miller and lived near Berlin. In 1859 she moved to Indiana and spent her remaining years with her daughter Mattie who was married to Abram Miller.

Brother D. J. Miller also sends the following ministerial statistics as found in the offspring of Christian Miller, representing five generations. By May 19, 1924, there was a list of twenty-one bishops, fifty-nine ministers, and twenty deacons, all upholding the same banner of faith that was so vigorously carried through the virgin forests of Pennsylvania by their pioneer ancestor Bishop Christian Miller.

My dear reader, the writer in all his genealogical work of seventeen years of delving into the history of long established families, which may be counted by the dozens and scores has truly never found any such previous and remarkable record of any family supplying so great a number of watchman to proclaim the Gospel message upon the walls of Zion.

Can we imagine a typical Pennsylvanian home in provincial days, absent of a father for several years, feeling alone and dreary among the rippling sound of the Kishacoquillas. Often hungry and shivering, night coming down in its blackness to surround the cabin. But inside was a loving mother, who when the children had said their prayers tucked them up snugly in bed. Surely they could not have once thought and said "we are nobody's child." God's blessings were freely sent on Christian Miller and his little brothers and sisters, John, Isaac, Rachel and Barbara. The loving mother's race was run. In the dying moments, her spirit bade her to tell a friend "I want my children reared in Christian homes—among a plain people." Her last request was granted and the little

tots all became somebody's child. Thus Christian or later known as "Smith" Miller through the unbounded love of a mother was welcomed into the home of Bishop Hans Beiler. There the lad not only learned the trade of blacksmithing, but above all, we believe that he imbibed something of more vital importance from the life of Bishop Beiler—a Christian character.

The Lord finally led him into the unsettled regions of western Pennsylvania, where he was called to the ministry and through his life as a leader of his flock he earnestly pleaded with others to travel toward his mother's home above.

In vain you seek from page to page,

In vain through family history swiftly run;

From clime to clime from age to age,

To find another mother whose race so nobly has run.

John Miller a son of the emigrant ancestor married Catharine Yoder and resided at Winfield, Tuscarawas Co., O. They had five sons and four daughters, viz: John, married to Barbara Miller; Simon, married to Kenagy; Catharine, married to Moses Miller; Elizabeth, married to Michael Miller; Levi, married to Mary Troyer; Anna, married to Abram Gerber; Eli, married to Rachel Hooley; Barbara, married to Henry Shrock.

Isaac Miller, third son of the emigrant ancestor, married Lena Honerick and lived in Holmes County, O. They had no children.

Rachael Miller, a daughter of the emigrant ancestor, married Samuel Berkley. To this union were born six sons and four daughters, viz: Aaron; Elijah; Samuel; James; Theopolis; Daniel; Mary, married a Griffith; Rachel, a Blauch; Hannah M., a Hershberger; and Sallie married a Stuftt.

Barbara Miller the youngest child of Samuel Mueeller, a native of Switzerland moved to Canada.

Ohio Millers

The house of Millers which have just been given a brief account in the foregoing lines were not the only family of Millers who settled in Holmes county, during the opening up of that section on the Sugar Creek. From Smith's "Mennonites of America" on pages 216, 217 we herewith quote the following: In the fall of 1808 preacher Jacob Miller and his two sons, Henry and Jacob, together with their wives, located on farms they had purchased on Sugar Creek in the western part of what is now Tuscarawas county. Two years later Jonas Miller, Joseph Mast, (who was chased back to Somerset Co. Pa. on his first attempt of settling by the Indians), John Troyer, Christian Yoder and perhaps others, also from Somerset county, settled in this same region, but along Walnut Creek in the eastern part of Holmes county. Others were ready to come from Pennsylvania, but the Indian incursions of the war of 1812, not only stopped emigration from Pennsylvania for a few years but drove back to their original homes

some who had entered Ohio before 1812. After the war, however, many new settlers were added to the community bearing such names as Miller, Yoder, Gerber, Hershberger and others. The first religious services were held near Shanesville in 1810 by the above mentioned Jacob Miller, familiarly known as "Yockle" Miller. These early Millers were all affiliated with the Amish who settled in Holmes Co. Ohio.

An Unknown Emigrant Ancestor of Millers

About one year ago we learned of an early house of Millers identified with the first Amish settlers in America. Practically nothing is known of the emigrant ancestor. A certain John Miller of Bern Twp., Berks Co., Pa. settled in Somerset Co. Pa., now a part of Bedford Co., at an early date. Bro. J. B. Miller, and son of Grantsville, Md, are gleaning data of this family of Millers to whom we owe our indebtedness for the following information. The name John Miller has been found among the first taxables in 1752 in Berne township, Berks Co., Pa. From a document which was written by the Amish Bishop Moses B. Miller, deceased, a resident of the Glades settlement we find, however, some parts identical to the statement of Smith in his "Mennonites of America." He writes "The children of John Miller who settled here from Berks Co. Pa., are Jacob, my grandfather, who moved to Ohio in 1808 or 1809 and also John, Christian and one named Benedict remained in Pa." Bro. J. B. Miller adds that the original Jacob who moved to Ohio was evidently not a minister. "Benedict Miller, who was my great grand father was ordained to the ministry in 1809 and to the office of his bishopric in 1813. John Miller of Berks county also had a number of sons who settled in Garret Co., Md., and were one of the pioneer founders of the Castleman River Amish Mennonite settlement, some also located in the districts of Berlin and Johnstown, Pa., among whose descendants are Bishop N. E. Miller and preachers Gideon D. Miller of Springs and Ed. Miller of Inwood, W. Va.

Peter Miller an Eminent Scholar and Preacher

This pioneer who had chosen a solitary life was once an influential citizen of southeastern Pennsylvania. Much could be said of this man as a preacher and educator. Peter Miller was at one time president of the Ephrata community, and in letters tells of his labors and difficulties. In Vol. 16, Haz. Reg. 256, speaking of the beginning of his presidency he says he followed a learned man in that position. He also says (p. 254) that soon after he arrived in Philadelphia in 1730 he was ordained in the old Presbyterian meeting house by Tenant, Andrew and Boyd, then he served among the Germans several years and he quitted the ministry and returned to private life.

In defining the foregoing statement we find him becoming affiliated with the Mystical Dunkards, known as the Ephrata

Society which arose out of a division of the Dunkards, in about 1730. They observed the seventh day as the Sabbath.

The Society was originated by Conrad Beissel, a native of Germany, and a Dunkard. In 1725, he published a tract in defense of observing the seventh day as a holy time. This discussion attracted to his views several other Dunkards from the society at Mill Creek, Lancaster County. In 1728, they formally adopted the seventh day as the day for public worship. In 1732 they established a monastic society at Ephrata, which is located about eighteen miles northwest from the home of the writer. They adopted the habit of the Capuchin friars. The men wore a shirt, trousers, and vest, with a long white gown and cowl. The dress of the sisters was the same, except that they wore petticoats in the place of trousers, and a cowl of different shape. In 1740 there were in the cloister thirty-six single brethren and thirty-five sisters, no monastic vows were taken and a community of goods was maintained. Their numbers are about extinct, and are now inconsiderable.

In 1748, through the aid of a few Mennonites as Bishop Henry Funck it appears that they attained such proficiency and skill, and such intellectual ability so as to be able to publish Tielman, Van Braght's Book of martyrs or Martyr's Mirror in German.

Time will pay the greatest tribute to Henry Funck for the work he did and particularly the mechanical skill and in the ingenuity attained by the people at the Ephrata cloister.

Peter Miller continues his story by saying that in the French and Indian War a Marquis from Milan in Italy lodged a night in the convent or Cloister; and that he presented to him the former president's sermon and writing on the "Fall of Man" published in Edinburgh magazine and requested it to be given to the Pope. The Pope at Rome greatly appreciated it. Miller spoke seven languages and also made translations of the Declaration of Independence. He was a personal friend of George Washington.

Peter Miller on Non-Resistance

He had a neighbor who was his most bitter opponent and was also a mischievous Tory during the dark days of the American Revolution. The conduct of this man became so insulting to the authorities that he was brought before the Continental army where he was held on trial and sentenced to court martial. The execution was to be made on a certain date at Turk's Head, Chester county, Pa.

Peter Miller heard of the verdict that was issued on Michael Witman, his bitter opponent, who would always spit into his face when he would meet him on the road. He quickly left in great haste to have an interview with Gen. Washington who was his warm friend, and the sisters at the cloister in Ephrata were rendering

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THE SUNDAY SCHOOL

THE SUNDAY SCHOOL TEACHER The Review Lesson

By Alta Mae Erb

It is my observation that few Sunday school teachers look forward to the review lesson with pleasure. Perhaps I would be safe in saying that few scholars get much enjoyment from the review lesson hour. If the above assumptions are true, we may with profit consider the teaching of the review lesson. Why does the committee plan for four review lessons a year? Certainly they must believe the plan to be a wise one. And we all believe in review, for we know it is a fundamental, psychological fact that the mind must occasionally stop and take a view of the material as a whole. This is necessary, not only to remember, but to full comprehension or appreciation. Each Sunday we study a bit of the story of Paul, and each Sunday we try to connect the past lesson with the present lesson. But this review of the past lesson is not sufficient; we must stop at the end of a certain group of lessons and review the series as a whole. I grant that it is poor psychology to set the dates for review first and then fit the lessons to the review, but we know there are other good reasons for dividing the year's material into four divisions, thus giving four reviews.

The important thing for the teacher to keep in mind is the one purpose of the review lesson. Too often teachers have no objective for this most important hour, as is evidenced by the way they conduct the recitation. One purpose of the lesson should be to get a re-view, or a new view, of the lessons as a whole. The teacher can no doubt find one line of thought running throughout the lessons. This line or perhaps more than one line, should be made plain. Must attention be given to each individual lesson? Not necessarily at all. The point is to teach something. I am sure many a teacher accomplishes little or nothing in the review lesson, perhaps, because little or nothing is attempted. No teacher should find it difficult to find a theme for the review of this year's third quarter. The first lesson was very suggestive. All quarter we have been studying the first foreign mission work of the Christian Church. The review might profitably be a survey of the methods used by that Church, comparing them with our own. The period could then resolve itself into a Biblical study of our foreign mission work. Such a study would be a

thorough review and would be practically profitable.

Too much of our Bible knowledge is in small bits. We do not have connected knowledge. The life of Paul as a whole means something far more than any one event, however important that event may be. One young girl, bright enough so far as native intelligence is concerned, could not tell whether Abraham lived before or after Moses. One must wonder how much the life of either meant to that girl. The review lesson should serve to bring out the lines of history. All the events in their order of time and place should be traced.

A very important purpose of the review lesson may be to store up for future use. Each teacher should have for a definite objective the teaching of Biblical facts—events, history and geography of events, genealogies, content and authorship of books, the setting of important careers, etc. And so some teachers use the review hour for testing. I believe a part of the lesson hour may well be given to checking on remembrance, having told the pupils to study again all the lessons of the quarter. Again, the review lesson hour might be given to drill on facts of the quarter's lessons. Teachers of primary and junior children, and yea, of all Sunday school pupils, do well to require each pupil to get the facts. The Spiritual truths are bound up in the facts. It is amazing how little some Sunday school pupils know, even though they have been going to Sunday School for years. Be sure by review Sunday that your children have learned something. Let the children have the satisfaction of seeing that they are learning something. If the teacher has a definite object each Sunday the pupils will learn.

I had planned to write secondly in this article on how to conduct the review. But as this is more easily done than said I will only try to give a few suggestions.

Find one or more lines of thought running thru the series of lessons. Plan the discussion around these points. Plan a few good stimulating questions on them.

The lessons might be reviewed geographically by one pupil, historically by another, as to characters by a third, etc.

Prepare a good test, oral or written. A good type of question would be such as could be answered by one word, true-false

statements, or incomplete sentences to be completed by the pupils. Also let each pupil prepare some questions.

Early in these articles I suggested that a good way to conduct the review for the primary children is to use all the cards of the quarter and have the children tell the stories suggested by them. Be sure to let the children see that it is worth while to go to Sunday school and to go each Sunday.

Part of the hour might be given to review by golden texts, but not with quarterlies open. Quoting from remembrance would be a good test. Associating the golden texts with the right lessons would be a good check. Remember that saying over again all the golden texts and central truths does not necessarily make for a review or a new view. This method may make for little comprehension. It is considered good teaching by some if the teacher and class get over only half of the lessons in the hour. As I see it, this is a mark of poor review teaching. I would not take up the lessons one by one, as is usually done, and ask a pupil what he got from that lesson. All that a pupil usually does is to look up something in the quarterly and say that. Each lesson might be considered, however, under some big theme that the teacher is attempting to make clear; but then this will not be, in any formal, dry way, for this teacher has an objective in looking briefly at each lesson. If I must teach the lessons all over again on review Sunday, it would seem that I have been doing poor teaching throughout the quarter.

Ask God for a re-view, a new view, and by His grace try to get your pupils to comprehend this. Review the facts and check well. Be sure you could answer to God something attempted, something done, not for earthly praise, but for His approval.

Hesston, Kans.

VOICE OF THE AGES

(Continued from page 267)

with you, of your praiseworthy proceedings, and of the great good things the Lord hath wrought among you and for you. Shall it seem a small thing in our eyes that the Covenant, the foundation of the whole work, is taken? That anti-Christian Prelacy, with all the train thereof, is extirpated? That the door of a right entry unto faithful shepherds is opened; many corruptions, as altars, images, and other monuments of idolatry and superstition, removed, defaced, and abol-

ished: the Service Book in many places forsaken, and plain and powerful preaching set up; the great organs at Paul's and Peter's taken down; that the royal chapel is purged and reformed, sacraments sincerely administered, and according to the pattern in the mount?"

James Renwick.—1637.

I testify and bear witness against the vast and sinful toleration of all error and sectaries in the Belgian Church; also against their sinful formalities, such as they use in the administration of the sacraments; and such as their formal prayers, which their Professors and Doctors use in their public and private colleges; and also against all their superstitious customs, such as their observing of holy fast days, as they call them, the organs in their churches, and the like; all of which they have as the reliques of idolatry, and against every other thing amongst them contrary to sound doctrine and the power of godliness.—Renwick's Testimony.

Memorial to the Prince of Orange.—1638.

In the Church as now established by law under Episcopacy among us, we have no ceremonies at all—no, not so much as any form of prayer, no music but singing in the churches.

Professor Dunlop.—1717.

We celebrate the goodness of God who carried our Reformation to such a high pitch of perfection with respect to our government and worship and delivered them from all that vain pomp which darkened the glory of the Gospel service, and the whole of these superstitious and insignificant inventions of an imaginary decency and order which sullied the divine beauty and lustre of that noble simplicity that distinguished the devotions of apostolic times. We are sensible that it is a necessary consequence of the nature of our Reformation, that there is nothing left in our worship which is proper to captivate the senses of mankind or amuse their imaginations. We have no magnificence or splendor of devotion to dazzle the eye, nor harmony of instrumental music to enliven our worship and soothe the ears of the assembly. The devotions of Christians stand in no need of the outward helps afforded to the Jews. The powers and glories of an immortal life, as represented under the Gospel, are nobler springs of devotion than the meaner helps afforded under the law, the costliness of Pontifical garments, the ceremony of worship, and the power of music.

Neale—(Commentary on the Psalms).

Here we have the first mention of musical instruments in the Psalms (Psa. 33: 3). It is to be observed that the early Fathers, almost with one accord, protest against their use in churches, as they are forbidden in the Eastern Church to this day, where yet by the consent of all, the singing is infinitely superior to anything that can be heard in the West.

Henry Cooke, D. D.

It was an organic, a fundamental law of this church (the Presbyterian Church of Ireland), that the praises of the Lord should be sung without the accompaniment of instrumental music, and it could not be altered.

Dr. Adam Clarke.

Is it ever found that these Churches and Christian Societies which have and use instruments of music in divine worship, are more holy, or as holy, as those Societies which do not use them? And is it always found that the ministers who recommend them to be used in the worship of God, are the most spiritual men, and the most useful preachers? Can mere sounds, no matter how melodious, where

TRUTH NEVER DIES

Truth never dies. The ages come and go;

The mountains wear away; the seas retire;

Destruction lays earth's mighty cities low;

And empires, states and dynasties expire;

But caught and handed onward by the wise

Truth never dies.

Though unreceived and scoffed at through the years,

Though made the butt of ridicule and jest;

Though held aloft for mockery and jeers,

Denied by those of transient power possessed,

Insulted by the indolence of lies,

Truth never dies.

Truth answers not; it does not take offence;

But with a mighty silence bides its time.

As some great cliff that braves the elements,

And lifts through all the storms its head sublime,

So truth, unmoved, its puny foes defies;

Truth never dies.

no word or sentiment is or can be uttered, be considered as giving praise to God? Can God be pleased by sounds which are emitted by no sentient being, and have in themselves no meaning? If these questions cannot be answered in the affirmative, then is not the introduction of such instruments into the worship of God anti-Christian? And should not all who wish well to the spread and establishment of pure and undefiled religion, lift up their hand, their influence, and their voice against them?—Christian Theology, p. 246.

Precentor, Regent Square Church, London.

The organ is not necessary to the harmony in modern psalmody, it is musically wrong as a leader of praise; it does not prevent flattening, and is not a proper cure for that fault; it tends to discourage general singing; it does not correct errors—it simply drowns them; it is a poor

affair in the hands of most organists; it is no help to expression; it is more a fashion than anything else; it is not to be preferred to other instruments, none of which are desirable in public worship.

The Late Principal R. L. Chandlish, D. D.

I believe that it is a question which touches some of the highest and deepest points of Christian theology. Is the temple destroyed? Is the temple worship wholly superseded? Have we, or have we not, priests and sacrifices among us now? Is the temple or synagogue the model on which the Church of the New Testament is formed? Does the Old Testament itself point to anything but the fruit of the lips, as the peace offering or thank offering of Gospel times? Is there a trace in the New Testament of any other mode of praise? For my part, I am persuaded that, if the organ be admitted, there is no barrier in principle against the sacerdotal system in all its fulness—against the substitution in our whole religion of the formal for the spiritual, the symbolical for the real.

Principal Pirie, D. D.

As long as the Church retains a high spiritual tone, the desire for them (musical instruments) will not be felt. I have never yet known a church fixedly spiritual in character begin gradually to have a tendency to sentimentalism and sensualism in forms; that was not diminishing at the same time in spiritual-mindedness.

C. H. Spurgeon.

We should like to see all the pipes of the organs in our Nonconformist places of worship either ripped open or compactly filled with concrete. The human voice is so transcendently superior to all that wind or strings can accomplish that it is a shame to degrade its harmonies by association with blowing and scraping. It is not better music which we get from organs and viols, but inferior sounds, which unsophisticated ears judge to be harsh and meaningless when compared with a melodious human voice. That the great Lord cares to be praised by bellows we very gravely question; we cannot see any connection between the glory of God and sounds produced by machinery. One broken note from a grateful heart must have more real acceptable praise in it than all the wind which sweeps through whistling pipes. Instrumental music, with its flute, harp, sackbut, psaltery, dulcimer, and all kinds of noise-makers, was no doubt well suited to the worship of the golden image of Nebuchadnezzar, which the king, had set up, and harps and trumpets served well the infant estate of the Church under the law, but in the Gospel's spiritual domain these may well be let go with all the other beggarly elements.

What a degradation to supplant the intelligent song of the whole congregation, by the refined niceties of a choir or the blowing of wind from inanimate bellows

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THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Let us help one another to keep our bearings in life. We all mean to be loyal. Many with the best of intentions are sidetracked because of the power of influence socially, intellectually, religiously. We have these topics for our young people for this very reason oftentimes. Before you reach out and decide that you must follow a new and strange idea or influence, look well to your bearings and the bearings of those whom you are following. "If the blind lead the blind, both shall fall into the ditch." Let us not conclude too easily that our parents and leaders, whose intellectual attainments have not included all the studies ours have, are therefore incompetent to guide us in wholesome ways. Their spiritual experience often is far in advance of us even if not couched in terms of scholarship. They have been watching for souls with loving concern and God has used them as an instrument. Do not conclude that the Holy Spirit works only in educated brains. He works also in others, and can work far better in a Spiritual mind than in an educated one when it comes to safe counsel, unless the educated one is also spiritual. Be loyal to Jesus Christ and all that He teaches and all that meets your mind and heart must somehow be adjusted to this one great motor.

In bringing the message of the Gospel we need to remember the fundamentals upon which that message is founded. Any other Gospel, or even the teachings in connection with the one we have that loses the blood of Christ as the atonement and has human glory rather than the glory of the cross of Christ in view, is vain and worthless for the uplift of souls. Keep the cross before the old and the young in all the activities of life. Give the cross the rightful place in the teaching of all the doctrines of the Gospel.

Nonresistance is a popular doctrine at times and in certain senses, provided it suits the selfish ideas of men. All hate war because of the cost of life and of means, and of many other features. But all do not accept a real nonresistance as taught and practiced by Christ and His followers because they think it lacks practicability in certain respects. But such a popular doctrine of non-resistance will not stand the test of God's Word and it is in reality not non-resistance at all. It is up to us to show forth non-resistance in the true light and to show that it is practical at all times and circumstances in the world today.

* * *

Hatred is right or wrong depending upon the object toward which our hatred is directed. We should hate everything that God hates, and love what He loves. God hates sin and loves the sinner's souls. And if we are God-like we will be the same. If we hate sin as we ought there will be less danger that we will allow it to become a menace in our lives. Teach hatred, as found in the character of God, as a virtue. Show it up in its ungodliness and corruption when it is directed toward our fellowmen whom God has sacrificed the priceless jewel of heaven to save from sin.

LOYALTY TO CHRIST AND THE CHURCH.—I Cor. 12:12-31;

I Pet. 5:1-7.

Topic for September 13

MOTTO

"All of you be subject one to another."

MEDITATIONS ON THE TOPIC

1. **Loyalty.**—This means to be true to what we promise. True to what is our obligation. Faithful in that with which we have been entrusted. It is a term that may be applied to any relation of life in which duty and obligation binds individuals. We are loyal to our home when we carry out faithfully the obligations and duties of the home when we carry out faithfully the obligations and duties of the home and our relation to it. We are loyal to our government when we do our duty in our relation to it. We are loyal to the Church when we fulfill the duties which our place in the Church calls upon us to fulfill. We are loyal to Christ when we are true to Him as the saved children of God and as brethren in the Lord.

Loyalty is expressed in all the varied relation of life. We cannot fail in loyalty to one phase of life without failing in our relation to Christ. We could not ignore His Word without ignoring Him. We

could not ignore His children without ignoring their Redeemer and Savior. We cannot ignore the Church in any part of its operation and work in the world without ignoring Christ who has established it and has given its officials and its ordinances, with regulations for its purity and for its work. There is no such a thing as a man claiming to be right with the Lord who is not right toward his fellowmen. It is abominable to think that any one is true to Christ while he is rebellious toward the brethren in his relation in the Church. We cannot even ignore the smallest matter and the weakest member of Christ's body without sinning against Him (I Cor. 8:9-13).

One cannot be loyal to Christ and disloyal to the government under which he lives. He may indeed not do what men call loyalty, but he will not fail in any obligation enjoined upon a Christian,—submission to laws, paying all dues, respecting officials, and yielding to every requirement that does not conflict with the higher authority of God. Loyalty never demands that we disobey God for the sake of any man or government or institution under the sun.

11/ **The Text.**—I Cor. 12:12-31.—This passage uses the body as an illustration of how every individual in Christ is united with every other and how impossible it would be to ignore or misuse the weakest

or the smallest without sinning against the whole body.

I Pet. 5:1-7.—This passage so beautifully shows the relation of the leaders and the brotherhood. To have either the leaders or the brotherhood violate these obligations would be disloyalty, not only to the Church, but to Christ the chief Shepherd.

OUTLINE STUDY

I. What Loyalty to Christ Involves.

1. Loyalty to His followers.—Matt. 10:40-42.
2. Loyalty to His Word and Commandment.—Jno. 15:14; 14:21-24; Mk. 8:38.
3. Loyalty to chosen witnesses.—Heb. 2:3, 4; II Pet. 3:2.
4. Loyalty to His authorized body.—Matt. 18:15-18.
5. Loyalty to His children.—I Jno. 5:1, 2; 3:14.
6. Loyalty to His work.—Acts 11:1-18; I Cor. 15:58.
7. Loyalty to overseers.—Heb. 13:7, 17.
8. Loyalty to our calling of God.—Acts 20:28; I Tim. 4:14-16.
9. Separation from all His adversaries.—I Jno. 2:15-17; II Cor. 6:14-7:1.
10. Devotion to all His good pleasure.—Col. 1:10; Rom. 12:1, 2.

II. Loyalty to the Church Involves:

1. Our attitude toward the Head.—Eph. 1:22, 23; 4:11-16.
2. Our attitude toward the Holy Spirit's Work.—I Cor. 12:11-13.
3. Our attitude toward the Holy Word.—I Pet. 2:1-8.
4. Our attitude toward the Father.—I Thes. 1:1; Jno. 17:20-23.
5. Our attitude toward everything which God has connected with our salvation and the salvation of mankind.—I Cor. 10:31-33; Matt. 16:18, 19.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Church."
2. Loving the Church of Christ Jesus.

For Young People

1. What one Act of Disloyalty Costs.
2. Ways of Expressing Loyalty to Christ.
3. The Service Which Loyalty to the Church Brings to Christ's Cause.

For Older People

1. Submission, Rightly Applied, our Loyal Duty and Opportunity.

PERSONAL THOUGHT

I would have my love to Christ so deepened and my heart so enlarged that I may clearly discern how that in every action my loyalty may be expressed so that whatsoever I do I can do "all to the glory of God."

SEED THOUGHTS

Teach us Master, how to give
All we have and are to Thee;
Grant us Savior, while we live,
Wholly, only Thine to be.

—F. R. Havergal.

Each member should be loyally supported in the work to which he has been

called. In strengthening the hands of our bishops, ministers, deacons, teachers, superintendents, janitors, trustees, choristers, evangelists, missionaries, and other members, by giving them loyal support we are also strengthening the Church and winning added numbers to the fold of Christ.—Bible Doctrine.

PRACTICAL NONRESISTANCE. Lk. 6:27-36; Matt. 5:38-48

Topic for September 27

MOTTO

"Walk in love, as Christ also hath loved us and given Himself for us."

MEDITATIONS ON THE TOPIC

I. **Non-resistance in Practice.**—Practical non-resistance takes all the daggers out of our conduct. There is no threatening on the tongue. There is no sting in our honey. There are no thorns in our bouquets. There are no "eye for eye" or "tooth for tooth" feuds or plans. Love is love. Rebuke is made with the love element in evidence. Kind words mean kindness and not deceit. Patience is a real everyday part of our spirit. It does not flare up when it receives a sudden spat in the face. It does not talk back when a spiteful thing is spoken. It does not strike back when a hateful thing is done. It does not lay a long drawn out scheme to get even some day with one who has gained something over us, or cleverly taken away from us what we had built hopes upon.

The kind of nonresistance that will stand the test year in and year out is none of the policy kind. It does not hold the tongue because there is more money in it to keep still, but it holds the tongue because love prompts it to do so, and to give something better instead. It does not cease from strife because it is afraid of the other fellow, but it ceases, even if by the ceasing there may be danger of being abused, because it is the only way that the spirit of love within the heart can conduct itself consistently.

Such a nonresistance fits into all the avenues of life. In the home where there are trials for the wife and for the husband. Where parent and child meet with the problem of training and being trained. In society where conversation, business, and dealings in general bring out the varied actions of both the evil and the good. Christlike non-resistance works out in all the intricate details of life a spirit of love and good will and peace toward all men: Seeking to lead them to a reconciliation with God through Jesus Christ. Bearing their insults and misdemeanors for Jesus' sake. Praying for them. Returning good for evil. Heaping coals of loving fire upon the head that works for the friendship rather than continued hatred. Walks in peace and love in every way.

II. **The Text.**—Lk. 6:27-36; Matt. 5:38-48.—These passages speak of some of the circumstances of life in which the non-resistant spirit is put into practical service. It also defines what that spirit will move men to do in their attitude toward men along other lines when not particularly attacked or misused.

OUTLINE STUDY

I. The Cross is Foolishness to the Perishing.

1. Their fleshly wisdom cannot grasp the divine plan.—I Cor. 1:19-23.
2. Their wisdom takes only the rudiments of the world into their reasoning.—Col. 2:8; I Tim. 6:20.
3. Their wisdom fails to grasp the glory of God and gets down to the

level of beasts and idolatry.—Rom. 1:21-25.

4. They do not take God's wrath against sin into account.—Rom. 1:18; Acts 17:30, 31.
5. In self righteousness they stumble at the need of atonement.—Rom. 9:30-33.
6. They exalt the mind of man and belittle the power and authority of God.—II Thes. 2:3, 4.
7. By belittling sin and exalting man they deny the atonement of Jesus Christ.—II Pet. 2:1.

II. The Cross is the Power of God to the Saved.

1. Sin and guilt have been borne through it for them.—Isa. 53:4-6.
2. The power of death has been broken and its sting removed.—Heb. 2:14, 15; I Cor. 15:54-57.
3. Forgiveness of sin is a reality.—Lk. 24:46, 47; Eph. 1:7.
4. Satan's power over them has been broken.—Col. 1:13-23.
5. It makes them heirs of eternal glory and riches.—Rom. 8:32.
6. All the gifts from above have become theirs through the merits of the shed blood.—Phil. 1:7-14.
7. Answer to prayer comes by the virtue of atonement.—Heb. 4:14-16; 9:11-14, 24.
8. It makes the vilest able to stand justified before God.—I Tim. 1:12-16.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Cross."
2. Jesus Died for Sinners.

For Young People

1. Why the Cross Seems Foolish to the Perishing Today.
2. The Power of the Cross is Our Salvation.

For Older People

1. The Sufferings of Jesus Satisfactory.

PERSONAL THOUGHT

Have we felt the moving power of the Spirit within our hearts that leads us to heartily follow the teachings of our Master in kindness and love toward all men?

SEED THOUGHTS

The Bible teaches peace, not because it is better than war, but because it is the only right way to live. The only peace movement that can ever enjoy divine favor is that headed by the Prince of Peace.—Bible Doctrine.

We pray for our enemies; we seek to persuade those who hate us without cause to live conformably to the goodly precepts of Christ, that they may become partakers with us of the joyful hope of blessings from God the Lord of all.—Justin Martyr.

Antichrist rules through hypocrisy and falsehood, with violence and the sword, but Christ reigns through patience with His Word and Spirit; neither does He use any other sword nor sabre.—Menno Simons.

THE CROSS AND ITS MEANING TODAY.—Gal. 6:14; Matt. 27:33-50.

Topic for September 20

MOTTO

"The preaching of the cross is to them that perish foolishness; but unto us who are saved, it is the power of God."

MEDITATIONS ON THE TOPIC

I. **The Cross of Christ.**—The cross was an invention of men to punish the criminal for his wrong doing. Those who were subjected to its punishment were in the eyes of the law supposed to receive the due reward of their deeds, as one who was crucified with Jesus acknowledged (Lk. 23:41). It stood for justice, just as any form of punishment today stands for justice. It stood for shame as any punishment by law shames the sufferer. It expressed indignation against sin by God and man just as punishment for crime still does (Gal. 3:10-13).

The cross of Christ meant the hatred of man against the Christ of God. It meant the suffering of an innocent man as if he were guilty. It meant that God let His wrath against sin fall upon His own Son that He might bear it instead of the sinner. It meant that God would thereby bring about a reconciliation by which sinful men could be forgiven and saved. It meant that all that had been lost by man's rebellion would be restored and that man would receive an inheritance with Christ in glory. What it meant in the days of Christ's suffering it shall mean for all eternity (Heb. 10:12-14). The cross today is just as effectual before God as it was in the day that Christ was put to death upon it. It opens the way for all the blessings and glories of the Christian life and the hope in the life to come (Rom. 8:32). It breaks the power of darkness and gives victory to the weakest and poorest of men who come to God by faith (Col. 1:13-23; Rev. 12:11). It means the destruction of all who oppose it and the salvation of all who accept it as their hope (Phil. 3:18-21).

II. **The Text.**—Gal. 6:14.—Those who boast in any other plan of salvation shall miserably fail. Paul would glory in the cross because by it he receives life by death while the world receives its doom in the rejection of its Lord.

Matt. 27:33-50.—This describes the scenes of the suffering Savior upon the cross as it appeared to spectators.

OUTLINE STUDY

I. In the Home and Church.

1. Loving, Compassionate, etc.—I Pet. 3:7-13.
2. Toward trespassers.—Matt. 18:15-18; Eph. 4:32.

II. In Business Matters.

1. When others defraud you.—I Cor. 6:1-6.
2. When you are forced.—Matt. 5:40, 41.
3. When you have others in your power.—Matt. 18:21-35.

III. In Persecutions for Christ's Sake.

1. By froward masters.—I Pet. 2:18-23.
2. By ungodly people.—Matt. 10:16-23; Acts 7:59, 60.

IV. In Personal Insults, or Injuries.

1. Smitings.—Matt. 5:39.
2. Revilings.—Lk. 6:28; I Pet. 2:23.
3. Spitefulness.—Matt. 5:44.
4. Evil doings.—Rom. 12:17-21.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Kindness."
2. Like Jesus in Kindness to All.

For Young People

1. The Blessedness of the Peace Maker.
2. Practical Illustrations of the Non-Resistant Spirit.
3. Christ the Pattern for the Believer in Love toward Enemies.

For Older People

1. A War of Words, Destroying Peace.
2. The Best Weapon Against Our Enemy.

PERSONAL THOUGHT

My relation to the Crucified Christ determines my standing with God. It will also bring me into enmity with the world who condemned Him. May I never shrink from the shame it may mean to stand up for Jesus.

SEED THOUGHTS

Once for All

Free from the law, oh, happy condition,
Jesus hath bled, and there is remission,
Cursed by the law and bruised by the fall,
Grace hath redeemed us once for all.

Now we are free—there's no condemnation,
Jesus provides a perfect salvation;
"Come unto me" oh hear His sweet call,
Come, and He saves us once for all.

"Children of God," oh glorious calling,
Surely His grace will keep us from falling;
Passing from death to life at His call,
Blessed salvation once for all.

Once for all, oh sinner receive it,
Once for all, oh brother believe it;
Cling to the cross the burden will fall,
Christ hath redeemed us once for all.
—P. P. Bliss.

My friends, there is one spot on earth
where the fear of Death, of Sin, and of
Judgment, need never trouble us, the only
safe spot on earth where the sinner can
stand—Calvary.—D. L. Moody.

SEVEN THINGS THAT GOD HATES.
Prov. 6:16-19.

Topic for October 4

MOTTO

"Abhor that which is evil; cleave to that which is good."

MEDITATIONS ON THE TOPIC

I. **Seven Abominations.**—There are many things that are very displeasing to God. Everything that is contrary to the laws of purity and truth are against God and are very displeasing. These seven things mentioned in the Scripture are very common among men but very abominable to God. May we think of them carefully and get as far from being guilty of them as the east is from the west. Note them and some thought about what they may mean:—

1. **"A proud look."**—The pride of heart is written on the face and in the swing of the head and the strut of the body as well as in the ornaments and finery put on the person.

2. **"A Lying Tongue."**—The tongue does just what the liar makes it do. So the tongue of a false person becomes an abomination to God.

3. **"Hands that Shed Innocent Blood."**—Hands that are used by hateful hearts commit murder against the innocent. God loves the innocent child or grown person and when they are destroyed by wicked hands, He knows and will judge.

4. **"A Heart that Deviseth Wicked Imaginations."**—The heart is referred to as that part of us that thinks and loves and hates. When our hearts think evil things to lead our bodies into sin they are an abomination in the sight of God.

5. **"Feet that be Swift in Running to Mischief."**—The feet take us where our wills and desires lead us. Those who love the evil will be swift in running to mischief.

6. **"A False Witness that Speaketh Lies."**—Eyes that have seen the truth and report to others the untruth are false witnesses. Or those who have not seen at all and report to having seen what is untrue are false witnesses. All is abominable to God.

Our Illustration Corner

By J. D. Mininger

"Without a parable spake he not unto them."—Matt. 13:34. "To make all men see."—Eph. 3:9.

LOYALTY TO CHRIST AND THE CHURCH

Sept. 13

It is impossible for one to be loyal to Christ and the church and yet take part in worldly affairs. If you are on the east side of a fence, it is impossible for you to be on the west side at the same time. The world looks with disgust upon a disloyal person, and it is even sadder to see one disloyal to the church and to his Christ.

The smile of God's approval follows church loyalty. In one of our northern cities on a cold winter's day stood a gentleman at a gate in the railroad station, calling out "Tickets please," to the passengers as they were going out to meet their train. The travelers had to set down their baggage and make a search in their clothes for their tickets.

"You do not seem to be very popular about here," a man remarked to the gate-man.

"Well," he replied, "It makes very little difference as long as I am popular with the superintendent of the railroad company."

In like manner, the Christian of to-day may not be popular in this world, but he has his citizenship in heaven.

THE CROSS AND ITS MEANING TO-DAY

Sept. 20

One day a school inspector was visiting a school and he rose to give a talk to the boys and girls. He chose the subject of "patriotism." As he proceeded he pointed to the American flag that was draped on the wall, and asked impressively, "What is that flag hanging there for?" A boy replied readily, "Please, sir, it is to hide the dirt." So many people wear

the badge and emblem of Christian discipleship,—the banner of the cross,—just to cover up some blemish, weakness or fault in their lives instead of wearing it as an emblem of victory. The real meaning of the cross is to blot out and press forward to victory.

PRACTICAL NON-RESISTANCE

Sept. 27

There is no better example of non-resistance than that which Christ Himself gave us in His life. He was loving, compassionate, and forgiving. Rather than to offend someone, he had Peter get the coin from the fish's mouth and pay their taxes. He was so patient during His last sufferings. He meekly bore the scornings and mockings and pain when it would have been possible for Him to have destroyed his enemies by a mere word. Should we not follow in His steps?

SEVEN THINGS THAT GOD HATES

Oct. 4

"Abhor that which is evil, cleave to that which is good."

Before we are able to "cleave to the good" we must have our hearts and lives emptied of sin. When the great painter, Turner, was visited by two friends who had come to see his pictures, he kept these friends in a dark room for a short time before he took them to his studio. He then apologized for the apparent discourtesy by telling them that they had to have their eyes emptied of the common glare before they could really see the colors of his pictures.

Our hearts and minds must be emptied of the glare of the world before we can see God—hence the place to find Him is not in the turmoil of the workaday life but in sweet solitude with Him.

7. "He that Soweth Discord among Brethren."—We sow seed that brings a harvest. So people may sow good or bad thoughts that will bring good or evil things to pass. How wicked it is to tell things to people that will make them hate other people. If we cause brothers to hate one another it is particularly abominable to God.

OUTLINE STUDY

I. "A Proud Look."

1. Like the daughters of Zion.—Isa. 3:16-26.
2. Like Babylon.—Rev. 18:7, 12, 13, 16.
3. Like some people.—Prov. 30:13; 21:14; Ps. 75:5.
4. It is hated because:
 - a. It comes from within.—Mk. 7:21, 22.
 - b. It makes men think the untruth.—I Cor. 8:1, 2.
 - c. It is a cause of much wickedness.—Ps. 73:3-11.

II. "A Lying Tongue."

1. Speaking against the righteous.—Ps. 31:18.
2. Slander the innocent.—Ps. 50:19, 20.

3. Works mischief.—Ps. 52:1-5.

4. Will not be found in heaven.—Rev. 21:27; 22:15.

III. "Hands that Shed Innocent Blood."

1. Like Cain.—Gen. 4:8.
2. Like Athaliah.—II Kings 11:1.
3. Like Herod I.—Matt. 2:16.
4. Like Herod II.—Matt. 14:10.

IV. A Heart that Deviseth Wicked Imaginations.

1. The wicked thoughts in evil hearts. Matt. 15:18-20.
2. A heart that turns from a knowledge of God.—Rom. 1:21-23.
3. Evil thoughts upon the bed.—Mic. 2:1.
4. Against a brother.—Zech. 7:10.

V. Feet that be Swift in Running to Mischief.

1. They love to wander from good.—Jer. 14:10.
2. They do not stop to consider right and wrong.—Prov. 19:2; 29:20.

VI. A False Witness that Speaketh Lies.

1. Charging the innocent with guilt.—Psa. 35:11.

(Continued on page 286)

CURRENT EVENTS

William Jennings Bryan and his Parting Message.—Without the shadow of a doubt a great man has fallen. In whatever we would not agree with him, we would say this that he stood for that which was right as he saw truth, and was a valiant defender of the Bible, making a marked impression throughout all the English speaking world at least. Whether scoffed at or applauded he held the center of the platform. With much sarcasm hurled at him by cheap newspaper reporters and editors, he nevertheless went down with a record for honesty, sincerity, and good citizenship. Personally we appreciated his protest against war, when in the face of the entire world he resigned as Secretary of State rather than violate his conscience with the "Great War." We likewise have appreciated his profound faith in the Bible, his intense campaign against evolution in the public schools. He was decreed by Providence to pass with his masterpiece address against Evolution undelivered orally. This may be a master stroke of the Lord, so that men will read it with tender hearts and thoughtful spirits. It is our candid belief that Evolution has been dealt a colossal blow. It is our fervent prayer that God will continue to raise up from every source men and women who will fight Jehovah's battles with oldtime power, that the walls of modern Jerichos may fall by the shouts of men of faith, that the alien agnostic armies may flee before the onslaughts of the forces of the Lord, that as Paul so ably wrote, "to the pulling down of strongholds, casting down every imagination (reasoning) that opposes itself against the knowledge of God." Evolution certainly is of this type of reasoning. May the Church of today give no quarter to this Judas who would betray our Master with a kiss.

The published address of Mr. Bryan since his death left a profound effect upon many who had only heard the distorted views presented by garbled newspaper accounts. The following deals with the relationship of the schools and religion.

"Let us separate the issues from the misrepresentations, intentional or unintentional, that have obscured both the letter and the purpose of the law. This is not an interference with freedom of conscience. A teacher can think as he pleases and worship God as he likes, or refuse to worship God at all. He can believe in the Bible or discard it; he can accept Christ or reject Him. This law places no obligations or restraints upon him. And so with freedom of speech, he can, so long as he acts as an individual, say anything

he likes on any subject. This law does not violate any rights guaranteed by any Constitution to any individual. It deals with the defendant, not as an individual, but as an employee, an official or public servant, paid by the State, and therefore under instructions from the State.

"The right of the State to control the public school is affirmed in the recent decision in the Oregon case, which declares that the State can direct what shall be taught and also forbid the teaching of anything 'manifestly inimical to the public welfare.' The above decision goes even further and declares that the parent not only has the right to guard the religious welfare of the child, but is in duty bound to guard it. That decision fits this case exactly. The State had a right to pass this law and the law represents the determination of the parents to guard the religious welfare of their children.

"It need hardly be added that this law did not have its origin in bigotry. It is not trying to force any form of religion on anybody. The majority is not trying to establish a religion or to teach it—it is trying to protect itself from the effort of an insolent minority to force irreligion upon the children under the guise of teaching science. What right has a little irresponsible oligarchy of self-styled 'intellectuals' to demand control of the schools of the United States, in which twenty-five millions of children are being educated at an annual expense of nearly two billions of dollars?

"Christians must, in every State of the Union, build their own colleges in which to teach Christianity; it is only simple justice that atheists, agnostics and unbelievers should build their own colleges if they want to teach their own religious views or attack the religious views of others.

"Religion is not hostile to learning: Christianity has been the greatest patron learning has ever had. But Christians know that 'the fear of the Lord is the beginning of wisdom' now just as it has been in the past, and they therefore oppose the teaching of guesses that encourage godlessness among the students.

"The science of how to live is the most important of all the sciences, but it is necessary to know how to live. Christians desire that their children shall be taught all the sciences, but they do not want them to lose sight of the Rock of Ages while they study the age of the rocks; neither do they desire them to become so absorbed in measuring the distance

between the stars that they will forget Him who holds the stars in His hand."

In the following brief, which he, however, gave at length he showed five reasons why he was opposed to evolution. Probably a better word for this guess would be devilution. This is the effect it has at least upon its followers.

"It is not scientific truth to which Christians object," he said in one place, "for true science is classified knowledge, and nothing therefore can be scientific unless it is true. Evolution is not truth, it is merely a hypothesis—it is millions of guesses strung together. It had not been proved in the days of Darwin.....and it has not been proved up to to-day." Under five heads he gave his indictment of evolution: First, it disputes the truth of the Bible account of man's creation and shakes faith in the Bible as the Word of God. second, carried to its logical conclusion, it disputes every vital truth of the Bible and here he recalled that Darwin was led "down and down and down to helpless and hopeless agnosticism;" third, evolution diverts attention from pressing problems of great importance to trifling speculations; fourth, by paralyzing the hope of reform, it discourages those who labor for the improvement of man's condition; fifth, if taken seriously and made the basis of a philosophy of life, it would eliminate love and carry man back to a struggle of tooth and claw."

He was buried without pomp. His request was granted. Although he was a public man, being buried with soldier escort, it is a remarkable fact that the soldiers were unarmed, a good testimony to his hatred of war and love for peace. Accounts said there was nothing of military pomp, this is commendable, as well as the simplicity of his funeral. The funeral message was broadcast by radio. Through out the world he is honored by many tributes of respect. A warrior has fallen, the warfare will go on, the God of all Truth lives on.

The case in Dayton was given to the jury who in due time handed their decision to the court in the form of "guilty". Following this Mr. Scopes was fined \$100 for the violation of the State Law. Looking at the trial as a whole it was taken somewhat as a joke throughout the country. In one way because the masses treat the vaporings of the scientist about our ancestry being "apes" as a colossal fake. On the other hand there are thousands who don't care much as to what was their

origin, enough for them that they are well and alive to-day. On the other hand we have the Modernist and Agnostic crowd who seem to delight in laughing orthodoxy out of court. Taking the issue in the whole it is nothing to treat lightly, it involves ultimately life and death issues. Under all is the question of the truthfulness and reliability of the Word of God, its inspiration, its authority over all and on all questions. Let us hope that the atheism of Mr. Darrow and his connection in defense of the bloodiest murderers of this century, as well as other criminals whom he has defended for the sake of gold and notoriety, will show that men who believe in the ancestry of "apes" have very little conscience left.

MILLER FAMILY

(Continued from page 279)

benevolent services to wounded American soldiers (some of those soldiers are buried near the cloister). This may have had some bearing on Miller's earnest appeal to Washington in behalf of Witman's life. The general picked up his quill and wrote a release which Miller took and started off hurriedly on horseback in the direction of Turk's Head, with the intention of heaping "coals of fire" on Witman's head. Just as Miller's bitter enemy was being led upon the scaffold, the executioners noticed a man approaching far in the distance. The hand of the man was also seen waving vehemently with a parcel. The officers demanded a halt until the man on horseback had arrived. Finally Miller rode up to the scene where Witman was about to give up his life to the hands of the executioners. His document was read and the prisoner was immediately set at liberty to return home in company with a man who had now saved his life.

A Prominent Miller Pioneer

Daniel Miller, better known as "Daniellie" the American ancestor of this well known family, crossed the Atlantic ocean on the good ship "Patience," Capt., Hugh Steel, from Rotterdam, via of Cowes, England and landed at Philadelphia, Aug. 11, 1750. He was married to a Miss Kenagy, by whom he had no children. After her death he went to Germany for his second wife, being married about 1758, to Veronica Mishler who was born in 1763. To this marriage were born the following children: Christian, born Feb. 17, 1760; Elizabeth, born Sept. 20, 1762; Jacob, born July 19, 1764; Abraham, born May 13, 1766, who became an Amish Mennonite minister in Somerset Co., Pa., married to Anna Hochstetler, and had six children: Christian, married to a Zook; Sarah, married to Christian Nisley, an Amish Mennonite minister; Daniel, married to Mary Mast; Catherine, married to Christian Yoder, an Amish Mennonite minister; Magdalena, married to Jacob Mast; Susanna, married to Peter Petersheim; married as her second husband, John Kemp.

Christian Miller, the oldest child in the family of Daniel Miller and great-great grand father of the writer was born Feb. 17, 1760 and died Feb. 10 1832. He was an Amish Mennonite minister and reared a large family in Comru township, Berks county, Pa., Children: Abram, born Apr. 2, 1784, died Oct. 19, 1830, unmarried; Polly, born Oct. 10, 1785; died Apr. 26, 1867 unmarried; Elizabeth, married to John Plank, a son of Bish Peter Plank; Daniel, married to Catherine Herling; Catherine married to Solomon Zook; Isaac, married to Mary Wademan; Hannah, married to Stephen Mast, great grandparents of the writer; Jonathan, married to Catharine Hornberger,

For further information concerning the old Daniel Miller homestead and burial plot, read the August number of 1923 under the caption "The Maiden Creek Congregation." The old burial plot which was located in one of the main streets of Shillington, Pa., with a stone wall surrounding it and a huge monument of four tons in weight was recently removed on account of the serious obstruction to the safety of traffic. A concrete bridge was constructed over the tombs at the surface with the street and a small monument with inscription indicating the resting place of the early members of the Miller family is standing at the curb of the pavement.

A Latter Emigration

Moses Miller, the emigrant ancestor of a prolific offspring, now residing in many Mennonite localities east of the Mississippi River was of German birth and arrived in America from Alsace in 1817. J. H. Miller of Hartford, Kansas is in possession of considerable data on the history of this branch of Millers, and also Elias R. Miller of Fentress, Va., who is the eldest son in his father's family, known as John Miller, the fifth child in the family of emigrant ancestor who was married to Barbara Rhiel, is capable of giving a clue to many descendants. Bishop Andrew Miller deceased, residing near Lewisburg, Pa., was also a member of this house of Millers. He was more familiarly known "als der Andy Miller."

The writer has endeavored through many hours of hard labor during the silent hours of the night to bring valuable data to thousands of descendants of these several houses of Millers.

The Millers have aided in the progress of arts, science, philosophy, invention, education, literature, religion, social science etc. They have descended from a noble ancestry—a mixture of the most remarkable lives from European countries where the days of martyrdom had prevailed.

Thus these generations inherited from that hardy and robust stock an iron constitution, capable of great physical endurance, and a capacity for hard, continuous work, while many have developed those distinguishing traits of their illustrious ancestors; a strong love for piety, loyalty

to conviction, courage in the face of obstacles, and sound judgment in organization. Elverson, Pa.

Y. P. M. TOPICS

(Continued from page 284)

2. Tale bearers.—Lev. 19:16.
- VII. He that Soweth Discord among Brethren.
 1. By whispering.—Prov. 16:28.
 2. By all kinds of motions.—Prov. 6:12-14.
 3. By wrong example and teaching.—Rom. 16:17; II Tim. 2:14, 23, 24.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Abomination."
2. Assign the various abominations to different individuals.
3. Have some one translate these abominations into modern conduct.

For Others

1. The Spirit that Uses the Body as an Instrument.

PERSONAL THOUGHT

Abominations will keep men and women out of heaven unless they rid themselves of them and become clean in the sight of God. "Let us cleanse ourselves of all filthiness of the flesh and spirit."

SEED THOUGHTS

These two little eyes that God has given
Must always look to Him
And He will show us the way to heaven,
And teach us to walk therein,
These two little feet must be willing and hasten:
To walk in the narrow road;
These two little ears must only listen
To that which is pure and good.

These two little hands must be ready, to labor

For Jesus all my days;
This one little heart must seek His favor,
These lips must speak His praise,
That when He calls us home to heaven,
The beautiful city of light,
To each little head will then be given
A crown of glory bright.
—Mrs. V. J. Kent in Children's Meetings.

Holy, holy, holy is the Lord!
Sing O ye people, gladly adore Him;
Let the mountains tremble at His Word,
Let the hills be joyful before Him;
Mighty in wisdom, boundless in mercy,
Great is Jehovah, King over all.
Holy, holy, holy is the Lord!
Let the hills be joyful before Him.

—F. J. C.

THE VOICE OF THE AGES

(Continued from page 281)

and pipes. We might as well pray by machinery as praise by it.

Dr. Arthur T. Pierson.

And I may be thought an alarmist, but I must confess that I look with great disturbance of mind and with great disfavor on the growing spirit of ritualism and formalism which has found its way into our own city. During my preaching in the Great Tabernacle in London, there were on one occasion some Primitive Methodists who held there an anniversary, and the Methodists, as you know, used to be known as among the strictest

people of Great Britain in the matter of the simplicity of their worship. The presiding officer ventured to say, in the course of his remarks on that occasion, that the time seemed to have come when the bareness and baldness of public worship should be relieved by a little more of the artistic and the aesthetic, and he pleaded for what he called an advanced movement or a forward movement in the matter of public services.

"As I was on the platform and in a sense they were my guests, I was requested to make some remarks. I very reluctantly rose to reply; but God had already made me a text, and I said I was suspicious about any forward movement, and I was persuaded that any movement of the kind would be backward. And I affirmed that the continued gathering of those great assemblies in the Tabernacle, where for nearly forty years 6,000 people have assembled morning and evening to worship, and where there is no choir and no organ, and where the Gospel is simply presented without an attempt at any high art, presents a standing contradiction of the slander that the old Gospel has lost one jot or tittle of its ancient power, or that there is a necessity for any modern resort to those aesthetic standards in order to bring the common people to hear the same old Gospel that they heard from the lips of Jesus Christ. And I say today, that whenever the Spirit of God disappears from the midst of a Church you may seek in vain to bring Him back by such display, or substitute something else for that Spirit in the way of attractions of refined and cultivated music, eloquence, oratory, or anything of the kind. It is the devil's device to bring the spirit of hypocrisy into your place of worship; for nothing will atone for the absence of the Holy Ghost."

THE PSYCHOLOGY OF LIVING

(Continued from page 263)

What is the cure for worry? You boys and girls who do not have enough will power to say that you are not going to worry, do every day just one thing you do not want to do, if it is no more than to get up in the morning the first time you are called. The second cure is what the darkies would want to call "the good old time religion." We are just discovering that as the good old time religion is decreasing, worry is increasing. The best cure for worry is religion. I know you as a denomination; I know you are very religious. It would pay any man to live a prayer life for its therapeutic power alone. Prayer reduces blood pressure ten to twenty millimeters in twenty seconds; no doctor could do that in twenty hours or days.

I was in Iowa one time and called on a friend who was just moving to town. I said, "Olive, how are things going around here?"

She said, "I don't know, I don't know

what we are going to do. I am just worried to death over our Church."

"How about the choir?"

"Oh, they are having trouble—" She went on in about that strain for about twenty minutes. "If Coolidge is not elected this nation is going to the bow wows. This country is going to wreck and ruin. I have high blood pressure and I had to get away from the farm. I can't go to Church because I have high blood pressure."

I asked her, "What are you worrying

for? You just stop worrying about the Church and the choir and everything else or those two little boys of yours will be orphans in a very short time. You go in there on the bed; make yourself just as heavy as you can until you are rested. Then sing your favorite song and pray for fifteen minutes, and do not spend those fifteen minutes in praying for yourself either. And write and tell me the result." And I went away telling her that I was going to a Church thirteen miles away to preach that night. At

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ANNOUNCEMENT

The date for opening school for next year's regular work at the Eastern Mennonite School, Harrisonburg, Virginia, is Sept. 16, 1925. All who are considering attending school or taking correspondence work and have not yet received our catalogue should write at once for the same in order to get a full description of courses in the departments of Bible, College, Academy and Correspondence.

Most of our young people who want to further their education can take work at some other school nearer their home. The object of our school is to help them select and complete courses that will make them most useful in after life. The main object, however, is to safeguard them against the harmful influences that are so prevalent in many institutions of learning and at the same time help them to a deeper spiritual life, greater loyalty to the Church and wider separation from the world. In fact, it seems wrong, in the light of all the Scriptures, to give our children to the world to educate. It would be better if they would be faithful with little learning outside the Bible than to be educated and influenced away from Christ and the Church as is so often the case. Our loss through worldly schools is appalling.

Our faculty are all members of the Church and are devoted to her interests and to the welfare of the young people. Considering the time and expense of preparation for their work and the fact that they are giving their services largely on a missionary basis proves their devotion to the Master's service. Surely such labors will not be in vain.

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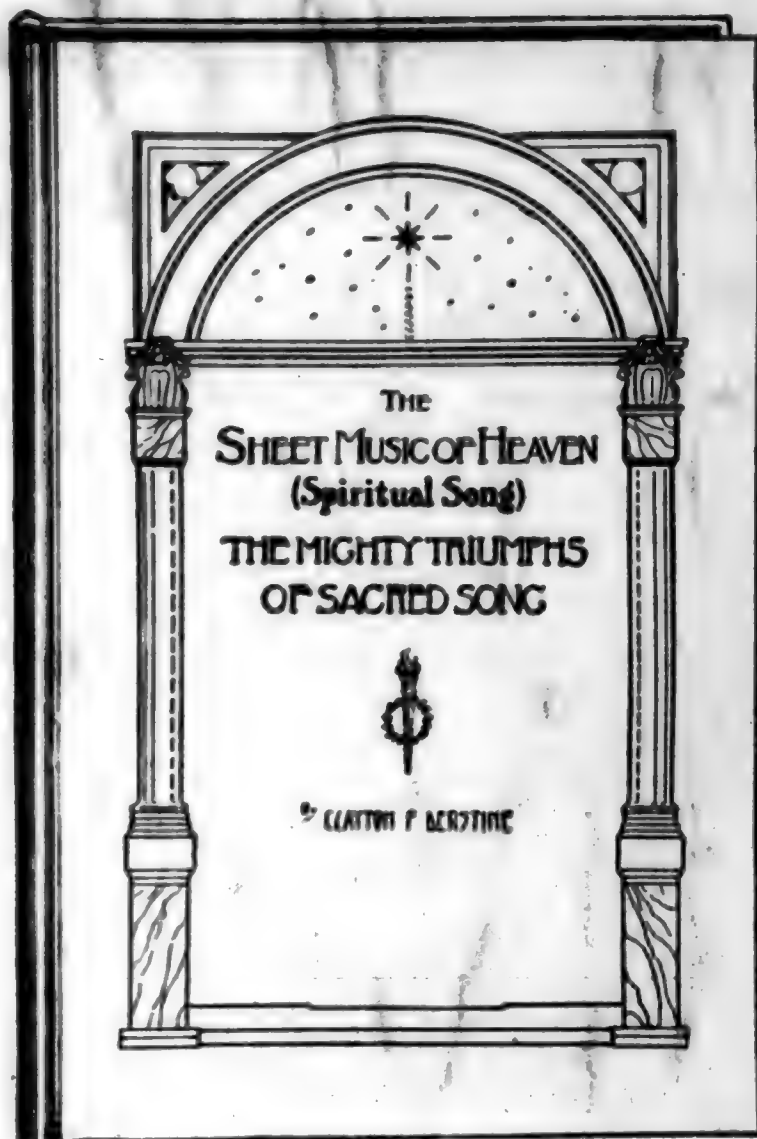
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Harrisonburg, Va.

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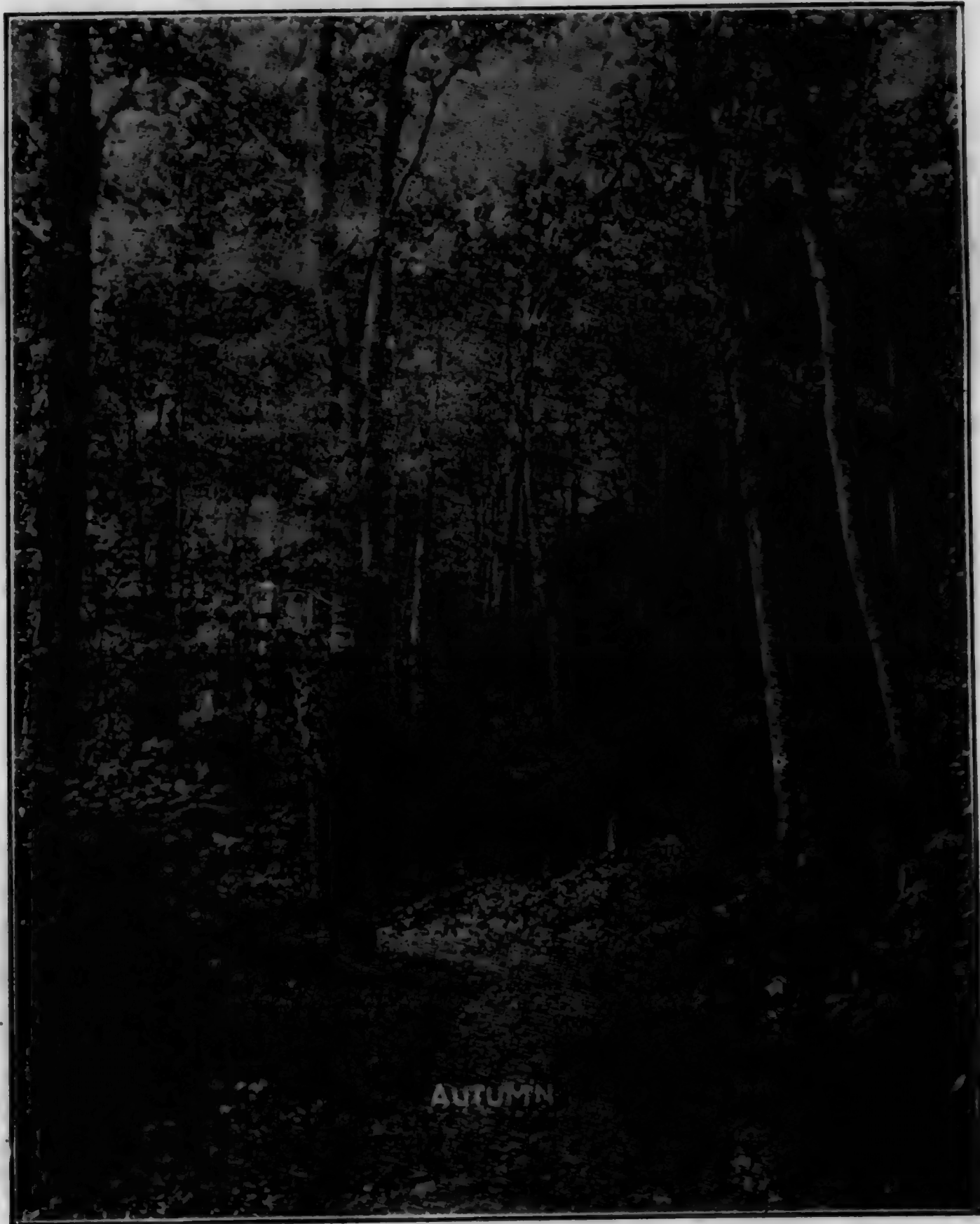
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OCTOBER, 1925



"Heaped in the hollows of the grove
The autumn leaves lie dead."

SELECT READING

A LAY SERMON

Suggested by the Fight Against Opening the Dayton Court with Prayer

By Richard H. Edmonds

Through the centuries the great statesmen of the world and the great leaders in world affairs have been men of profound religious convictions. Today the foremost business men of America follow in the same path. Before the Throne of Grace they have bowed in reverence, seeking Divine guidance in the affairs of life. Call the roll of the greatest business leaders in this country, the men who are the creative upbuilders, and one will find that a large majority of them are active workers under the banner of the Cross.

Unlike Darrow, they freely and openly seek Divine guidance. Men like Judge Gary, President Edgerton of the National Association of Manufacturers and tens of thousands of others of equal standing are humble followers of Him who spake as never man spake. They glory in the privilege of confessing Him before the world.

Jews and Gentiles alike hold in deepest reverence the name of the Almighty and seek His guiding hand, but Darrow would spurn the power of God, would deny the right of the Court to have some minister of the Gospel ask that Divine wisdom should guide those who were taking part in the Dayton trial. The whole trial itself was a travesty, purely a publicity-seeking scheme of publicity seekers, always aiming to be in the spotlight, and many of them the definite enemies of God. It matters not under what guise they may sail in the contest in which they engage. They would break down that dependence upon God for His help in every time of trouble which has been the solace of the millions and hundreds of millions who have realized in their own lives that one, great, supreme, overmastering fact of a new birth proclaimed by Christ Himself, "Ye must be born again."

Perhaps the writer will be pardoned for

the story of two deathbed scenes which have heretofore been considered too sacred to him to have them told outside a little family circle.

Some years ago a sister-in-law, a beautiful woman—beautiful in person and in character, full of vitality and the love of life, radiant in the joy of the prospect of motherhood—in this spirit went down into that mysterious land of motherhood, and suddenly all consciousness ceased. In desperate alarm the doctor and the family

LIFE'S GAIN

By William Russell Lewis

Life here on earth is but a breath,
A moment spent for good or bad;
For some it gains the laurel wreath;
Some gain no pelf,
They sing a song,
They smile a smile
And right a wrong,
They lend a hand to wearied ones
And give them rest.

When Christ comes back to purge the world
Of sin and pride,
I know He'll not seek riches fled
From worldly store;
He'll call the man up to His side
That dared to stem the evil tide—
That saved a soul,
And say to him,
"My friend thou art, and blessed."

gathered around the bedside. Within an hour or two she opened her eyes in consciousness and turning to her husband, who was sitting by her bedside, said, "Will, am I dying?" As best he could he told her, "Yes." Instantly, without a moment's hesitation, and to the amazement of those who stood by her bed, she began to sing in a low but distinct voice:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;

And sinners plunged beneath that flood,
Lose all their guilty stains.

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

At that point a friend came in and joined with her and carried the hymn to the last line:

"Dear, dying Lamb! Thy precious Blood
Shall never lose its power
Till all the ransomed Church of God
Be saved to sin no more.

"E'er since by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

"Then in a nobler, sweeter
song
I'll sing Thy power to
save,
When this poor lisping,
stammering tongue
Lies silent in the grave."

Every member of the family was too awestruck to do more than listen. Finishing the hymn, she called the loved ones to her bedside one by one, gave them a word of cheer, and to the writer said, "We will meet in Heaven," and the spirit winged its flight back to God who gave it birth. That was one death-bed scene which was never effaced from the hearts of those who witnessed the marvel and the mystery.

Many years after, a mother, a saintly soul who through a long life had served the Redeemer—to whom in early years she had given herself—lay dying. For twelve hours or more in the closing period she lay in a comatose condition. The doctor

said that she was wholly unconscious, wholly free from pain, and, except for the fact that the heart still beat faintly, life had ended. The writer was sitting by the bedside, and every son who has ever passed through such an ordeal can appreciate its meaning. He was watching intently the face that had ceased to show life or animation. Suddenly there swept across that apparently lifeless face a Heav-

(Continued on page 311)

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No. 10

A MODERN SIR LAUNFAL

"Here in this mystical India, the deities hover and swarm
Like the wild bees heard in the tree-tops, or the gusts of a gathering storm;
In the air men hear their voices, their feet on the rocks are seen,
Yet we all say, 'Whence is the message, and what may the wonder mean?'
Is life then a dream and delusion, and where shall the dreamer wake?
Is the world seen like shadows on water, and what if the mirror break?
Shall it pass as a camp that is struck, as a tent that is gathered and gone
From the sands that were lamp-lit at eve, and at morning were level and lone?"

The hot Indian sun was pouring down upon the dry baked earth. Not a green blade could be seen anywhere, quietness reigned over all. The village of Mogra seemed to be entirely deserted at that noon hour. Soon, a young man was seen slowly moving along from one of the mud huts. He was not cumbered with extra clothing, and all he carried was a colored bag over his bare shoulder; a gourd in his one hand and a long string of beads in the other.

"Ram, Ram, Sita Ram, Ram, Ram, Sita, Ram," he repeated as he walked along.

"Salaam, where are you going, Krishna?" called out a voice from a doorway as he passed by.

"I am going on a pilgrimage," was his answer.

"To what holy city?" the voice inquired.

"Where fate leads me," was the enthusiastic reply.

Thus Krishna set out from his village on that bright day. The piercing rays of the sun made the earth glare with light and heat—like the roaring flames of a furnace fire, when the door is open.

The annual Hindu festival, held in honor of one of their deities had just closed. Krishna

was seized with a great desire to become a "holy man," or "guru," as it is expressed in their language. Perhaps his motives were not all pure, and perhaps his desire for "grain" was greater than his desire for "grace." He was ignorant of the "holy grail," yet he had an inner longing for something better. His soul was starving in darkness. He had seen these "gurus." Perhaps they had earned the favor of the gods more than he had.

They generally were seen with long disheveled hair, covered with ashes, often with red paint on their foreheads, always barefooted as well as bareheaded, and begging their way as they traveled from place to place. Krishna followed their example.

The first town he reached in his unknown quest was Gondia. It was Sunday, the weekly bazaar day. Many people were gathered there. He found other gurus

in all that we do. We say it in our daily prayers," and here he repeated one of their Sanskrit "slokes."

"Just do the best you can," he continued, "Don't anger the gods, go to all the holy shrines, do penance, and, eventually you may find peace."

This message from an old guru did not bring cheer to the heart of Krishna. He made up his mind to go to Benares and find out for himself the efficacy of that so-called holy river there. He walked much of the way. Some times he measured his full length upon the ground like an angle worm, and at other times he would roll over and over upon the ground, thus torturing his body in doing penance to gain the good will of the gods. After many months of travel, for it was hundreds of miles from his home to Benares,

the money he received by begging permitted him to go part of the way by train.

When he arrived at Lohara, the railway town, he found a crowd of people gathered on the street. The people were listening to some preaching and a strange message he had never heard before. But he did not linger to hear it for he was anxious to take the train to his destination. However he happened to pick up a bit of paper that he found on the ground. Unable to read it himself, he tucked it away carelessly into his dark bag. He enjoyed his ride on the train and arrived at Benares, eager to know what he would find there.

Here he stayed several months, visited all the shrines, bathed in all the

holy or sacred spots of the Ganges River, and did many deeds of merit. Yet, in his inmost soul, he felt no difference. So he continued his travels. The hot season closed, the rainy season came and went, and the cold season found him still on his "unknown quest."

One day he heard a familiar voice in a temple court yard in another city on the banks of the Ganges. Looking around.

(Continued on page 318)



here. One of them had been to Benares, their so-called holy city. His name was Ranjit, and Krishna asked him,

"How long were you at Benares?"

"About three months," answered Ranjit.

"Did you find great peace and comfort bathing in those holy waters?" he asked again.

"What peace and comfort is there in this life?" was the answer, "Sin is everywhere, in our hearts, in our breath, and

MENNONISM

AN HISTORICAL SURVEY

By John Horsch

II. The Origin and Faith of the Swiss Brethren (Concluded)

As already said, some of the opponents of the Church in our time have advanced the argument of Zwingli, that the points of difference are "unimportant outward things," and, like Zwingli, they refuse to yield these points, though they consider them of no importance. While they cannot find words severe enough to condemn separation and division, they are evidently of the opinion that, when a party which demands greater liberties than the Church is willing to grant, withdraws, the blame for the separation is to be laid at the door of the Church.

It has been insinuated by recent anti-Fundamentalist writers that Christian doctrine was considered of greater importance by the state church Protestants than by the fathers of the Mennonite Church. The fact is that the population of the states whose rulers embraced state church Protestantism were never asked about their personal position on questions of doctrine and practice. The people, including the priests, were made Protestants by a decree of the authorities. Protestantism of the state church type in Germany existed to the extent of the realm of the Protestant rulers.

It is a mistake to suppose that the Swiss Brethren were asked by the Zwinglian authorities to publicly confess that they had erred and to renounce their faith. They were simply asked to consider themselves members of the Zwinglian state church. The Zwinglian authorities advanced the curious claim that the Brethren were given liberty to believe what they might choose, and that they were not persecuted for their faith, but they were put to death because they showed themselves disobedient in outward things, such as attending the services and taking part in the communion of the state church, and in the matter of infant baptism. The state church claimed to stand for freedom of faith, though it bore the bloody sword of persecution against those who followed the dictates of their conscience. This is an example showing how serious state church Protestantism took questions of faith in actual practice.

While in Germany and some other countries there existed various Anabaptist sects, all available evidence points in the direction that for over two centuries the Swiss Brethren were the only organized Anabaptist sect in Switzerland. From the founding of the Church, in 1525, to the time of Jakob Amman, late in the seventeenth century the Brethren in Switzerland were a unit, excepting the church at Waldshut which existed only a few years. In consequence of Amman's view of the avoid-

ance of the excommunicated, the Church split into two branches, the one branch being known as Reist Brethren, after the bishop Hans Reist, and the other as Amish Brethren, from Jakob Amman. This breach was healed in Switzerland in the latter part of the last century. The same is in part true of America. Our communion consists of those who were originally of the Reist as well as the Amish branch of the Swiss Brethren. As far as we are concerned this division has ceased. It is important to bear in mind that there is no break in the line, no division or secession between us and the first congregation of Zurich, excepting the division just mentioned. This fact has recently been denied by one who was never known to be a student of Mennonite history.

The story of the persecutions cannot here be given. Suffice it to say that the history of the Church in Switzerland is a story of suffering without a parallel. A recent Zwinglian writer refers to the early Brethren as a church of martyrs. The founders, Felix Manz, George Blaurock, Michael Sattler and many others were executed within a few years. Conrad Grebel escaped a similar fate only by death in prison. The persecution continued for over two centuries. There was in later periods in the canton Bern a special police force, the Täufer-Jäger, whose duty it was to find and arrest the members of the Brethren. At times the officers of this force organized veritable chases to accomplish the desired end. It is impossible to explain how the Brethren could maintain themselves even in small numbers, except for the well-established fact that the population took their part against the church and the state, giving them secretly food and shelter and assisting them in every way possible to escape the persecutors.

The last martyr was Hans Landis, the most prominent and influential elder (bishop) of his time, who was beheaded at Zurich, in 1614. Persecution continued for over a hundred years longer, however. The Mennonites who immigrated from Europe to Pennsylvania and other eastern states and to Ontario, came either direct from Switzerland, or they were families of Swiss refugees who had found shelter in other countries before their coming to America.

III. The Origin of the Mennonite Church in the Netherlands

I. Introductory

In a former paper an attempt was made to set forth the origin of the Mennonite Church in Switzerland. At this time our subject is the rise of the Church in the Netherlands.

The Swiss Brethren spread to various countries, to Alsace, South Germany, Tyrol and Moravia, not to the Netherlands, however. The founders of the Mennonite Church in the Netherlands were Obbe and Dirk Philips, of the city of Leeuwarden in Friesland. Obbe Philips followed the calling of a surgeon in Leeuwarden, while his brother Dirck (Dutch for Theodoric, or Dietrich) had been a monk in a cloister near the city. Both brothers, having been led to see the errors of Romanism, united with the Melchiorites, the followers of Melchior Hofmann, an enthusiast who advocated various unscriptural views. The Melchiorites were not a church but a party within the Roman Catholic Church.

The Philips brothers had at that time no knowledge of the existence of the Swiss Brethren and their principles. The exceptionally absorbing story of how Obbe Philips came to realize that they had been led into serious error by Melchior Hofmann and others, and in consequence decided to follow God's Word without compromise, will directly claim our attention.

The Brethren in the Netherlands were first called Obbites or Obbenites, after Obbe Philips. After Menno Simons had united with them and had become their principal leader, the name Mennonites came gradually into general use. In Switzerland the Church is still known by their first name, Täufer, or Taufgesinnte, meaning literally "Baptism-minded," i. e. those who believe in believers' baptism. The fact is that the name was not the only difference between the Swiss Brethren and the Brethren of the Netherlands. They were during the Reformation period, two distinct religious bodies, yet there was a mutual recognition of a vital unity in faith and practice. Menno Simons, according to his own testimony, when he met a delegation of the Swiss churches, received them as brethren. Besides it should be kept in mind that the Hutterian Brethren, or Hutterites, differed from the said two bodies merely on the point of their voluntary communism. Of the Hutterian churches in the West some have dropped the communistic principle and have adopted the Mennonite name. This means that the various religious bodies of our time which bear the name "Mennonites," are to be traced back to three distinctive bodies of the Reformation period namely, the Swiss Brethren, the Brethren of the Netherlands (who were the first to be called Mennonites) and the Hutterian Brethren.

2. The Anabaptists

Anabaptist (*Wiedertäufer*) means rebaptizer. All who rebaptized persons who had been baptized in their infancy were given this name. There were, in the Reformation period, besides the three bodies just mentioned, a few other Anabaptist sects which were, on the whole, evangelical in doctrine. And then there were at the same time various heretical Anabaptist sects and parties which had little or nothing in

common with the Mennonites. In fact, the most extremely unorthodox, fanatical and revolutionary parties and sects of the Reformation period are classed as Anabaptists. The opponents of the Brethren strenuously insisted that all Anabaptists represented *one* party. It is as if in our time all denominations which disapprove of infant baptism, including the Seventh Day Adventists and the Mormons, were held to be but one party, and we, as Mennonites, were held responsible for the errors and misdeeds of the Mormons, for the reason that both parties reject infant baptism.

Curiously enough, certain men and parties of the Reformation period which practiced infant baptism, are classed by many writers as Anabaptists. If you ask these writers why they are so classed, they will tell you either that the disapproval of infant baptism was not the most distinguishing characteristic of the Anabaptists, or that the persons in question were at some time connected with some Anabaptist sect. Yet the same writers are at a loss to say wherein the distinguishing characteristic of the Anabaptists consisted. And the idea that any one who was ever connected with the Anabaptists and failed to return to the state church, is to be considered an Anabaptist though he may have approved of infant baptism ("once an Anabaptist, always an Anabaptist") cannot be seriously entertained. It might as well be claimed that Luther, since he was a prominent Roman Catholic in the earlier period of his labors, remained a Roman Catholic all his life.

The fact is that the differences and contrasts in doctrine and practice between the various sects and parties called Anabaptists are so great that it is impossible to speak of a vital characteristic that was common to them all. Menno Simons says rightfully that there were certain sects called Anabaptists who erred even farther from the truth than the Roman Catholic Church. All this means that every Anabaptist sect, or party, must be treated as a unit in itself and permitted to stand on its own merits. The teachings and practices which the early Mennonites rejected cannot be ascribed to them for the reason that such opinions were held by other sects which were classed as Anabaptists.

On an important point all fanatical Anabaptists agreed with state church Protestantism, namely in the approval of "standing still" in matters of church reformation until the civil authorities would tolerate the desired reformatory measures. The enthusiastic, heretical Anabaptists were of the opinion that believers' baptism should be practiced only where the political authorities permitted it, in other words, where it could be practiced without persecution. This was the opinion of Augustin Bader, Melchior Hofmann, Jan Matthys, John of Leiden, Jan van Batenburg, and David

Joris. These men and their followers did not prize God's Word and command so highly as to be willing to bear persecution for it. Neither did they hold the principle of nonresistance. They evidently feared that, if they were put to death, the teaching which they defended would perish with them.

It is a remarkable fact that these fanatical Anabaptist sects and parties of which these men were the leaders had but a short history. They soon perished from the earth while those who stood loyally for God's Word, including the principle of nonresistance, could not be destroyed by the severest persecution. Of all sects that were given the name "Anabaptists," the Swiss Brethren, the Mennonites of the Netherlands, and the Hutterian Brethren alone survived the persecutions.

3. The Rise of the Heretical Anabaptist Sects

We shall now take up the rise of the heretical Anabaptist sects, not for the reason that they had some connection, or had anything to do, with the Swiss Brethren—for this was not the case—but because Obbe Philips, before he embraced sound Biblical doctrine, fell into the snares of unsound enthusiasm and fanaticism through influences from an Anabaptist sect. The story of his sad experiences cannot be told without some account of the rise of the heretical Anabaptist sects.

In the city of Strasburg in Alsace there arose within the state church a number of prophets who predicted the coming of a new era of wonderful victory and expansion for the kingdom of God. They announced that the power of Pentecost would again be given to the church and all persecution would cease.

Melchior Hofmann, who had formerly been a Lutheran preacher, believed these prophecies to be divinely inspired. He published them through the printing press. Hofmann had traveled extensively in various countries. He believed that the church reformation, which had been brought about by the civil authorities, had failed to result in a real betterment of the people. He was not in sympathy with the Swiss Brethren and the movement which they represented. While he realized that infant baptism is unscriptural, he did not favor the abolishment of this practice before the coming of the time announced by the new prophets, when persecution would cease and liberty of conscience prevail.

He believed that in the new era that was to come, there would be such a manifestation of Holy Ghost power that the masses of the people would be converted and the world Christianized. The judgment of the Lord would come upon the ungodly who resisted the undeniable power of the Holy Spirit. Before the predicted new time had come it was, according to his teaching, not required to keep the commandments of the Lord, for to do so be-

fore that time meant to suffer the most merciless persecution and almost certain death. Melchior Hofmann, it is important to notice, was not a believer in the millennium. In his opinion the angel who bound Satan a thousand years was the apostle Paul. After the apostolic period, he believed, Satan had again been loosened; and the consequence was the existing religious and moral depravity.

Melchior Hofmann spoke of the Swiss Brethren in unmistakable terms of disapproval. In his opinion they had begun the practice of believers' baptism before the divinely appointed time. Therefore their baptism was not true Christian baptism but was like the baptism of John (Acts 19:1-5). One of the fundamental differences between their position and that of Hofmann was their conception of the relationship between the church and the world. Hofmann had a world program looking for the Christianization and regeneration of the world. The world was, as it were, to lose its worldly character. The Bible teaching concerning the nature of the world would become obsolete. His aims were somewhat similar to those of the Modernists of our time. But while the modernists hope to accomplish their end through education and through social and political measures of various kinds, Hofmann had in his travels seen the results of that kind of reformation. He and his people looked for the mighty outpouring of the Holy Ghost which the new prophets had announced, to bring about these changes. He believed the true way of building the kingdom of God was to preach the Gospel and baptize those who voluntarily accept it. But this, he held, was not to be undertaken before the magistrates permitted it.

Hofmann was acquainted with some of the Swiss Brethren who did not look for a regeneration of the world but were minded to teach and live the Gospel without regard to the attitude of the world and were in consequence most severely persecuted. Their position and endeavors did not appeal to Hofmann. He repeatedly condemned their separation from the state church. He dreamed of a time when, according to the new prophecy, 144,000 messengers of the Gospel would go forth from Strasburg and the whole population would voluntarily unite with a true Christian church.

Through their dreams of general world betterment and wholesale conversion coupled with the expectation of great impending political and social reconstruction, the basis of the Melchiorite movement was slowly shifted from the purely religious to the political realm. The determination to escape persecution and to practice the ordinances only if it was permitted by the civil authorities proved their undoing.

(To be continued)

Some trains of thought do not carry much freight.

CHRISTIAN MONITOR PULPIT

CAREST THOU NOT THAT WE PERISH

By F. B. Whisler

Lesson—The Good Samaritan. Luke 10:25-37.

Text—Carest thou not that we perish? Mark 4:38.

The text may seem to be used somewhat out of its setting as these words were spoken by the disciples when they were about to perish in a great storm upon the sea. "And the waves beat into the ship, so that it was now full," while Jesus was asleep in the stern of the boat. However, the parable of the grain of mustard seed given just before is certainly a missionary parable, and it is not out of place to put the words of our text in the mouths of the heathen.

Jesus spoke of the growth of the mustard tree as typical of the spread of the Kingdom of God from the small beginning made by Himself and ever spreading till it shall fill the whole earth. The early church was a missionary church. Scattered by persecution shortly after Pentecost, the disciples went "everywhere preaching the Word." Some went as far as Antioch and founded the church there which later became the missionary base of the church. It was here that while "they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Saul and Barnabas for the work whereunto I have called them." Acts 13:2. They thus sent forth by the Holy Ghost immediately began their work of evangelizing the heathen. Within a generation the Gospel had been preached in the then known world, having gone as far as the British Isles, India and North Africa. Malabar coast of India proudly point to the Apostle Thomas as their founder. But the dark ages came on, the vision was lost and while there has been great missionary activity the past hundred years, 800 million people, or 80 percent of the earth's population are in heathen darkness to-day and may well say to the churches of Christendom, "Carest thou not that we perish?"

Our fore-parents fell from great light and plunged into heathenism till at the time of the call of Abraham it seemed there were no worshippers of the true God in the earth. It is most interesting to study the call and preservation of the church until now. The Jews went into Egypt which was indeed the hope of the race, but in due time were brought out by the outstretched arm of Jehovah. Time and again they lapsed into idolatry until the Babylonish captivity which cured them completely of that form of sin.

In due time Jesus, the Son of God was revealed whose parting command was "Go

ye into all the world and preach the Gospel to every creature!" Then came Pentecost and the endowment of power from on high. In the missionary activities which followed the Gospel was preached to our own ancestors in Europe and thus the Gospel was handed down to us with all its attendant blessings. We have been blessed in order to be a blessing to those who are now perishing.

The Heathen are Perishing

A few years ago we stood in a great idol temple in Tokyo, Japan, and watched the multitudes as they came to cast their offerings before the great idols and make their prayers, only to turn away with unchanged and sad hearts. Japan is predominantly heathen with just a light house here and there, most of which are located in the large cities, while the vast interior has very few messengers of peace indeed.

Look at China's four hundred millions of judgment bound souls sunken in misery and woe! Or at Burma, largely Buddhist! Enroute from India we visited the great pagoda in Rangoon, the largest of its kind in the world. It is located on a hill top reached by a series of steps. We found this great idol temple crowded with pilgrims, the inner shrine filled with worshippers prostrating themselves before the great idols.

Of India's three hundred and twenty-six millions of people only about two million are Protestant Christians.

Add to these the people of Africa and of South America barely touched with the Gospel and the picture is dark and appalling indeed.

The Beating Storms

Not only are the heathen without God and without hope in the world, but the storms of leprosy, bubonic plague, Asiatic cholera and famine beat upon those people and decimate their population again and again. In India alone there are said to be one hundred and fifty thousand lepers, only six or seven thousand of whom are segregated in asylums! Every cool season bubonic plague breaks out in the cities. The people flee in terror from a disease which is often fatal within twenty-four hour's time, highly contagious and accompanied with intense agony. Whole cities are largely deserted, but the fleeing people are often overtaken in their flight and spread the disease to other districts.

Sanitation is very poor. The people and the cattle bathe in the same pool from which the village draws its water supply for cooking and drinking. Cholera breaks out and the people perish. The rains fail and famine ensues while the people starve and perish. Like the disciples on the Sea of Galilee they are indeed tossed about by storms of adversity, but no revealed Christ near on whom they may call, or who may quiet the angry waves. It hath pleased Him to take into partnership redeemed humanity to carry His message of peace. Carest thou not that these perish?

The Heathen Know They Are Perishing!

There is widespread indifference throughout Christendom to the soul's welfare, millions upon millions perishing, but careless and unconcerned, but not so in heathendom. In India we never had to spend time or strength seeking to bring conviction for sin to the hearts of the people always ready to acknowledge their sin and their need of a Savior. The condition in this respect is more hopeful than that of many in America because they well knew they were perishing and living in fear of judgment and punishment as real as the disciples that night when their boat was fast filling with water and about to sink. It is sad to perish unconcerned, but more of a tragedy when souls perish, seeking for help, but find it not when it is in our power to give.

A Parable

The man who went down from Jerusalem to Jericho fell among thieves and was left by the roadside wounded and half dead. Both the priests and the Levite saw his condition, but passed by on the other side as though a perishing fellow being had no claims upon them. But the Samaritan not only saw and had compassion, but went where the poor was, bound up his wounds and poured in oil and wine. He also took him to an inn and made every provision for his comfort, and Jesus commended the act of the Samaritan. He also made him to be an example with whom God was well pleased and said, "Go and do thou likewise!"

There are just three things we can do for the perishing heathen, Go, pray, and pay. Had the good Samaritan not gone to the side of the wounded man he would have laid there and died by the wayside, but this man whom Jesus commended went. The heathen will not find the way to God of themselves, but missionaries must go. Thou whom God hath called; or may call to this great work, tarry not. "The King's business requireth haste." Thousands die daily while you wait. Let all our

readers pray that God will send forth laborers into these whitened harvest fields, even unto the ends of the earth.

The burden of the heathen world is upon the Church of Christ, whether we recognize it or not. A convert from Central America said to the missionary while the tears coursed down his cheeks, "The whole world is lost and I am so burdened I don't know what to do." Mr. Gordon who wrote the quiet talks, said God taught him that by intercessory prayer in his own study he could have souls from every land. Forget not to pray daily for the perishing heathen.

There are none so poor but that they can give something for the spread of the Gospel. Missions are not self-supporting

and it is only possible for the missionary to go, live and preach as he is supported from Christian lands. It is just as necessary that money be given as it is to go. This is a missionary age and in the program of God to evangelize the nations. Undertake some special work if possible. Support a child at thirty dollars per year, or a native worker who will preach while you sleep. Send money to support the missionaries and thus lighten their burdens and enter into their labors. Let not the heathen perish because of your lack of interest, who may be saved by your loving care. May their cry ring in our ears and a vision of their out-stretched hands come up before our eyes till we shall Go, and Pray, and Pay and thus win many.—Sel.

and nothing is to be gained by the camouflage with which we are prone to conceal from ourselves realities as they are.

The preacher proceeds from the fundamental assumption, based upon the Scriptures, human history and contemporary observation, that something is radically wrong with men, to which is added the conviction that he must do something about it. His only proper beginning is a painful personal perturbation because of the needs and the distresses of his fellow-men. This emergency makes him a voluntary exile from all of the shady groves of philosophic pondering and peace, and he goes out into the market places and factories and battlefields of men with a burden upon his back, tears flowing down his face, and a fire burning in his heart. He is characteristically and chronically a troubled man, and he first gets the ear of men by the arresting power of his anxieties and agonies. The mob, under the law of morbidity, stops, curious to find out why he suffers so, and he has their ears into which he may speak his message of warning and of love.

It must be a message of warning. He must alarm sinners if he would hold their attention and give them the help they need. There must be a great candor. He must bare his heart and uncover theirs, and offer them a message from God with accuracy and austerity. The preacher is not an orator who gives back in rain to an audience what he gets in mist from them; rather he is a divinely sent cloud who breaks in blessings above the Saharas of human sin and need.

The preacher is himself troubled because of the sins of men, and he troubles them about them as Elijah did Ahab about the Baalim which had been imported to the injuring of Israel. The true preacher is a kind of incarnate, external conscience, sure to be disturbing to the sinner whose most insistent desire is to be let alone. The preacher cannot be true to the sinner if he pleases him, because the very condition of the sinner is the guarantee that he will dislike the true prophet. He is a pseudo prophet whose epitaph is that all men spoke well of him.

The preacher who does not bring men to conviction for their sins will not get a reaction from them that will result in their salvation. It is quite possible that he will secure one which will result in his own carnal comfort and paltry popularity. Scorning these base ends, the true prophet prays and preaches until his people respond to his disturbing messages and his insistent warnings by a genuine fear of sin and a real repentance. Today most of all we need a profound revival of religion which can come only as we shall have many preachers bent on arousing sinners within and without the church until there is a mighty turning to righteousness. We need a pulpit invincible in its intensity, which cannot be ignored by the indifferent and the iniquitous.—Record of Christian Work.

HOW SHOULD THE PREACHER SAY IT

Rembert G. Smith

Bernard Shaw writes: "In this world, if you do not say a thing in an irritating way you may just as well not say it at all, because people will not trouble themselves about anything that does not trouble them."

It is undoubtedly true that it makes a difference how a thing is said except in the sphere of exact science, where truth is expressed in frigid formulæ, such as the law of gravitation or the law as to the relationship of the hypotenuse of a right-angled triangle to the other two sides. Such truths do not require oratorical or dramatic utterance.

But truth aimed at aesthetic or moral results may be said in varying ways and with correspondingly varying results. Here consists the possibility of literature which is the expression of truth in such form as to be worthy of preservation. Style is nothing but a mode of expression which is fit to survive along with the truth with which it is associated. The more important the truth is, the more important that it have suitable expression.

How, then, should the preacher utter his message so that it will do the greatest possible good? In seeking the answer to this question it must be admitted that it is necessary for him to secure the attention of the people. Without this it is evident that he cannot accomplish the desired results. The recognition of this fact has resulted in the sensationalism of the pulpit during the last fifty years, during which time preachers have been distressed by diminishing congregations.

Those preachers who have used sensational devices should not be too quickly condemned. It may be they have been largely those most distressed by the departure of the people in considerable numbers from the church, and if this be the case, they deserve commendation at least for their anxiety and their efforts to bring them back, and certainly should not be railingly accused by those who have merely acquiesced in conditions for the relief

of which they lacked the requisite inclination or ingenuity.

At the same time, the honesty of purpose of sensational preachers is no guarantee of the worth of their methods. In their anxiety to get the attention of the people they may get nothing else,—and the means becomes the superficial substitute for the end. If the preacher, surrendering to the inflamed popular appetite for amusement, becomes a mere entertainer, he is not as worthy of respect as the clowns or the humorists who do not cover themselves with sacred robes, but claim to be only what they are. The administration of laughing gas for the painless extraction of sin—incidentally at high prices,—involves unworthy pulpit quackery and humbuggery not mitigated at all by prevalent popularity.

The saving of the people from their sins can never be a painless process, and the preacher in seeking to bring them under conviction must choose no methods which will really defeat this end. If he promises the public that if they will hear him they will leave the church with no smittings of conscience, and with only self-congratulations for an hour of entertainment, he is but a blind leader of the blind, and they fall—people and preacher together,—into the ditch of delusion. If the preacher becomes a lecturer on literary and scientific subjects, or an entertainer, he is no longer a preacher.

The preacher should not say things in an "irritating" way for the purpose of needlessly vexing the people. Nevertheless, Shaw is correct in saying that they will not trouble themselves about what does not trouble them; and the preacher who is not strong enough to trouble them is not strong enough to save them. Sin is an opiate, and those near spiritual death from it will die unless they are lashed by those who love them enough to hurt them to keep them from dying. Human nature is to be dealt with as it is, and not as we wish it were or fatuously fancy it to be:



EDITORIALS



General Conference Echoes

What a Eureka Editor Said of the Conference

We can only give a few paragraphs of many lengthy articles which appeared in the local papers:

The great Mennonite Conference which is in session in Eureka this week represents one of the most virile organizations in the whole history of Christianity. It originated just about 400 years ago and was developed into an active religious unit by Menno Simons who had formerly been a priest of the Church of Rome but who embraced the principles of Protestantism and at first allied himself with believers who held essentially to the Baptist faith. He was a learned, wise, and prudent man and through his leadership the body of people who afterward were called Mennonites after him began to have an identity separate from the other Protestant peoples of Holland and Germany.

Many of the founders of the faith descended from the Waldensians and their teachings embody the strong evangelical principles of those sturdy people. They believe in the Fatherhood of God, the Primacy of Jesus Christ, the authority of the Bible, the atonement of Christ, the necessity of faith and repentance to salvation, the ordinance of Christian baptism by affusion and the missionary obligation of the Church to the world.

Their distinctive point of emphasis is in their call to separation from the world and its practices. They do not believe in a salaried ministry or in instrumental music in worship and they hold to a careful oversight of one another in respect to conduct and attitude in all matters.

Their attitude in regard to government has been misunderstood in the past and has brought upon them much unmerited criticism. They are not exactly of a common opinion in the matter of their duties as citizens. Some vote and some do not, but they are not enemies of the government.

They believe that they should pay the full measure of taxation and discharge all their obligations to the state. They do not feel that they should hold office or take any public place because as a people they have only one mission and that is to exemplify the teaching and practice of Christ. For this reason they do not wish to go to war because it is not in harmony with the teaching of Jesus.

It must be said to their credit that through all the centuries of their history they have manifested a consistency which challenges the admiration of the whole world. They have given constant and careful study to all the matters which pertain to their faith.

They have mission stations in India and in South America. They have three colleges; one at Hesston, Kansas, one at Goshen, Indiana, and one in Virginia. They have a publishing house in Scottdale, Pennsylvania, and they have old people's homes and hospitals in various parts of their territory.

They are a sturdy, vigorous Christian people who are valiant in their efforts to give to the world a genuine interpretation of what they understand to be the pure religion of Jesus Christ. Their presence in any community is a benediction.

They are facing many of the problems which confront and perplex the rest of the Christian world but they are meeting these with the courage that has been their characteristic from the beginning.

What Is Wanted In India

The missionaries in India appreciate the Sunday school cards they receive—they could use thousands more. These are effective in bringing the Word of God to the children as well as to their elders.

Help Wanted. Boys

In a certain evangelical church the pastor preached a sermon against the practice of women wearing short sleeves and low-necked dresses as well as rolled stock-

ings. Seven young men banded together never to go out with such neither would they marry such an one. Someone thanked the minister for the sermon, remarking how effective the sermon was in changing these immodest customs in the church. He replied, "It was not the sermon, it was the boys that deserve to be thanked." If all young men showed their morality and stamina of character as these young men did, the women of tomorrow would be worthy mothers of the next generation.

Jesus Was Systematic

Jesus believed in forethought, in orderly arrangement, in organized service. He sent out His disciples systematically, two by two, into all the cities of Judea and Galilee into which he later expected to go. They were advance agents of the Messiah—forerunners of the King. This is also our mission.

"Literary Missionaries"

India wants "literary missionaries," needs them badly. Men of education who can translate good literature into languages understood by the masses. These could further the work of God to an unknown degree. These translators could produce literature that would be used by other missionaries. This is an open door. Will we enter?

The work in South America calls for a printing press. Brethren, just the price of several cars. Missionaries tell us "The True Way" creates a great stir, many asking about "La Biblia."

What Struck a Slump?

Our Sunday school work has struck a slump. Only two or three new ones organized since 1923. This lethargy of spirit is an evidence of sloth, consequently of guilt. Brethren of the ministry, have we failed to urge our brethren on in this noble work. Or have we been building churches and neglecting to advance the lines. "Hold the Fort," sings well, but "Onward Christian Soldiers" sounds better. The fort is easily held in the rear if the lines keep advancing. We cry "Forward, brethren!" all along the line.

A Bishop's Faithful Dog

A minister ought to be as faithful a shepherd as Bishop Benjamin Weaver's dog—so said Bro. Noah Mack in the conference sermon. One night there was a disturbance in the rear of the house, the dog barked, roared, and growled. The disturber left, but the dog could not get over it. He growled on, hardly able to stop. O that the watchmen of Zion were not the "dumb dogs" spoken of in Scripture, but might "Cry aloud, and spare not." Let the watchmen lift up their voices. May timidi-

ty and fear be banished and heavenly boldness be evident everywhere.

How About This Matter?

There are about 3000 non-Mennonites attending our Sunday schools. How about reaching some of those with the "full Gospel?" How about making that 3,000 — 30,000? It can be done. Our forefathers did greater things than that, when the "New Testament" belief, and "full Gospel" were preached in Germany, Switzerland, Holland, etc. Central Europe was stirred to its center. Let us awake. We have great opportunities to-day.

We Are Accused

We are accused of being better missionaries away from home, than at home. We send men away and do not speak the word to the lost in our midst. Many of us must plead guilty. It is easier to give, than to go. It is easier to send John than to go ourselves. Personal evangelism needs emphasis amongst us. Let's start praying, working, and talking. Let us buttonhole the next man—the banker, the milk-man, the fellow-employee, our neighbor, the boy on the street. "Tell thy friends" what the Lord has done for thee. Tell others! Win others!!

"Church Polity"

"Church polity" has reference to our way and method of doing things. The Bible is unchangeable. Some church polity needs changing. There is and perhaps always will be different ways of doing things. But we ought to get together and give some consideration to this matter. Every section has its own way of getting things done. The combined consideration of these matters ought to help us all to a more unified church polity. General Conference said, "Yes, let us sit down, consider, and weigh our ways of Church Polity."

Evangelists, Evangelical, Evangelization

Yes, the three words look somewhat alike, but they mean three different things. We need evangelists, men with a message. We need an evangelical message, that is a scriptural and sound message. And last but not least we want world evangelization; that is, to send evangelists, with an evangelical message, to evangelize the whole world, for whom Jesus bled and died, whose sins He bore on the "old rugged cross" on a "hill far away."

Church Periodical Committee

Every congregation in the Church ought to have a committee that sees that the church papers get into every home. The Gospel Herald, the Christian Monitor, and one children's paper cost about \$3.00 for one year of fifty-two weeks, about 6 cents a week, less than a cent a day. Only one mile less automobile driving a week. Did I hear someone say, "I can't afford it?" Not after the above statement is read. If so, then this committee ought to supply it through Sunday school or church funds. The literature on the library table is the barometer of the future church.

This committee ought to see that church papers get

into the homes of all non-Christians in the community as far as possible. Some churches are acting already. Wide-awake pastors see in it a way to win souls.

Let some reader of the Christian Monitor in every church, feel himself called to start speaking along this line. Three church papers at least in every home in the Mennonite Church.

The Unseen Partners

While we are enjoying this "Publication Board Meeting" there are unseen persons back of the presses, sitting at the linotypes, in the composing room, at the folding machines, at the desks, in the shipping department. Men and women whose names are seldom seen in print, our unseen partners, doing a valiant service for the Church at sacrificial wages. When you notice the names of those at the front, pray for the "Unseen Partners" staying by the stuff. The Lord will reward such we are sure. Some of their tasks may be monotonous, but they are glorifying common toil in that it is done for an uncommon Lord in the interest of undying souls.

What a Bishop Found

"I went to town," remarked an aged bishop, and as I left I noticed some literature in the buggy. It gripped me. It was Adventist literature. It started out very beautifully about the reformers of past days; it exalted the Bible, finally the law of God. Then I noticed that it was trying to get me 'under the Law.' There I did not want to go. I thanked God for being 'in Christ,' under Grace. This literature ended in the fire." In the hands of a less informed person it might have made a heretic.

Your Regular Visitors

Your church papers are your regular visitors. They sit by your table, in front of your hearth. They bring men of God into your home. They bring many good entertainers, who need no board while there. Preachers, educators, workers, writers, missionaries, old and young, all come to speak to you. They wait till you have leisure, they stay patiently with you till you bid them adieu. Well, what we want to say is this: "Good friends like this ought to be worth introducing to your friends." So said Bro. Henry Hershey of Lancaster, Pennsylvania. He stated that he knows of persons who asked the following questions: "Where is the Publishing House?" "What is the Publishing House you are speaking of?" A hint is sufficient for the wise. He likewise said, "If I were a preacher, I think I would seek to remind people of their Publishing House and its work." Well said, Bro. Hershey. Let us hear from you again.

A Beautiful and Tender Touch

A beautiful touch of sentiment is evident in the way that thousands of our boys and girls from the United States and Canada are supporting the missionaries' children in India and South America. That is fine, boys and girls at home; keep up this splendid spirit. What your brothers are in a foreign field you are at home. The Lord will bless both of you in the common service.

CHRISTIAN LIFE

A HEART TO HEART TALK ABOUT THE CHRISTIAN LIFE

By J. R. Shank

Then they that feared the Lord spake often one with another.—Mal. 3:10.

If we are to attain to the highest standards and round out our life for the highest usefulness and enjoy the greatest happiness we must in some way be led to think about the things that will make our lives ideal. It is well that we often talk together about these ideals in a heart to heart way and endeavor to help one another to fulfill in our lives the things that will make us most pleasing to God and of greatest service to His cause among men. Many very sincere believers never intended to fall into error or get out of the way but have nevertheless the marks about them in various ways that show where they have strayed from the path. If we diligently follow the counsels of the Lord He will enable us to keep our lives clear of

The Thorns and Briar Patches

that so mar our lives and wound us. One of these briar patches is the desire to make money (covetousness). "For the love of money is the root of all evil which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows" (I Tim. 6:10). The Christian who allows this to get hold of his or her life is sure to be wounded, and to have their usefulness in life destroyed. It is this that draws out so many into places that are unsafe as far as environment is concerned. Bad company, evil attractions, insufficient spiritual food and unspiritual association, brings on spiritual neglect, in prayer and devotion, Bible study, Church attendance, Sabbath observance, spiritual conversation. Neglect of duty leads to indulgence in evil habits. Gradually one is led step by step to do this or that which is not right and acceptable before God, until the life, once happy in Jesus, is pricked with thorns of a condemned conscience and filled with the evil consequences and evil rewards of sin. What a sorry plight such are in when they return again to their home Church and among spiritual people. Many promising lives have lost their fruitage because of the thorns of "cares," "riches," "pleasures," and the "lusts of other things," as Jesus has so strikingly illustrated in the parable of the sower (Cf. Lk. 8:14; Matt. 13:22; Mk. 4:19). When Satan cannot trap us into the briar patch of **desire to be rich**, he will lead us into

a **love of pleasure** more than a love of God. There he will mar our fair garments of a faithful Christian life and wound us with the thorns of various lusts and vanities, and unfit us for the fellowship of God's people. Those who cannot be trapped into pleasures any more and have no desire to be rich will be drawn aside from a place of devotion and worship and prayer by the worries that the cares of life place upon them until they are bowed down with sorrow and vexation, so that the patience and love and faith of a true Christian experience are lost. **Oh, let us keep out of the thorns!** "But thou, O man of God, flee these things."

II. Follow After Good Principles of Life

"But follow after righteousness, godliness, faith, love, patience, meekness." It is not sufficient that we just run away from the briars, but it is well that we have some leading principles after which we follow. Study each of the words in this text (I Tim. 6:11 latter clause) and let your mind and affections and will be exercised in carrying out such acts in life as will harmonize with the import of each one. When one makes it the first business of life to seek after the good things, it is not so easy to be turned aside into the evil briars and thorns of sin. It is wonderful how satisfying the Lord is to those who will make first things first, and "seek first the kingdom of God and his righteousness." "All these things shall be added unto you." That is, all necessary food and clothing and drink. "Oh, taste and see that the Lord is good: blessed is the man that trusteth in him" (Ps. 34:8).

III. Fight the Good Fight

But let us not be deceived in thinking that we shall have no conflicts. Every cross-road of life is a place of decision. It may not be hard to decide which way to go at many of them, because we have settled our allegiance with Christ long before we came there and we can easily discern the right and the wrong way. It will not be hard to choose that which we are already following after with all our heart. But sometimes there are foes at cross-roads of life who find us in a doubtful state about certain things. These enemies will go to the full extent of their rope to turn us from our course of right-

eousness, into the way of sin. The devil as a "roaring lion walketh about seeking whom he may devour." And he must be resisted with a steadfast faith (I Pet. 5:8,9). He "may" not devour you if you will set your face unto God and resist Satan. Many souls have been terrified by that terrible roar and have imagined that it is no use to set up a fight of faith against it. Threatenings, ridicule, mockery, persecution, hardships and slights are some of the forms of the "roaring-lion" work of the devil as he seeks to drive the Christian from his path. And if he cannot turn us from the track and devour us, then he will appear in a more deceitful guise,—**"transformed as an angel of light."** He will make believe that he is interested in the good way we are seeking, and by feigned words and false doctrines, or cunning leadership, in the guise of association, or teachers, or other influential persons, will get us to take the wrong road. We need to be clad in a full armor of God if we would be able to stand against all the wiles of the devil (Eph. 6:10-18). Beware of the counsel of the flatterer, or the person who holds out that which appeals to our flesh. "Obey them which have the rule over you, who have spoken to you the word of God; whose faith follow, considering the end of their conversation."

IV. How Settle Our Problems?

There are some standards by which we can solve every problem and understand which way we are to act. If we will honestly seek this standard and earnestly strive to solve every problem thereby we shall baffle the enemy at every cross-road of decision and go on our way rejoicing and victorious. We must pass every one of our actions under the general rule found in I Cor. 10:31,—**"Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."** God is not glorified when we act in any way that gives Satan an advantage either in our own lives or in the lives of others who follow our influence. We cannot glorify Him unless we do all things in the name of the Lord Jesus. We cannot glorify Him unless we are obedient and loyal to His Word. We cannot glorify God unless we are in line with the plan of God for His institutions,—the Home, and the Church. We cannot glorify God unless we are living such lives among men that our conduct adorns the doctrine of God in all things, and our life counts for the greatest service possible in the salvation of souls.

We want to measure up fully as an

"example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." If we should fail in any one we would miss the end for which we have been called into the service. So let us submit all the problems to the light of the Word of Truth so that every standard of exemplary character will have been used to measure the doing of everything and then we may safely decide what is wise and good.

V. Some Problems to Face

1. **Our Social Matters.**—It is needless to say that we shall come to a cross-roads in social affairs. The course between the Bible standard and the standard common in the world is wide enough that we may discern the difference. The gatherings we may attend need to be carefully proved by the standard we have set forth above. And we may make our social meetings the visitation among kindred and friends more fully what the Bible requires than they often are. A motive to glorify God and be exemplary "in word, conversation, charity, spirit, faith, purity," will mean very much indeed. And that will likewise solve the question about association. No association which leads to a violation of the teaching of the Word should for a moment be tolerated in our life. Entangling organizations, or fellowship, or partnership, or union of any kind between believers and unbelievers is outlawed by II Cor. 6:14-18. Marriage between Christian and non-Christian is quickly decided by the same Scripture as well as by I Cor. 7:39 which says, "Only in the Lord." Gatherings for enjoyment of any kind in which the fellowship of both saint and sinner is mutual should never for a moment tolerate that which compromises the Christian standard, of piety, purity, godliness, or loyalty to God and the Church (I Pet. 4:1-5; Eph. 5:1-11).

2. **Our Business Matters.**—"Not slothful in business," Rom. 12:11, is surely a Christian standard which will not permit laziness and carelessness in our affairs. Unselfishness, in which we seek the things that are for the welfare of others (Phil. 2:4) will cut out all fraudulent dealing or the dealing in such occupations as in any way are detrimental to mankind. How can a Christian who knows the evil of tobacco, or strong drink, or fashionable attire, or gambling, and such like, engage in producing or selling, or handling that which furthers its progress among men? Neither can a true Christian be yoked in any way with those who profit and engage in evils of such a nature (Eph. 5:11; I Cor. 6:14). Sunday work in business that hinders the keeping of the command

to "not forsake the assembling of ourselves together as the manner of some is" (Heb. 10:25) will be ruled out of Christian affairs. Under this head, we need a conscience on the patronizing of Lord's Day business affairs, in the shape of train and trolley, milk delivery, gas stations, confectionary counters, newspapers, etc., etc. Any business that has in it the element of "taking thought for the morrow" (Matt. 6:25-34), such as life insurance, or kindred compensations in case of accident or infirmity, cannot rightfully characterize the true man and woman who lives as an

4; I Tim. 2:9, 10; I Cor. 11:5, 6, 15; Rom. 12:2; Jas. 4:4; I Jno. 2:16). Let not Satan deceive us by suggesting the deceitful doctrine that disobedience in this may be overlooked more than disobedience in any other matter (I Jno. 2:3-6). Then as the waves of fashionable attire sweep over the land and we must decide what to wear and what not to wear, we can quickly decide what to do about cutting off the woman's hair, the wearing of low necks, short and sleeveless dresses, knee skirts and knickers, gold, and costly glitter of any kind, because the Scripture teaching plainly condemns all that such apparel expresses. But as to the questions, like the wearing of ribbons, neckties, both gay and otherwise, gold rimmed spectacles, gold watches, and chains, fantastically shaped bonnets, hoods, hats, etc., etc., we find a great deal of argument. How can we solve the problem? For the consecrated Christian it is easy. For the others it is well nigh impossible to decide aright. Remember our standard, We will give no occasion to stumble in any part of our life (I Cor. 8:13). We will submit ourselves to those who have spoken to us the Word of God (Heb. 13:7). We will be of one mind as a body of believers (I Cor. 1:10). We will not indulge the vanity of the mind (Eph. 4:17-19). These principles will soon strip us of these matters of so much offense and place us in a position where we are an example of the believers in all things pertaining to dress.

4. **Our Reading Matter.**—What shall we read and what shall we avoid? The dividing line of reading matter is much like the dividing line of choosing the fellowship of people. The question must be decided on the principle of a right thought life. As a man "thinketh in his heart, so is he" (Prov. 23:7). That which we read with relish has much to do with our thought life just as associations which we cherish control our development. Our companions are divided between those who are with us and those whose writing we read. The former talk with us and communicate their mind; the latter have their mind conveyed to us through the printed page. "He that walketh with

wise men shall be wise; but a companion of fools shall be destroyed" (Prov. 13:20). All reading matter that does not make us more useful for God, and all that in any way leads our minds and affections away from the truth as revealed in His Word, cannot be to His glory or the welfare of ourselves and others, and must, therefore, be rejected. Questionable reading matter should be dealt with as all other doubtful questions, "Whatsoever is not of faith

THE GREAT UNANSWERED PRAYER

"Even so: I am coming very soon." Amen,
Lord Jesus, come! Rev. 22:20. (Moffat).
Unanswered still the great prayer of the ages,
Rising like ceaseless incense to the throne
From souls unlettered, or profoundest sages,
In choral unison, or whisper lone:
Rising where great assemblies blend their voices,
Or breathed thru lips grown tremulous with pain:
But aye the deathless hope each heart rejoices,
Pleading, "Lord Jesus, quickly come again!"

Two thousand years their legends have recorded
Of weal or woe since the listening air
Caught faintly, by one lonely spirit worded,
The accents of that mighty, mighty prayer.
Unanswered still, but every new day breaking
In waves of beauty 'gainst earth's crystal dome
Sees still a fairer dawn as souls new waking
Move into light and cry, "Lord Jesus, come!"

Not comfortless: the silence is unbroken.
He has not come, unheard the midnight cry,
But ere the silence fell some words were spoken,
So wonderful that they can never die.
Earth has no strains of music so appealing:
They turn the darkest night to radiant noon:
O words divine adown the ages stealing,—
"Even so: I am coming very soon!"

Soon coming, O thou Child-heart of omnipotence,
That speaks in terms a child can understand!
Unnumbered worlds on worlds are His inheritance,
And all things bear the impress of His hand,
But gracious are His ways beyond all telling,—
The wise may stumble, but the child shall know,—
And graciously He hears the cry outwelling,
"Amen, Lord Jesus, come! Earth needs Thee so!"

Unanswered still, the destined hour none knowing
When day shall break and all the shadows flee:
But through all lands the great appeal is glowing,
With ever-widening, glad expectancy:
And hearts that watch and wait for Him are hearing,
Beyond the chimes of earth that change so fast,
The golden bells that herald His appearing,
When prayer to silence dies,—answered at last!

—Edwin Botham.

example "in faith."

3. **Our Dress.**—It should not be hard to solve this question, and yet it seems that it is a very vexatious problem in which Satan is leading thousands of Church members into the paths of destruction and perdition. How refreshing it is to see believers these days who maintain the standards of purity and modesty, and meekness and quietness and humility as set forth in the Holy Word (I Pet. 3:3,

is sin" (Rom. 14:23).

Make Phil. 4:8 the standard of thought. It will sift your reading matter to what is safe and good. All that passes the test of **truth, honesty, justness, purity, loveliness, good report, virtue, praise,** will be of a standard that will fit our minds for God's service. Much of the popular literature will not pass all of these tests. Fiction in general is not able to pass the first test of **"truth."** A large part of it will not pass the test of **"honesty," "justness,"** and **"purity."** While much seems to carry that which is **"lovely,"** it is all the more dangerous because it thereby blinds souls to the poisonous influences of the other faults. A great mass of magazines and popular books sold on trains and news stands are better named **"trash"** than literature. They will offer a few religious writings and novels to a preacher or religious person, but even some of these are far from the standard which we must ever hold by the Word of Truth as revealed in the Holy Scriptures. We must keep close to the standard of truth found in the Bible, if we would be able to detect and sift out the false. So much false doctrine is afloat today under the terms of religious literature, that we need to be very prayerful and watchful if we do not contaminate the mind and heart.

Our greatest danger is in that class of literature that we can hardly lay down when we begin it. The very fascination of its language, the appeal of its subject matter, the curiosity to the mind, holds us, even when we recognize the unprofitableness of it all. In this we need to be conscientious. Let I Cor. 10:31 come to the rescue and let us ask God for grace to submit ourselves to Him that we may spend our time only to His glory. To our boys and girls in school under teachers and school courses that are not according to this Word, we would earnestly exhort to be prayerful. It is hard to take a stand against our school teachers. Yet we are living in an age when it is a fine thing for boys and girls to take a stand for conscience' sake against the school fads and false theories of science and literature found in the public school. Make this your prayer daily, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer."

5. **Our Recreation.**—We have reached the time when many are "lovers of pleasure more than lovers of God." While God has so constituted us that we need a change from one continuous kind of work for a short time occasionally, we need to remember our place in the world as the children of God and shed the light of truth by the way we take our recreations. It seems so common for people to turn loose all their hold on propriety and piety and modesty and temperance and other good things, to see how far they can act without restraint or order during the time of a vacation. God has provided wholesome means of recreation for us. Our Lord's Day worship is a helpful change

if rightly spent to His glory. We also can get out into the scenes of nature at times for a bodily change and for a relaxation of mind and spend the time with good companions in wholesome sights and sounds and conversation that lift up our souls nearer to God while our bodies and minds are being renewed by the time so spent. But the questionable resorts found everywhere in which so much time is idled away for the sake of pleasure and sensual delights is far from the standard. And when it becomes a "craze" with us that we must have so much time for play that we are not satisfied to stay by our duties at home and in Church, we have reached the sphere of the "sensual" which belongs to the wisdom that cometh not from above (Jas. 3:15). Games, instead of furnishing children the recreation needed, are being followed as a profession. Whole communities turn out to witness ball games, especially on the Lord's Day, as the most popular time for it; with the result that churches are empty. The Lord's Day becomes also a day for "outings." People go out in motor cars and spend the day in pleasure in the open air far from places of worship and Christian duty. In all this the Christian should have a standard that shows that we love God more than all things earthly. Keep away from the borderline of worldliness in pleasure. "Abstain from all appearance of evil" (I Thes. 5:22). Let every form of recreation pass the tests of the ideal Christian character. If in any thing we lend comfort to those who desire to follow the ways of the flesh, flee from these things and follow the things that build up souls (Rom. 13:12, 13).

6. **Our Christian Service.**—What can we do for the work of the Lord? is a wholesome question to ask. It is still more wholesome to earnestly consider and pray over it. It sometimes becomes hard to decide just in what particular sphere of activity we should engage. Some things dare not enter into our decisions. But if we are willing to do the Lord's will we have a good basis on which to begin our decisions. Far too often Christians are wrecked in their Christian service because they have allowed ambition or pride or personal desires rule in what they would do. We hear some missionary or strong worker tell in earnest terms of a great and good work. We are stirred. Is it the stirring of an ambition to work in a big place? Or is it simply a moving of the Spirit of God upon us to stir us out in seeking souls? If it is the latter, we can test it by becoming more active in winning the souls close at hand and in doing the little tasks that are not so prominent before the public eye. With others the decision is made not to do anything because of timidity (another way of covering pride). Because some become so embarrassed in public, or because they cannot do as well as others seem to do, or because they can never hope to be qualified for a large place they decide to do nothing. Are we ready to decide to do what

we can and leave the rest with the Lord?

Sometimes talented young people feel that, because they are held back from certain work, they will not engage in Christian service at all. Perhaps they need to be held back. They may not have been solving the problems of life as we have suggested in the foregoing. They may not be loyal to the Lord and the Church all around. They may be too worldly minded. They may be inclined to be dressy. They may be in questionable places and company too much. They may be disobedient to some regulations that ought to have the loyal support of every worker who is set forward in the service of the Church. Will we solve all such difficulties so that there may be no hesitancy from leaders because of our inconsistency? Will we allow the Lord and the Church to use us? Will we keep self on the cross and all our gifts on the altar of service? Then we may be sure that God will find a place for us.

7. **Our Training for Life Work.**—Many will feel that these problems are only half enumerated if we should leave out this seventh named one. I feel however that if the ones already named have been thoroughly met and rightly solved that this last one will be solved also. It is largely a matter that concerns, first, our best guardians.—parents, pastors, and Sunday school teachers and consecrated educational leaders as to what the nature of **training** should be which young people are to receive. But there is a responsibility which falls upon the individual in deciding what training we will have. Our own consecrated effort is needed. We must first of all have a conviction that what we are doing is the very thing that God wants of us at the time we are doing it. Then with our hearts yielded to His will in all our problems, we will be ready to choose only such training as is most serviceable and we will choose such schools and teachers or books as will surround us with the best advantages, with the least danger of missing the aim of our endeavors. Whatever we may do for God and His cause, we need to seek to do it in the very best and most profitable way in our power. This will lead us to strive to improve our talents.

Finally, In Conclusion

Our talk is not finished. We have not talked it all over completely. But we would like to form such a practice in our lives that we would talk over things with those who love and fear God. It is not so much how eloquently we have pleaded. It matters not how sharp our arguments have been. But it matters more whether we reach the conclusions which God fearing men and women should reach and whether our **heart to heart** talks are full of that Spirit which leads us to God and His Holy Word for our wisdom and to His throne of grace for our strength. May we so live and act that our life will be acceptable in His sight.

Carver, Mo.

• MISSIONS •

OPEN DOORS FOR RURAL WORK

By J. K. Bixler

My personal interest in this work dates to a time soon after my conversion when I read an article in the Union Gospel News, a paper no longer published, concerning the poor white people of the mountains of Virginia and Tennessee, and while I have never been permitted to labor permanently with such a people, I am grateful that in a small way I have had opportunity to assist in arousing interest in the rural needs for stronger Christian leadership and activities. A broad minded student of this problem has declared that the rural problem is the most pressing need of North America. In this declaration, he included more than the rural Church problem. In fact, this problem does include a number of problems.

There are many open doors that might be mentioned. There are 8,000,000 Negroes in the southern states of this country, most of whom know not Christ and the few that do profess Christianity have a very vague conception of its real meaning. They present an open door. There are the many poor white people of the mountainous districts, often called "white trash," living miles away from civilization, without the comforts of life, living in rude huts unfurnished, illiterate, and without Church influences about them and yet hungry for something that satisfies the soul. Another open door. There are the Indians of our country, the Aborigines who consider us as the "foreigners," most of whom are believers in the Great Spirit but who do not understand God as the living, personal Father. They are our brothers in need of the Gospel. I had the privilege of reading a letter from a converted Indian to one of our sisters in which he made a strong appeal for the Mennonite Church to colonize the North Yakima Indian Reservation in the state of Washington. He stated that other denominations had been working in their reservation but they were dishonest and had defrauded some of the Indians and therefore their influence was not good, and he seemed to think that the Mennonites, from what he had seen of them, would do the right thing with the Indians. More open doors. There are at least 400,000 Mormons in the United States, most of them in rural communities, who need to get acquainted with the Christ. While they call themselves the Reorganized Church of Jesus Christ of Latter Day Saints, their teaching is really anti-Christian. Then

there are the vast numbers of foreigners in this country, many of whom are very ignorant. It is said of a foreigner when asked if he was a Christian replied, "No, I'm a Swede." When asked if he did not wish to work for Jesus, he said, "No, I've got a good job with the Santa Fe." This is not said as a reproach upon the Swedes for we have a number of them in our city just as intelligent and as Christian as others, but the fact is there are foreigners in our country that have that vague a conception of the Christian life. There are at least 400,000 Mexicans in the state of Texas alone; those that profess any religion have a mongrel religion of Indian worship and crude Roman Catholicism. There are many Chinese and Japanese, especially on our western coasts. There are many Polanders and other nationalities in the rural communities of Michigan and Wisconsin and other states. And what is the Church doing for them? Thus far the attitude has been the same as that of which God accused the Israelites in their attitude to others, "Stand by thyself, come not near unto me; for I am holier than thou," and the Lord says that such an attitude is as smoke in His nose. The attitude that we have taken thus far to the foreigners is that of leaving them severely alone, speaking of them as Dagos, Sheenies, Hunkies, etc. As long as we apply terms or names of that kind to them, we have not the spirit that will help us to think of them as brothers in need of the same Christ we enjoy. While we are sending missionaries to foreign lands to win those peoples to Christ, we had far better begin right in our own country to treat them right, to get interested in them and endeavor to win them to Christ. Then there are the "lumber jacks" in the large forests during the winter months without the influences that make for the best manhood physically, intellectually and spiritually; the miners in the small villages surrounding the mines where they labor. These all need to be brought the message of life in the Christ, for belong they not to the inclusive term "every creature?"

However, the problem that we wish to discuss is neither of the afore-mentioned which are all great problems in themselves and worthy of our attention, but rather the rural Church work, or as sometimes called, "the farmer's Church." A community without a Church is not a desirable place to live. Even unconverted peo-

ple realize that a community owes most of its civilization to Christian influences and they would rather bring up their families in a community of churches than in one without.

Just why is there a country Church problem? Why should this question receive consideration? It has been admitted for some time that the city Church has lost its vital force that it originally had and should have at all times, but few have been able to see why the country Church needs to receive attention. Statistics show that for a number of years, the city population of our country has increased while the rural population decreased, the proportion being at this time about 40 per cent urban to 60 per cent rural. While many rural communities have held their own in population, the cities growing very rapidly, the rural population has really decreased proportionately, while in fact some communities have decreased greatly and some states even lost population, for example Iowa. The chief cause for this migration to the cities has been industrial expansion and the need for more laborers in the large factories. Where years ago many were employed on the farms, as machinery took their place, they moved to the city to work in the factories. This, of course, led to other city needs such as business and professional leaders. This constant migration from the rural districts would not be so harmful were it not for the fact that generally it removes the leadership. In 1915, of five hundred business and professional men at a banquet, 9 out of every 10 were country born. Other similar surveys revealed the fact that 85 per cent of the leaders of our country are rural boys. Five of every six city pastors and six of every seven college professors are from the rural communities. The abnormally exciting influence of city life with its glitter and show is not conducive to spirituality. This is not saying that there are no spiritual Christians in the city, for there are, but the influences to lead away from the simplicity of the faith in Christ Jesus are much greater and in more aggravated form than in the rural communities. Some years ago, a Roman Catholic priest after ten years study of the problem came out in a strong article in their magazines appealing to his denomination to remain in the rural communities. He stated that in nearly all of his investigations he found the best leaders, the most devoted men and women in the Church and the best students in their schools and colleges were those not far removed from country life.

and that when removed three or four generations from rural life they could no longer be fully depended on as supporters of their Church and its teachings. This should be a lesson to us. We have looked upon that denomination as practically invulnerable to the influences that draw from their faith. This migration to the cities has brought about a great change in economic and religious conditions. Surveys of rural communities reveal the fact that Indiana has about 800 abandoned church houses, Illinois about 1700, Iowa about 1000, Ohio about 800, and most of the older states as many, or more, proportionately. If this removal of leadership from rural communities would be a permanent strengthening of the city churches, it might be overlooked and even work good, but the leadership must be developed in the rural Church to supply the city Church's continual demands. John R. Mott says, "Work in the country districts must be carried on with efficiency and power to insure the raising up of sufficient Christian forces to cultivate the city field." It can readily be seen that this also becomes a strong argument for city missions as well as rural missions. It is not a question of keeping the rural Church alive but of keeping her so alive that she has a surplus to supply the lack of leadership in the city churches. This makes for us a tremendous problem and to cope with it we need the best thinkers, the most consecrated workers, men and women who have power with God in prayer.

I realize that we are tempted to say that conditions are not so bad, but we cannot judge all rural communities by communities of Mennonites, Dunkards, and others who are of the Pennsylvania German type. Writers and students of this problem, men like Warren Wilson at the head of the Department of Church and Country Life of the Presbyterian Board of Home Missions, admit that these denominations just named have a class consciousness that holds them together and that communities of that class have suffered the least and that they come the nearest of solving the country Church problem of any. If we want to know the actual conditions, we must get away from communities of this type, go to communities where the other denominations have withdrawn and removed to the city, and there take a survey, going from house to house, gathering the information, and I am sure that our hearts will be quickened as we look on the fields and see a people of probably the same nationality as we, neglected spiritually, not in touch with any Church or Sunday school. And yet in our own communities, there are places suffering losses. A few years ago, I investigated and found that 30 per cent of the congregations in the Indiana-Michigan conference district, not counting the smaller congregations under the district Mission Board, were either at a stand still or losing ground.

Where large rural surveys have been taken, at many places the decrease in

church membership is greater than the decrease of population. Investigation shows that only 75 per cent of the children in the day schools are in Sunday school. There is one township in Marshall Co., Ind., without any young men under 21 years of age in any Church; another township in the same county has but one. Where are the future leaders of the Church to come from? In Indiana only 35 per cent of the population are Church members; in Michigan 38 per cent and half of these are Roman Catholics. In some communities the social and economic conditions are about as bad as in the cities. The tenant problem makes it very difficult to get into close enough touch to win them for Christ and the Church. At times when we have spoken to tenants in a community reached by our Church, asking them to accept the Savior and unite with the Church, they have replied that they will soon move and where they locate there might not be any Church of our faith, and so they prefer not to come into the Church at all under those conditions. The rural Church problem is vitally associated with the agricultural and economic conditions of the community. A Church with a fair sized congregation has a better chance for growth than a smaller congregation. A survey along these lines in Ohio discovered that among 1217 growing churches, those with less than 25 membership only 2 per cent grew, with membership 26 to 50 that 16 per cent grew, membership 51 to 100 that 35 per cent grew, and the larger the congregation the better its chances for still larger growth. The small congregation may be just as evangelistic, or even more so, but it is seriously handicapped in more ways than one. Especially is this true if it is an isolated congregation of our own faith. Young people want to associate with others of their class and the small congregation isolated from others of like faith has a very difficult social problem on its hands. The small congregation also is not able to develop the broad minded leadership that the larger ones do. This survey also proved that the more time the minister devotes to any particular Church the better it grew. Of 1190 growing Churches in Ohio investigated, those where the minister served four churches, only 26 per cent of them grew; where he served three and thus gave one-third of his time to each 35 per cent grew; where he gave one-half of his time to each church 39 per cent grew; and where full time 60 per cent grew. It is almost impossible to care for a Church unless it has a resident pastor. These facts should reveal to us our course and the uselessness of endeavoring to build up a Church without strong resident leadership. Leadership is the greatest need and also the greatest factor in the solution of this problem.

The ultimate test of a Church's efficiency is, however, not the large membership, although that is very desirable, nor is it the amount of its benevolences, but is it wielding an influence for the best

to reach in that community? Is it reaching as many as it is possible to reach? The Church can adopt no better program than that announced by our Lord in the beginning of His ministry. "He hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." These are the very classes left out by the clubs, life insurance societies, and fashionable churches. I feel that this program is especially for the Mennonite Church which is the most distinctly rural of any denomination reported by the U. S. Census of Religious Bodies, nearly 98 per cent living outside of the large cities. We should look for these fields; other denominations are withdrawing and leaving them; many are ripe to harvest. We need to give this problem our especial attention. The work in our city missions and foreign fields depends on the home base, the rural Church. We must keep that strong or else we fail at home and abroad. But we cannot and must not accept the solutions for the rural church problem offered by other denominations. They advocate church federation, exchanging churches, union churches, unscriptural methods of drawing people to the Church. We must work at this from a Scriptural basis. We must make the Church a strong spiritual force. Only in that way can we have the assurance of the Master's approval and the Spirit's guidance and power, and even the confidence of the unsaved. Without these, we fail. This will require the sacrifice of the very ablest and most devoted of our Church to send to unchurched communities, and a good financial backing, but we ought to deem it a great privilege to develop workers that can carry on the work and become the recognized leaders in other communities. Only in this way can we fulfill the great commission to bring the Gospel to every creature; this is the divine purpose of the Church. These are our open doors and unless entered at the opportune time, they close while souls are perishing. That opportune time in our rural Church work is NOW.

Elkhart, Ind.

Christ will not take sermons, prayers, fastings—no, nor giving our goods, nor the burning of our bodies—instead of love. And do we love Him, and yet care not how long we are from Him? I dare not conclude that we have no love at all when we are so loath to die; but I dare say were our love more we should die more willingly; by our unwillingness to die it appears we are little weary of sin. Did we take sin for the greatest evil we should not be willing to have its company so long.—Baxter.

MISSIONARY POSSIBILITIES IN THE HOME CHURCH

By Minnie Witmer

"Lift up your eyes and look on the fields, for they are white already to harvest; He that reapeth receiveth wages and gathereth fruit unto eternal life." (John 4:35.)

The Savior's commission was **GO, Preach, Teach.** To us as His followers now, it still rings the same. None are excluded, all are included in that word, **GO.**

Acts 1:8. Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. The example of this is given in Acts how they witnessed faithfully at Jerusalem (at home), and then when they were "scattered abroad they went everywhere preaching the Word."

The apostles started by telling the ones nearest. The early church was filled with a burning message born of the love for Christ and conviction of the Truth. So with us, all true service begins in personal contact with Jesus. He must be a living reality, a personal Savior to us before we can effectually tell others.

Our greatest missionaries started in the Home Church, by being faithful, watching for opportunities to bring some one into a fuller knowledge of Christ. They no doubt spend hours with their Bible and other Christian literature and in prayer that others waste in idleness, and thus were impressed with the great value of a soul and the wondrous love of God to humanity.

A Few Possibilities

1. **Strengthening the Weak in Faith.**—Christ is **All Power** to the believer. The Christian's first mission is to help folks to know Christ and the Truth. In this age when false teachings and apostasy are so prevalent we need to continually watch that the teachings of error do not find lodging in the hearts of the weak in faith and innocent ones. We as Christians need to be thoroughly sure of the Way and filled with the Word (which is the Sword of the Spirit) so that we are fitted to meet the arguments of false teaching. Here is a privilege for strong Christians to help the weaker ones and give timely counsel along fundamental lines lest they fall into error. Gal. 6:1,2. Brethren if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. "Bear ye one another's burdens and so fulfill the law of Christ."

2. **Visiting the Aged and Sick.**—This is a class of people who are often neglected. Their life long friends are few, they feel left alone. As infirmity creeps over the body it leaves its effect on the mind and they must have retold often that sweet message of peace and comfort found in Jesus. Go to their homes, sing and read and pray for them. Possibly in younger

years they also could sing and it warms their hearts. Remind them that God has a place for all who love Him where there is no frailty, but joy and praises continually to Him who redeemed us. As infirmity comes resistance weakens but the devil is busy bringing doubts and discouragement to hinder their tranquility of faith. Help them to cling in faith to Christ. "Cast thy bread upon the waters; for thou shalt find it after many days." (Eccl. 11:1.)

3. **In Shop or Place of Business.**—This is where a Christian is often tested. "The one working beside you may be a godless character and say and do things which are sinful and need reproof.

PRAY for a message. **Pray** for courage and tact. Be a David, trust God and meet that Goliath of sin. Let your "stones" go swift and straight to the mark. Sometimes when sinners are hardest hit they act the ugliest. Keep calm, with God you are a victor. "Shine! shine! just where you are."

So many seemingly have no concern for the future but that does change the destiny. How innocent deadly poison looks, ye though it looks nice, common sense tells us, "**Beware.**" Everybody has concern for his body. Surely a man must be a fool who is not concerned about the thing of greatest moment—Eternity.

Again some may appear indifferent, yet are longing for one who "cares for their soul." "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

4. **Shop-meetings and Street-meetings.**—In larger places where the men bring their lunch to the shop, the noon hour has been found very suitable to have a short song and preaching service, thus reaching a class that otherwise might not hear the Gospel. Gathering on a prominent street corner and singing the Gospel has also proved a blessing by bringing to conviction and repentance some who in passing by heard.

5. **Tract distribution.**—This has been a wonderful factor in bringing men to Christ. A tract is read by some who would not listen to talk. It may be an entering wedge to start spiritual conversation, or it may be a clincher to emphasize a truth given. Always try to select wisely and fit to the needs of the people with whom you deal. Carry a selection and not a collection. Pray for special guidance before handing them out. A tract accompanied by prayer is surely going to find heart lodging. The timid can give a tract and yet that may convert some strong nature who in turn will bless the world. Richard Gibbs wrote a tract entitled "The Bruised Reed." A tin peddler gave it to

a boy named Richard Baxter; thru reading it he was brought to Christ. He wrote "A Call to the Unconverted." Among the thousands saved by it was Philip Doddridge, who wrote "The Rise and Progress of Religion in the South." It fell into the hands of Wm. Wilberforce, the emancipator of the slaves in British Colonies and led him to Christ. Wilberforce wrote "A Practical View of Christianity" which fired the heart of Leigh Richmond. He wrote the "Dairyman's Daughter." As many as 4,000,000 copies were circulated and it testified for Christ in over 50 different languages. Look at this wonderful chain thru a tin peddler's giving a tract. "Blessed is he that soweth beside all waters." Let us as individuals in the Home Church take courage, not say "I can't" or "I'm not qualified." God can use and does use the weak things to confound the mighty, I Cor. 1:25-28. Of course it must be "not I but Christ living in me." "Not I but Christ who strengthens me."

Yield yourself. Pray earnestly before you attempt any task. Let us not miss the rich blessedness that will come to our own souls in a fuller spiritual life.

Daniel 12:3. They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Prov. 11:30. He that winneth souls is wise.

"INASMUCH"

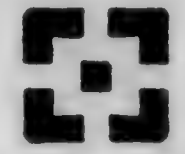
A Unique Mission Report

"When I was hungry you gave me
2783 grocery orders, and
940 Thanksgiving and Christmas dinners;
"When I was thirsty you gave me
62,980 milk orders, and
7293 ice orders;
"When I was homeless, in institutions, in hospitals and in need, you paid me
6561 relief visits,
60,264 pastoral visits, and gave me
1254 board and lodging orders;
"You held for me
2955 religious services;
"And brought me
17,679 Bibles, prayer books, periodicals, etc.;
"And got me jobs
968 times;
"When I was ill-clad, you clothed me with
494 pairs of shoes, and
9152 garments;
"And warmed me with
271 coal orders;
"When I was sick and feeble, you brought me medical aid and sick diet
256 times;
"You received me into your Home for Convalescents
291 times, and
"Into your Home for Consumptives
230 times;
"You gave me summer outings
641 times;
"When I was in prison
you always came to see me; you brought me the church, you helped and looked after the family, you owned me as a human being, and you forgave me."

—Selected.



BIBLE STUDY



EPISTLE TO THE HEBREWS

VI. The Authority of the Word (Concluded)

The Pre-eminence of Jesus

With all the frailty that is found in man, with all his inability to rise to the heights of God's purpose in his own power, the great Creator does not ignore his creature, man. He has marked his state and his standing. He knows the honors of his being and the point of his failure. What man has failed to attain to, God is willing to make possible and has made possible by the work of His Son, the Christ.—Heb. 2:9.

The greater glory and honor of Jesus is manifested in overcoming what man was not able to overcome. He was also made a little lower than the angels. All things were put under His feet. Besides having dominion over the works of God's hands He had the power to suffer sin and death, and to taste death for every man. The marginal note indicates that Jesus was made a little lower than the angels by the suffering of death. This is true, for angels do not die. Yet, it is true that Jesus was humiliated for this purpose, since, by the grace of God He tasted death for every man. In either case, the glory of Jesus is greater than that of man or of angels in that He could suffer for others and secure for them what neither angels nor men could obtain,—the power over death.

The greater honor of Jesus was manifested in this, that He took upon Himself the same character of life as that of the man whom He would save. "He took not on him the nature of angels; but he took on him the seed of Abraham."—Heb. 2:16. The teaching that Jesus Christ was an angel of God either before or after His coming into the world is falacious. Cf. Heb. 1:13; 2:16. Had He been an angel there would have been no suggestion of His having to put on such a nature. Angels could have no power with man, or for man, save that which God has appointed for them, the power of ministry to man. The power of Jesus was greater than that of angels, for it was given to Him to taste death for man. He was above angels in the character of service.

Man's high estate in nature was honored by the fact that Jesus, the Son of God, took upon Himself the same estate,—a little lower than the angels, and the same nature,—the seed of Abraham. The nature of the life of Jesus on the earth was that of man, in every physical sense. It was not a dishonorable life, because, in it, He

bore the image of God, for God made man in His own image and likeness. It was not a degraded life, for it was only a little lower than the angels. It was honorable, being of the seed of a noble family,—the seed of Abraham who had been called of God the Father of many nations. This was a creditable life for Jesus, in so far as it could be esteemed by man, but it was a great condescension on the part of the Son of God, to be made lower than the angels and in the likeness of man. On the part of man, it should be esteemed an everlasting honor to remember that the Son of God once bore the image and likeness of man, and because of this fact it is made possible for man, at a later time to be made in the likeness of Christ in His glory.

The humiliation of man is recognized in the fact that another was called of God who must bear the curse for sin. None was found among men, to pass through the ordeal of death and be victorious. By the grace of God, Jesus tasted death for every man. In this weakness of man the greater strength of Christ was manifested. He was not man who was able to overcome where all men had failed. They were men who had striven against death and had failed. This was their particular humiliation; it was the curse of God for sin, and under it all men have sinned and failed. The new man, Christ Jesus, the Son of God in the flesh tasted death for all men, overcame and became the Captain of Salvation for all men. In this He was pre-eminent.

The Captain of our Salvation was tried and proved worthy by the Father who appointed Him to His high position. It was Jesus who said, "If I be lifted up I will draw all men unto me." Many men have called upon others to follow them who have never been tried or proved. Such leaders have but led men to disaster. Many have called men to follow them who made claims of religious leadership and offered to men high hopes who but grievously disappointed every expectation. Their captains were not tried by suffering. Jesus was proved by every form of human suffering and was found perfect in the testing. In all forms of temptation Jesus was tried and never failed. Death and the grave were met as all men must meet them, but where all men failed, Jesus was found perfect. In human humiliation, in temptation by Satan, in life's struggles and

trials, in meeting sin and the forces of darkness, in death and the grave, Jesus was made perfect through suffering. Who would not follow such a Captain, and who would falter or fail where Jesus has led, even through the valley of the shadow of death? The Captain became obedient unto death, even the death of the cross, Col. 2, and then sat down on the right hand of God.

The wisdom of God is revealed in this, that the faith of men does not require to rest upon bare assertions or empty propositions. One has but to look upon the record of Jesus, His life and His death, followed by the resurrection from the dead, and the ground of man's hopes of eternal salvation becomes established. Many sons are to be brought to glory. The way to "glory to glory" is through Jesus Christ, and God would not discredit His Word of promise by setting forth a futile power of salvation. As expressed by David, "He leadeth me in paths of righteousness, for His Name's sake." Psa. 23:3. He, for whom and by whom are all things, has afforded a Savior, tried, who is able to bring many sons unto glory.

Christ, as the exalted brother of the children of men, is the Captain of their salvation and the High Priest of their reconciliation and worship to God. He is the sanctifier of men. There are two aspects of sanctification which should be considered in connection with the work of Christ, the first of which is that of His office of High Priest—Heb. 1:17. Such was the office of Moses when he set apart Aaron and his family as priests to God. Such was also the office of Aaron in consecrating to the priesthood those who should minister in the holy office. Jesus, in the office of High Priest, is the sanctifier of all those who are made unto God, kings and priests. He separates the believers from the world and consecrates them unto the service of God. Only in this relationship to God is it possible for Jesus to call men His brethren. We are not brethren to Christ because He took upon Himself the form of man, but we become His brethren when we are made to become the sons of God, through Him or are made priests to God through the holy office of the High Priest. In this respect, we are those who have been sanctified, or set apart, by the Sanctifier. He was made a High Priest unto God by the choice of God—Heb. 6:21, 22. We are made priests unto God by the ministry of Christ for us, and have access unto God through Him—Heb. 4:15, 16. Thus are the Sanctifier and they who are sanctified all of one, and the relationship of brother is

established. It is a brotherhood sanctioned by the will of God, one that is a delight to Christ and an unmerited and unexpected honor to men. Outside of faith in Christ there is no such relationship with Christ as a brother. It can be established alone through His office of Sanctifier,—His consecration of His brethren into the royal priesthood of God.—I Pet. 2:9.

The second aspect of Christ's sanctifying office is that of making holy, or cleansing from sin. This was accomplished by the offering for sin—Heb. 10: 11-14. Atonement was made by His blood, and the conscience of the believer is purged from righteousness by works unto righteousness by faith. The first is dead works and a guilty conscience; the second is the redemption by Christ's perfect sacrifice for sin and a conscience of peace before God. But, one should never separate the graces that come to men through Christ. No grace of Christ stands alone. The priests of God's household are set apart by the ministry of His High Priest, but they must also be holy men. Again, no one who is made holy by the sacrifice of Christ upon the altar of God is excluded from, or made to be less than, the priesthood of God. All those who are sanctified by Christ are His brethren and equally brethren of each other. There is no difference, and Christ is in the midst of all as the great elder brother.

Christ is not ashamed of His brethren. His greatest joy is to sing praise unto God in the midst of His brethren, the Church. Let men despise the Church. Let them defame the institution and revile the adherents of the Church of Christ, and the Lord still continues His praises unto the Father for the sake of those whom He has consecrated unto God by His blood. This is no secret thing, for in the ages past this was known to be true. David and his brethren in prophecy declared these things.—vv 12, 13. In the midst of the people stood the tabernacle and the altar of God. In the midst of the nation was the citadel of worship. In the midst of the camp was the household of Aaron, and from the midst of the people ascended the sweet incense of devotion and the shout of praise unto God. It was the voice of Christ, singing praises unto God for the fellowship of the brethren whom He had saved and in whom He delighted. This was an inheritance, the glory of which was greater than all the honors and riches of heaven.—Eph. 1:18-23.

A king may clothe himself in the garb of his peasant subject, yet be despised by the peasant and have no fellowship with him. The fellowship which Christ has with men is based upon His becoming like men. He took upon Himself the form of a servant and served. Peter could have no part with Christ until Christ became the servant of Peter.—Jno. 13. Jesus was made like unto the children of God,—(vv 13, 14) in flesh and blood and death. He was tempted and suffered and became a faithful and merciful High Priest for men in things pertaining to God.—vv 17, 18.

In these things Christ was a real brother to men. They have no need of despising one so great as Christ, who humbled Himself so truly amongst men. It was only possible to suffer with and for men, to know their needs and to accomplish their redemption by being as men. In this capacity Jesus met the adversary of God and men and destroyed Satan who had the power of death. Jesus assumed the curse of God for sin. He felt and knew all the consequences of the Adamic transgression and met the challenge with His own body, but with His own righteousness and divine power. He fell under the curse of death, but rose again from the dead by the power of the Spirit because of His own righteousness. By His death He atoned for the sins of men and reconciled men to God. He defeated the powers of sin and destroyed the power of the devil, and will destroy the same destroyer. We may not as yet see the fruits of the victory of our Savior, but we are assured of it. We hail the Captain of our salvation and join with Him in the praises which He sings unto God. While He sings praises for the sake of the many sons whom He brings to glory, we shall sing praises to God for the glory and grace of the Captain of our salvation.

The Workers' Column

Africa shall worship God.—Psalm 68.

October 11.

- I. God will manifest His glory to men—vv 1-4.
 1. No nations will be able to stand before Him—vv 1, 2.
 2. Only the righteous will enjoy His power and His name—vv 3, 4.
- II. God is righteous and merciful—vv 5-10.
 1. He is a righteous judge for all—vv 5, 6.
 2. He is merciful to those who trust Him—vv 7-10.
- III. God has all power in earth and heaven—vv 11-18.
 1. He manifests His power over enemies and takes the spoils—vv 11-14.
 2. His power is great, even in the heavens—vv 15-18.
- IV. God is the judge of sin and sinners—vv 19-23.
 1. He is merciful to those who turn to God—vv 19, 20, 22.
 2. He destroys the ungodly—vv 21, 23.
- V. God is worshiped in the glory of His temple—vv 24-35.
 1. By those who love Him and delight in worship—vv 24-28.
 2. Nations shall come and worship in peace—vv 29-30.
 3. Egypt and Ethiopia will join in prayer and devotion to God—v 31.
 4. All the kingdoms of the earth shall honor the Lord—v 32.
 5. All honor and worship will be devoted to the sanctuary of God—vv 32-35.

Privileges in Prayer—Ephesians 1:15-23.

October 18.

- I. It is the first obligation of the believer.

1. Praise is due to God for every blessing and pleasure—vv 15, 16.
2. For spiritual graces and blessing upon others—v 15.
- II. The two-fold aspect of prayer.
 1. The first is thanksgiving for blessings and joys—v 15.
 2. The second is petition—16.
- III. The need of prayer for self as well as for others.
 1. For those who do not know and understand—v 16.
 2. For personal blessings which may not be fully comprehended—v 19.
- IV. What may be prayed for.
 1. For the opening of the understanding—v 18.
 2. For increasing knowledge of the things of God—vv 18-20.
 - a. To know the hope of the believer.
 - b. To know the estimation of God concerning His children—v 18.
 - c. To know the fullest extent of God's power in behalf of His children—vv 19-23.
 3. For an appreciation of the power of God toward believers—vv 20-23.

Freedom through Christ.—Jno. 8.

October 25.

- I. Those only are free who believe in Christ.
 1. The Jews were under the bondage of the law.
 2. Those of the Jews who followed Christ were made free by the truth—v 32.
 3. Those who lived in sin were in bondage—v 34.
 4. The doers of evil are the children of the devil—v 44.
- II. Freedom does not come by position or birth.
 1. Abraham's children, without his faith are not saved—v 37.
 2. Belief in God, without acknowledging the Son does not give life or liberty—v 41.
 3. Self justification does not free one from his errors or from God's judgment—vv 48, 49.
- III. The one source of liberty.
 1. It is not in Abraham—v 33.
 2. It is not in a confession of faith—v 41.
 3. Liberty comes only through the Son—v 36.
 - a. No servant can speak one free.
 - b. No prisoner can give another liberty.
 - c. No judge can free a guilty person.
 - d. The Son, in His Father's house and with His Father's right can set free whom He wills—v 36.
 4. The Son makes the conditions of liberty and executes them—vv 32, 36.

Conversion, a Change of Occupation.
Mark 1.

November 1.

(Junior)

- I. The Gospel of the Kingdom decides men's destinies and duties—v 14.
 1. Jesus taught the Gospel.
 2. The same Gospel was taught to all men in all places—v 14.
 3. The Gospel taught all men to repent, at once—v 15.
- II. The Gospel requires that men serve the Lord.
 1. Certain men were found fishing—v 15.
 2. Jesus taught repentance to the fishermen.
 3. Jesus called two fishermen to follow him—v 17.
 4. Instead of mending nets and fishing they were to fish for men—v 17.

(Concluded on page 319)

EDUCATIONAL

OBSERVATION OF THE STARS THAT MAY INTEREST THE AVERAGE MAN

By L. J. Heatwole

Bro. Heatwole has promised us a series of articles on the above interesting subject. We are glad that there are astronomers who know the God who created the heavens and can pierce the blue above them and see seated there a Redeemer who was here in creation, in incarnation, and who will be back again—perhaps to-day.—Editor.

It is the original design of the Editor, that the details set forth in this article, and those that may follow, be presented in such order and with such selection of topics that are calculated to engage the attention and hold a special interest for the "Average Man," and above all—to magnify and exalt the Creator.

When it comes to pick out from the multitude and size up the average man, the strong probability looms up that his location is to be found with the class to whom the skies have no charm, and who are ready to say, "The study of the stars does not appeal to me, and I am not so much inclined to give attention to what others may think or say or write on the subject."

To many others it seems most surprising that a large percent of the population in our fair land of America have become so engrossed with what they see around and about them, to the utter exclusion of what may be seen above them, that little time is afforded for giving an admiring glance in the direction of the great wonder world of space that lies overhead.

We should not so soon forget that the powers of human vision were so framed that one may look up as well as look down, and that in looking up, the capacity of mind becomes greatly enlarged in scope for grasping the grandeur, the magnificence and the glory that attends the celestial sphere, where the sun, the moon, the planets, the fixed stars, the Milky Way, with their attendant constellations, follow paths in symmetry of motion that suggest a mighty clock work in the sky, that has been constructed and set in action by the finger of God.

It is apparent to all right thinking people that in looking up and away from things of earth, one very much enhances his prospects for life in the great future. For by looking upward there follows the stimulus to life and the activity of mind for comprehending the tremendous possibilities that await us all when passing from our temporary dwelling place on earth.

The Bible indicates at least three separate and distinct divisions for the heav-

ens. First—The region of the air, where birds fly, where clouds form and from which rain descends. Second—The widely extended field of space occupied by the sun, moon, planets and the fixed stars as they appear in about seventy-two constellations lying within the scope of our horizon. Third—That invisible realm to earth and its sentient beings—that far-off domain referred to as the "Highest Heaven," or "Heaven of Heavens," where God, The Son, the angels and all the saints in glory forever and eternally dwell.

Primarily this is the "New Jerusalem," "The City of God," and the "City of Light," that John the Revelator saw with mortal eyes, and described in all the imagery of language terms that was possible for man to produce. It has also been described as the "Third Heaven," into which Paul, or some other man he knew, was caught up, where mortal eyes again beheld a scene that was not prudent or lawful to describe. The cases cited have afforded mankind the privilege of a few brief glimpses of the furnishings, equipment and glorious adornment that attends and centers within the great universe of God.

The earth on which we temporarily abide is but a speck or dot that has its place in the solar system, which system itself is one of the constellations of the sky. The term constellation applies to a group of stars that come within our range of vision. Many of these however never rise above the line of our horizon and in order that they might be seen, one would have to travel to the South Temperate zone, or penetrate to the North or South Poles to be eye-witness to their peculiar splendor and magnificence.

The grandest and most imposing of all pictures displayed from the evening sky is the Galaxy or Milky Way. During summer and early autumn evenings its fleecy train goes stretching across the heavens along a line extending from southwest to the distant northeast. With its advance to northeast appear constellations, star clusters, and hazy patches with an ever increasing halo of glory. Here we find displayed a most gorgeous beauty

in stellar light from the constellations, Aquila the flying eagle, which is led, still farther aloft, by Cygnus the flying swan.

The latter may appropriately be considered as the great Finger Board of the sky that points in the direction of God's throne. The eagle and the swan are birds known to maintain the most lofty and permanent flight, and it seems they are the most fitting symbols for showing sentient beings on earth at least one of the ways that lead to the domain of God's glory. For was it not from Bethel toward the northeast, that Jacob's Ladder was set? Was it not in the direction of the northeast that Elijah ascended by fire chariot and whirlwind to heaven? Was it not out of the northeast that the angelic host broke the announcement to the Bethlehem shepherds that Christ the Lord was born on earth? And last of all, was it not in the direction of the northeast that our Lord made ascent from Mt. Olivet on His return to heaven?

It was Sir William Herschel who gave perhaps more attention to the Milky Way than any other astronomer. By the aid of his telescope his practiced eye explored all its windings and configurations and it was he who made the discovery that with its entrance into Cygnus its two bands joined into one single path and separated again into two bands again with its conjunction with Scorpio. It was Dr. Thomas Dick who revealed through his popular work, "Celestial Scenery," to students in two continents that a study of the material world together with the field of Divine inspiration go hand in hand in bringing to mankind the benefit of the most comprehensive grasp of the majesty, the might, the power, and the dominion of the Creator.

It was upon the same theme that Dr. Thomas Chalmers of Glasgow held hundreds of his students spell-bound while delivering addresses on Christian revelation as connected with the discoveries of astronomy. In the blaze of eloquence with which he broke forth on these occasions he led his hearers to all but imagine that they walked on pavements that lay among the mighty constellations of the stars.

It was Samuel De Champlain, one of the early explorers of Canada who dreamed much, and yearned greatly, to pass beyond the sunset line of the western skies that he might plant the banner of his country in the paths that lead down under the western stars.

In our early school days the writer in

company with the late John S. Coffman spent most enjoyable periods under the open skies of the night locating the constellations. We remember very distinctly how he pointed out "Job's Coffin," and other neighboring clusters that lie in this, the brightest and most radiant section of the sky—Aquila, Cygnus, Lyra and others that appear within or border on the Milky Way.

It seemed most peculiar at this time that he should give testimony that somewhere within the circle of the Milky Way, must be God's throne.

In Cygnus, of which the emblem is the Flying Swan, we have the constellation that is richest of all others in the multi-

plicity of star-points that gleam most thickly from its northern borders. The observer even with the unaided eye, while leaning far back on a doorstep, or while lying prostrate on a bench or board, on the clear and moonless evenings of autumn, in looking steadily into this portion of sky space, beholds a scene that not only charms, but enraptures him to the extent that he feels that earth and heaven have met each other half way, and, in the language of the patriarch Jacob, he breaks forth in whispered words, "God is in this place and I knew it not," and then exclaims in more earnest tones, "This is the gate of heaven."

Dale Enterprise, Va.

and the schools as well as between the schools themselves than there has been in the past. At least there can be no harm in thinking about the matter and in discussing it.

One of the preliminary steps necessary before we plan a unified program for our Church schools is to consider our resources as a Church as well as our needs along educational lines. The Mennonite Church is numerically small, the main body numbering less than 40,000 members. This membership is scattered more or less thinly over much of the United States and some provinces of Canada. This fact, that we are so widely scattered, is one of the things that makes education in the Church a real problem. In the case of some other Church activities the question of geography does not enter in so largely. One publishing house, regardless of where it might happen to be located, can serve the Church almost perfectly, because printed matter and books can be sent to all parts of the country by mail and express at comparatively small cost of money and time. The question of unified publishing work for the Church is thus not hard to solve. In the case of missions, the situation is different. Here the very nature and purpose of the work done demands that mission stations and charitable institutions should be as numerous as possible and widely scattered. When we come to the question of schools we have a situation that is again different from either of the two activities just mentioned. Here the questions of geography and of numbers do figure very prominently in looking for a solution for the problem. Unlike in the case of the publication work, it is practically impossible to think of settling the question by building one single institution and expect thereby to serve perfectly all sections of the Church alike. Some instruction can be given by correspondence, and of late some is also given by radio. But to think of trying to conduct all the educational work of the Church by either of these methods is manifestly out of the question. Nothing better than residence study at an institution of learning and personal contact with teachers and fellow-students has yet been found for the acquiring of a fully rounded education. And to attend schools means that students must travel from their homes to where the schools are located, which involves expense and other things. And since the membership of our Church is so widely scattered, one single institution, regardless of where located, manifestly cannot serve all sections of the Church efficiently and well.

On the other hand, to multiply schools as the Mission Board multiplies its mission stations, with the aim of bringing a Church school within easy reach of all the young people of the Church, is an equally impossible solution of the problem. The questions of cost and of teachers do not permit such a suggestion. Therefore, since the Board of Education cannot on the one hand meet the educational needs

(Continued on page 318)

A UNIFIED EDUCATIONAL PROGRAM FOR THE MENNONITE CHURCH

By Edward Yoder

An address given at the annual meeting of the Mennonite Board of Education, held at Goshen College, Goshen, Indiana, June 11, 1925, and forwarded by S. C. Yoder.

In attempting to discuss this subject I feel that I am not really in a position to do justice to it. In the first place the work of this Board of Education is comparatively new to me so that I am not well enough acquainted with its history and its work and with the history of the several schools of the Church to have the necessary background for discussing this subject intelligently. Furthermore, since learning that I was expected to speak on this subject at this meeting the time has been too short for gathering all the information I should have liked to have had. It seems to me that a careful study of the past history of the different Church schools and their relations to each other and to the Board would be very helpful to anyone who tries to discuss the possibilities for better cooperation and a more unified program of action. Many of the older members of the Board of Education could speak much more intelligently on the historical phase of this subject than I can. In fact I shall largely pass over that part and content myself with giving some general observations and thoughts on a unified program for our schools for the future.

It may not be far from the truth to say that there has been in the past but little cooperation between the three schools now operating in our branch of the Church. There have been reasons for this condition. Each school owed its beginning primarily to the interest and effort of the people in the section of the Church where it is located. Each school has since its beginning had much to do in meeting its own local problems, such as the ever-present problem of finances, of which we have heard much at this meeting, the problem of accreditation, and others, and there has been little time left in which to think about the educational work of the Church in its broader aspects. Possibly the time has not yet even now fully come

for the Board of Education to inaugurate a definite policy for the united action of the schools of the Church as a whole. There are still some sections of the Mennonite Church where the interest in Church schools is slight or is entirely absent. Someone may say that until there is a Church-wide interest in Church schools, it is useless to talk of a Church-wide program for her schools. We may grant that there is some truth to this objection. But on the other hand it is possible and, we believe, desirable for the schools we already have, for the Board of Education, and for all our people who see the need for Church-controlled schools to give some thought to the question of what should be the relation of the several schools to each other and what each institution should and can reasonably be expected to contribute towards the cause of education at large in the Church. In other words it seems desirable even in the midst of the immediately pressing problems which the Board of Education and the different schools have to face, that they should give some thought to a forward-looking policy, and if possible, to a more or less unified program for our educational work.

It is true that where there are several institutions with aims and purposes quite similar, cooperation and a unified program of action work for efficiency, economy, and greater results in the end. The business world has long since realized the value of cooperation, so that we have today our large corporations and trusts, not, of course, without some attendant evils also. Whatever may be the various ideals toward which different individuals and the different schools of the Church think the Board of Education should strive, and however varied our opinions are as to the kind of a forward-looking program the Board should follow, I believe we can all agree that there is room for a closer cooperation between the Board of Education

ON HOLY SOIL The Harp of Galilee

By Anis Ch. Haddad

All the memories and influences of my lifetime, the knowledge of Christ sweep over me as I look upon the Lake of Galilee, and a hundred little points of illumination flash into memory as I look back on the hours that we spent beside this beautiful lake. How indeed, should I hope to make it visible or significant in bare words of description.

We had been coming down hill from Nazareth on Monday, March 23rd, 1925, the road winding through the lower hills, and now at last the Lake of Galilee is clearly seen. We had a peep of it at Mount Tabor, but it was only a glimpse, then from the Horns of Hattin, the Mount of the Beatitudes, we saw the northern end, but now the whole Lake was before us, and we shouted for joy, "Galilee, oh Galilee, we salute you!"

To this Lake a variety of names is given, first of all "Kinnereth" so-called because its oval shape is supposed to resemble the harp of King David, in Hebrew Kinnor. After the captivity of Babylon it was called the Sea of Gennezareth a name borrowed from the fertile and beautiful plain lying around its shores on the north-west. In the New Testament it is called the Lake of Galilee. It is one of the ironies of fate that the Lake has taken its modern name from a city build by Herod Antippha and called after one of the most infamous of the Roman Emperor's, "Bahr Tabariyah" or the "Lake of Tiberias."

It is very small being only thirteen miles long, and at its broadest part eight miles wide. The air is so clear that it looks smaller than it really is. The hills on each side are bare, almost as bare as the palm of your hand. They come down on each side to the water's edge and their color is grey. Yet in spring it is one of the most beautiful places on earth surrounded with flowery meadows bright with every hue.

The shore line for the most part regular, is broken on the north side into a series of little bays of exquisite beauty, nowhere more beautiful than at Gennezareth, where the beaches purely white with myriads of minute shells are on one side washed by the limpid water of the Lake, and on the other shut in by a fringe of oleander, rich in March, with their blossoms of red and white, and the beautiful wild lilies,

those flowers "more glorious than Solomon's purple."

Never have I passed richer, fuller hours. The personal look of a flower growing by the wayside, the intimate message of a bird's song filling the sunny air, the shadows of the mountains lengthening across the valley at sunset; the laughter of a little child playing with a broken water pot; the ruffling breezes and sudden squalls that changed the surface of the Lake, the single palm tree that waved over the mud hovels at Magdala, the millions of tiny shells that shrewed the beach of Capernaum and Bethsaida, the fertile sweep of the Plain of Gennezareth rising from the Lake, and the dark precipices of the "Robber's Gorge" running back into



The Calm and Quiet Lake of Galilee, where One said, "Peace, Be Still"

the western mountains. The written records of these hours and days is worth while, and in experience and in memory they have a mystical meaning and beauty for they belong to the country where Jesus walked with His fishermen disciples and took the little children in His arms, and healed the sick and opened blind eyes to behold ineffable things.

I remember the place where we ate lunch in a small grove of eucalyptus trees; with sweet-smelling yellow acacias blossoming around us. It was in the German Hospice at Tabgha which some identify with the ancient Bethsaida. We were content to be beside the same waters among the same hills that Christ knew and loved. Therefore I am glad for every hour spent beside the Lake of Galilee. It was here on these dark blue waves that He sat in a little boat, near the shore and spoke to the multitudes who had gathered to hear Him. He spoke of the deep and tranquil confidence that man may learn

from nature, from the birds and the flowers. Here the Savior did many of His miracles, over these waters He sailed, and around these shores He walked, doing good as He went; but the unbelief and hardness of heart of the people is manifest to-day in ruined Capernaum, Bethsaida, Magdala and many such once-flourishing cities. Here were the homes of His chosen followers, here the fishing boats of John and Peter used to ply, in one of which He slept in the hinder part upon a pillow, and here He came to the affrighted disciples during the storm and said "Peace be still" and there was great calm. Here was the scene of those touching incidents which occurred soon after His Resurrection. One early morning the disciples who were in their boats after having toiled all night, and caught nothing, saw a dim figure standing on the shore, probably the beach of the Plain of Gennezareth. A voice, strangely familiar,

yet unrealized came to them "Children have ye any meat?" and when they replied "No" the first miracle on the entry to the discipleship was repeated, then "the disciple whom Jesus loved" first with the quick instinct of love said, "It is the Lord," while Peter first with the impetuosity of a love of service cast himself into the lake and swam to Him. And here on these shores where the mysterious fire of coal burned and the farewell meal was spread the Lord bade them dine. And here the disciple who three times warned, had thrice denied his Lord, by three-fold confession was restored and reinstated in

the apostolic office. (John 21).

All these episodes bring before us very vividly the ministry of our Lord and His constant association with the men, women, and children who dwelt in the towns and villages of the Lake and especially with the fishermen who earned their living by the fruit of its waters.

In the time of our Lord the Lake must have mirrored within the outline of her guardian hills little else than city wall, synagogues, wharves and factories. Greek architecture hung its magnificence over her simple life. Herod's castle, the temple and theatres in Tiberias, the bath houses at Hammath, a hippodrome at Tarichaea and farther back from the shore the high stocked horses of the Fortress of Gamala, and the amphitheatre in Gadara looking up the Lake. All this was what imposed itself upon that simple open-air life on fields and roads and boats which we read in the Gospels so sunny and free.

To-day alas! how changed it all is.

Only a few fishermen and pleasure parties are seen on its waters. I think that day I saw only five boats on the Lake, one of which I photographed with some dozen fishermen drying the nets on the shores in front of the little Church of St. Peter at Tiberias, and here some children came to play in the pebbles, paddle and sail their toy boats.

But one thinks little of these things as they are! Imagination immediately builds cities in the valleys running down to the shore plants the fig-trees and vines in terraces all over these sloping hills, scatters flocks and herds upon the downs, and makes the water gay with a fleet of fishermen's boats.

This afternoon, I have been watching some storms travelling over the water, vanishing away before they touched the further shore, so that there was always sunshine on those low distant hills and they seemed to belong to a region of utter rest and beauty.

There is no description sufficient to describe the scenery of the Lake of Galilee. It should be seen at both sunrise and sunset when the brown hills are brilliant with color, and best of all by moonlight, when the shadows deepen in the water, when all this is monotonous in tone is softened, and all inequalities and barrenness are harmonized. The water which is good for drinking, is a deep blue, the hills are toned and tinted with every variety of color, while a few clouds throw deep shadows in relief, and make very charming effects.

As evening drew near, the light around the Lake began to deepen, and if there were little color in the blazing sunlight there was every variety of color in the sunset. The Gadarene hills in front of us glowed pink, gradually deepening to the richest purple, while far away Hermon rose up to the left, a sort of guardian angel robed in eternal hues and tints. By and by the moon shone out with the intensest brilliancy and all were reflected in the Lake's still water. The gentle splash of those waters on the white sand was a sort of evening hymn. Galilee looked a wondrous sight, and I was more than delighted.

So evening came. I climbed the hill behind us and saw a fine sunset. In the moonlight there was no question of its beauty, but in day-time I could not but think how beautiful it must once have been. But beautiful or not, it is Galilee and I am satisfied, with that. My last look that night, before I returned to sleep was to the north-end of the Lake. Slop-

ing up at the northwest corner is the hill above Capernaum and up that hill no doubt in the quiet of a night like this, the Lord and Master had often gone to pray to and hold communion with the Father.

Jerusalem, Palestine.

KEEP FIT

The most complex, finest piece of machinery in the world can produce but mediocre results if it is not kept in perfect condition. That is a trite statement. We all know it. But how many of us have applied the thought to the greatest piece of mechanism ever produced, the human body? Many first-class brains are only producing second-class results today because the body is not kept in good working order.

How about your body? Are you getting from it the maximum of its power?



How Tourists are Transported to Boats on the Lake of Galilee

Keeping fit spells success and happiness. Is it yours?

Keeping fit produces force, magnetism. Do you possess it?

Keeping fit multiplies one's brain power. Is yours producing satisfactory results?

Keeping fit increases one's efficiency and general ability. Are you constantly becoming more efficient?

Health plus gives service plus. How shall we gain this health plus?

More than anything else, it depends upon the food that we consume—for there are all kinds of foods—physical, mental and spiritual.

For your physical food be sure that you eat the kind, quality and combinations of food that make the best quality of blood. Take it slowly, with regularity and in moderation.

For your mental food. Are your thoughts right? Cheerful and optimistic? Don't let the poison of worry and fear impair your physical digestion and cramp your mental outlook.

For your spiritual food. Are your feelings toward humanity just, generous and magnanimous? Don't let the demons of envy, jealousy and egotism acidify your moral outlook.

Then don't forget to exercise; good, regular physical exercise, supplemented by both mental and spiritual calisthenics, to properly digest and assimilate the various foods.

This should produce a perfect functioning body and it will, if you will give it a fair chance.—Selected.

"YOUR WAYS ARE NOT MY WAYS."

Saith Jehovah (Isa. 55:8)

Are man's ways reducing crime? It is increasing.

Or solving the divorce problem? It is getting worse.

Or eliminating graft from public office? Consult a decade's record.

Or lessening human greed? Where?

Or making the Lord's Day one of bodily rest and spiritual profit? It is not apparent.

Or driving worldliness out of the Church? It is coming in.

Or sending multitudes of missionaries to the foreign field? They are coming home.

Or resulting in the regeneration of souls? The Church's children are "born dead."

Or making the cause of Christ spiritually prosperous? THE CHURCH AT LARGE IS A PAUPER, AND KNOWS IT NOT.

"Because thou sayest, I am rich, and increased with goods, and have

need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, THAT THOU MAYEST SEE."

GOD'S ways would solve the problems that baffle the Church and perplex civilization.

"If My people, which are called by My Name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

The world's need is evangelization, BUT REVIVAL OF THE CHURCH MUST COME FIRST!

Pray for Revival!

—Selected.

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL TEACHER

Follow-Up Work

By Alta Mae Erb

We are sorry to bid adieu to Sister Erb's practical articles. We thank her heartily and would say that the columns of the Christian Monitor stand open to her contributions at any time. May her articles prove a real blessing to all her readers.—Editor.

In this last article of this series I shall endeavor to present what I feel to be the most important thoughts of all. They are most important, not because the subject is the most vital, but because little or nothing is being written or spoken upon it. I could do much better in speaking to you teachers than in writing to you. I have given the article the most explanatory subject that I could think of, but still it may say little to you. With illustrations I hope to make myself clear.

In educational circles today very much time and effort and money are being expended to check on the results of education. Educators are preparing all kinds of measuring devices. It is no longer considered good enough just to teach; we must know that results are being obtained. Perhaps many devices and much material once considered essential will prove to be of no account. Examinations of various kinds are a device used to check results. But the more important checks are being worked out along the lines of application. For instance, does our teaching of the fundamental operations in arithmetic make for accurate and speedy calculation as clerks? How does our teaching fit for the actual experience of living?

Now I have already mentioned the review and the test or examination, and their place in Sunday school teaching. But what I wish to discuss in these lines is following up the practical spiritual truths to see whether they are getting into the heart and life. God, of course, needs no measuring devices to see the results of a Sunday school teacher's work, for He knows all things. I do not think man will ever have any measuring scale for checking results on spiritual teaching as they do on fact teaching. We must do some checking, however, if we would be successful Sunday school teachers. This checking I choose to call follow-up work. We dare not just teach a truth one Sunday and then call that done, letting it get into the lives the best it can. We must help to make our teaching practical—applicable to every day life.

I'll give an illustration of my own experience. Last Sunday in the absence of our teacher, and at her request, I taught

our class. I endeavored to teach this truth: as Paul's life was guided negatively and positively, so is ours; we should not make too definite plans of our own, but always keep them open to God's will, and then any negative guidance will not be too hard. I believe we dwelt more on the negative guidance than the positive. We noticed how we plan to do so and so, but God leads otherwise. He closes the door. Can we take it cheerfully when our plans are upset, or do we fret? Many in the class felt that we do not keep our whole life so definitely in God's will as Paul did. Therefore closed doors are too likely to upset us. And perhaps while we are fretting over closed doors, we miss the vision of open doors. The young mothers of which our class is composed entered into the discussion, and with few exceptions, I believe, the truth gripped each heart. All this week I have been wondering how many upset plans these mothers have encountered. I have prayed for them on this point. Now what I should really like to do is to discuss this theme with the class before we take up the new lesson next Sunday. I would like testimonies of victory, or honest confessions of defeat, should there be any such. I would like to hear them tell why they think they succeeded or failed. Was it easy to see open doors? Indeed, this discussion might leave little time for the new lesson teaching. This is an illustration of following up our work from Sunday to Sunday.

In this case the follow-up work would be done the next Sunday so far as the discussion is concerned. The praying that the truth might affect lives was done in the closet of prayer. Often a very effective way to follow up one's teaching would be by personal visiting—the teacher visiting the pupil or the pupil visiting the teacher. Some teachers have certain hours every day when they would gladly visit with and help their pupils. And this is not impractical in a country community. The teacher who is really concerned and follows up her work and opens her door and heart will soon have many opportunities to help during other hours than the Sunday school hour. In fact, to be really successful I believe that the teacher must

meet each pupil individually sometimes. These contacts should be prayed for and watched for. Class gatherings for devotional, missionary, or social purposes may bring the teacher and pupil closer together. Here they will become free to talk. I see no reason why classes should not meet occasionally just to do follow-up work—a Christian-life meeting. Suppose that some Sunday you get into a good discussion of a vital principle. Before you dismiss plan for a meeting in which you can continue the discussion. A teacher of children should plan to get into each child's home, and that under circumstances when pupil and teacher can have some time together alone. Mothers, invite the teachers of your children, but not all on one day. And then, teachers, visit primarily, not with the parents, but with the child. Remember how you liked to bring your teacher home, and especially if that teacher had a real, vital, sympathetic interest in you.

A very important part of this follow-up work is done in prayer. Continue to pray for each pupil in view of all the truths taught and the pupil's individual need. Always keep the individuals in mind, for we teach, not classes, but individual pupils.

The follow-up work takes much time. I know of one banker who gives as much time to his Sunday school class as he does to his business. He is doing a great work, you may know. And who dares to say, "I do not have time." Think of the opportunity to serve Christ. Some Sunday school classes that I know of meet monthly for devotional purposes. Some meet weekly—once a month for missionary purposes, once for devotional or Bible study, once in a social way, and once for sewing or other handwork. Now the special meetings will not necessarily mean that the teacher is following up the teaching. The most important thing is to have an ardent desire to follow up the teaching with each pupil, and then to seize every opportunity to do it. To follow up well necessitates that the teacher become well acquainted with each pupil in his daily life. Remember, too, that frankness in discussing life experiences can not be forced on any one. Great tact is necessary. Carry each pupil on your heart.

Is all this worth while? Is it necessary? Is it essential? I purposely left the discussion of the importance of follow-up work till last, as you now have in mind what I mean. Checking results is a very important part of a Sunday school teacher's work. It is not enough to teach a truth each Sunday without trying further

to help the pupil to put the lesson into practice. He often leaves the class with good intentions, but too soon he forgets. It is the duty of the teacher to keep each truth prominent in his consciousness until it works its way fully into his life. The teacher should help him to lay hold upon the truth and make it his own. This is after all what makes for effective teaching. Present the truth well, and then follow it up until you have evidence of fruit. If the pupil is a sinner the teacher has a large task, but just as large an opportunity. It would be more worth while to follow up to fruition one truth, if it took another whole Sunday school hour, than to pile a new truth on top of the half-finished old one. Is the Sunday school accomplishing anything? The mere fact that we have a Sunday school argues nothing about its effectiveness. I think we are too easily satisfied. We would not be so unconcerned about our teaching in secular fields. There we follow up and check results. We do our best to get the lessons into the daily life of the pupils. And so we should be far more concerned about our Sunday school teaching. I believe we can rightly say that the Sunday school is effective to the extent that we follow up our teaching. This makes teaching a tremendous task, but the man or woman of God does not shrink from the large call.

Altho it is quite difficult for me to express my thoughts in writing, yet I can truthfully say that I have enjoyed delivering these messages. I prayed for each one before and after writing it, and so I know they have brought fruit. A Sunday school teacher has a great responsibility and a great opportunity. May God bless each teacher who has read these articles. And if at any time I can serve any of you in any way, I will gladly do it. Let us pray for one another. Happy that teacher whose pupils also pray for him.

Hesston, Kans.

A LAY SERMON

(Continued from page 290)

only smile, the lips parted and there was an ejaculation, "Oh," often used to express happiness and surprise. Startled by this change, the thought for a second flashed in his mind that she had been brought back to life, but with that exclamation of "Oh" her soul left the body and entered into the Great Beyond.

"Is there any explanation in medical science for that sudden change and that Heavenly smile that passed over the face?" was asked of the doctor. "No," said he, "medical science can give no answer. The only answer is that in the moment that body and soul were separated some sight of a loved one who had gone on before was beckoning to the departing soul."

Too sacred and holy through all the years that have passed for these two death-bed scenes to have been mentioned outside the family circle and to a few intimate

friends, they are mentioned now in the hope that, perhaps, in this day of discussion, agitation and world turmoil, this story may afford a glimpse of the difference between the death-bed scenes of two such saints; one in the full enjoyment of youth and the other who had passed fourscore years, as compared with those who die with no uncertainty as to their future.

Contrast such death-bed scenes—and doubtless many of our readers have known something of the same kind—with the thought that must fill the souls of those who look upon the future with dark forebodings, wondering what is to be their life beyond this world. They know they are in existence, they know no way of getting out of existence, and they feel that they must, perhaps, spend eternity some-

fight and that there was laid up for them a crown of rejoicing.

Blot out, as Darrow and men of his spirit would do, this Christianity, and the world would sink back into the darkness and blackness of barbarism.

Blot out the churches of the Living God in this country, and no property in it would be worth ten cents on the dollar.

Blot out books on the story of the Cross and what it has meant in human affairs from the libraries of the world, and a large proportion of their shelves would be empty.

Blot out the greatest paintings, ever limned by human hands, inspired by the Cross and all that it represents, and the art galleries of the world would be robbed of their sublimest treasures.

Around the Cross and all that it represents, the world's greatest artists, its greatest sculptors and its greatest writers, its greatest statesmen and its greatest business leaders have done their work.

Through the nineteen centuries men and women—enlisted under the banner of the Cross in the effort to carry forward the work of the Christian religion, which bade them "Go ye into all the world and preach the Gospel" with a promise that He would be with them—have carried their work into the dark places of the world. Livingstone gave his life in the wilds of Africa, Judson suffered untold tortures to carry the Gospel to the people of Burma, where today there are hundreds of thousands of consecrated Christians; the missionaries to China, to the Isles of the Sea, and to other distant and barbarous lands have gladly risked life for the privilege of telling what they in their own lives have experienced. Thousands of martyrs have gone to the stake or the dungeon, or to death in some other form, glorying in the privilege of testifying by their lives of that new birth which had come to them through the redeeming power of the Blood shed upon the Cross. In heart, if not in word, they have said, "Father, forgive them, for they know not what they do."

These are some of the things that testify beyond all possible contravention to the reality of the religion which these people have professed. They know from their own personal experience that there is a God, and they call upon Him in every hour of need. They know from personal experience that there is nothing else in life that brings to them the consolation and the joy of faith in that God, who "so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

That man or woman who has passed through this experience, in thinking of Darrow and others who like him would seek to break down the faith of millions of people in the guiding hand of Almighty God and in the power of salvation through the death of Christ upon the Cross, should not permit anger to enter his or her heart against them, but infinite pity for the men

(Continued on page 317)

THE BRAVEST BATTLE

The bravest battle that was ever fought—
Shall I tell you where and when?
On the maps of the world you will find
it not;

'Twas fought by the mothers of men.

Nay, not with cannon, or battleshots,
With sword, or nobler pen;
Nay, not with eloquent word or thought,
From mouths of wonderful men.

But deep in a walled-up woman's heart—
Of woman that would not yield,
But bravely, silently, bore her part—
Lo! there is that battlefield!

No marshalling troop, no bivouac song;
No banners to gleam and wave;
But oh! these battles, they last so long,
From babyhood to the grave!

Yet faithful still as a bride of stars,
She fights in her walled-up town—
Fights on, and on, in the endless wars,
Then silent, unseen, goes down!

Oh! we with banners and battleshots,
And soldiers to shout and praise,
I tell you the kingliest victories fought
Are fought in these silent ways!

Oh, spotless woman in a world of shame,
With splendid and silent scorn;
Go back to God, as white as you came,
The kingliest warrior born.

—Joaquin Miller.

where, and they are wondering where it will be spent.

In the last nineteen hundred years tens and hundreds of millions of men and women of high and low degree of life, educated and uneducated, rich and poor, people of all nationalities in this and other countries, have gone through life and passed into the other world with an absolute abiding faith in the reality of that religion which filled their souls with joy. They entered the other world without one single fear. "I know that my Redeemer liveth" has been the cry of these millions and hundreds of millions, and in that faith, which nothing could shake, they passed on and "crossed the river" in confident realization that they had fought the good

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

What shall be done to the one who neglects duty? We pity them in our Young People's Meeting work and we try to stir them up in every way we can think of that is in harmony with lawful expediency. But when we read what Christ has taught concerning the servant who simply did **nothing**, we are made to wonder whether we are serious enough in our entreaty. "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

It is a very serious offense against Christ to neglect our duty. We may not be so very bad in the activities of sinful things. We may have committed no crimes like murder or lying, or stealing, or blasphemy, or impurity of life. But if we have monopolized our life and its endowments in selfish **do-nothingness** when God has entrusted us with a duty, it is a great offense against our Master, and we shall find no mercy in the great Judgment Day.

Why is neglect of duty the most inexcusable offense in servants? Because a servant's only excuse for being in service is dutifulness to assigned tasks and faithfulness to that committed to his or her trust. When one fails in this, he or she has failed utterly as a servant. There is nothing profitable in the keeping of such a servant. If an earthly master would cast such off, what about the Heavenly Master who has entrusted us with things of eternal moment? To waste earthly goods and time might be excusable rather than to waste that which involves the interests of the souls of men and the progress of the kingdom of heaven. If we hold up the profit of an earthly master and receive our punishment, how much more shall our punishment be due if we hold up the profit of our heavenly Master? Let us use our Lord's plans and Word to stir up our lagging indolent hearts and lives, in the endeavor to get all to the work and to induce them to be faithful in performing their parts.

The scope of our Topics for the month are varied and yet there is a vital harmony between them. With consecrated lives for the evangelization of people without the Gospel there has been a very close connection with a life of prayer in which men and women know on what condition to approach God for the blessings needed in life. Such lives also have learned the blessings of freedom in Christ Jesus and are longing to bring the same freedom to others. The truth makes men free. Paul found this freedom in a cleansed conscience and in a new fellowship with Jesus Christ which the old life could not supply, therefore he was ready to take the side of Jesus Christ in the face of all odds.

There will be one more Mission Topic during the year. It will come in December. Its title is, "Motives for Christian Service." From the study of needy fields which have occupied our attention during the year we will close our Mission Study for the year with the above topic which will sift out our heart purposes and direct our efforts to the right way. May the study for the year prove a profitable one to all.

This is a season when there is much ingathering of natural fruits in many sections where this paper is read. While we prepare our graneries and cribs and barns and cellars for the natural crops and put them into safe keeping for the coming days, let us also remember our spiritual harvests—the converts that have been won or which we are winning; the young Christian servant whose life is to be preserved for the very best service for Christ and the Church; the boys and girls whose talents should be cared for—all should be considered in our plans. May the future reveal our care-taking by much profitable fruit at the disposal of the Master's household. Shall the Young People's Meeting do its share in this glorious service?

THE DARK CONTINENT—AFRICA. Isa. 8:19-9:7; Jno. 8:12.

Topic for October 11

MOTTO

"God is light."

MEDITATIONS ON THE TOPIC

I. Africa.—There are a few hundred millions of people in the continent of Africa. They are not all black but vary in color and makeup. The history of Africa, especially the northern part, is a very prominent one. The Bible records some things which show that Africa was very prominent in the affairs of the world and in connection with God's people in early times. Among the things which are prominent showing the influence and power of Africa in early times may be mentioned the Queen of Sheba (I Kings 10:1-13), the Pharaohs in the time of Jacob and of Jo-

seph and of Moses (Gen. 39-50; Ex. 1-14). Even in the time of Christ we have Ethiopia as a powerful state as indicated by the office of the Eunuch (Acts 8:26-40). Abraham knew of Africa, especially that part known as Egypt. But of the interior parts of Africa there has not been so much record and it was not known until later years.

The Christian religion was certainly planted in Africa and there were strong churches there in the early centuries of the Christian era. But its light grew dimmer and the Mohammedan religion supplanted it. This darkness remained for centuries before missionary endeavor began to lift the veil of darkness that surrounds its people.

One writer speaks of Africa as follows: "For geographical and historical purposes, Africa may be divided into five great sections, North, East, South, West, and Central Africa. Each of these has its own

peculiarities of climate, natural conditions, races, and religions. The whole continent is a vast commingling of tribes, religions, languages, and barbarisms, often at savage warfare with each other, and all combining to resist the advance of the stranger civilization and customs."

The History of African Missions may be studied through the biographies of the men who gave their life in the African field. Among these men may be named particularly the ones given in the Outline Study for this Topic. In connection with these men and their work will be a glimpse of the religions and superstitions which they encountered, of which we have given a list in the Outline Study. May God give us such a knowledge and vision of His great harvest field that our lives may always be on the altar for service wherever He can use us for the greatest good.

II. The Text.—Isa. 8:19-9:7.—This passage gives a glimpse of the darkness and superstition which invades the human heart without a knowledge of God. It also reveals how the light of Christ dawning upon the people brings about a great change for the better.

Jno. 8:12.—Jesus Himself proclaims that He is the light of the world and that following Him, people will have the Light of Life.

OUTLINE STUDY

I. The Continent

1. Its location, size, etc.
2. Its divisions.
 - a. Northern—Egypt, Algeria, Etc.
 - b. Eastern—Brit. E. Africa, Ger. E. Africa, Abyssinia, State of E. Africa.
 - c. Central—Kongo Free State, Brit. Central Africa.
 - d. Southern—Brit. S. Africa, S. African Republic, Cape Colony, German S. W. Africa.
 - e. West Africa—Sierra Leone, Liberia, Congo.
 - f. Madagascar.

II. Missionaries to Africa

1. Jno. Ludwig Krapf.
2. Alex. Mackay.
3. John Mackenzie.
4. Robert Moffat.
5. David Livingston.
6. Melville B. Cox.
7. Adolphus C. Good.
8. Thos. J. Comber.
9. Wm. Taylor.

III. Religious Conditions.

1. Mohammedans.
2. Nature worship.
3. Fetishism.
4. Witchcraft.
5. Cannibalism.
6. Slavery.
7. Christian religion planted.

(Note.—Suggested reference work: "The Moslem World"; "Daybreak in the Dark Continent"; Encyclopedia articles; Any Biographies of the men named in the outline).

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Light."
2. A Story of African Missions.

For Young People

1. Assign some phases of the above outline for research to be reported to the meeting.

For Older People

1. What a knowledge of Conditions in Africa should Effect in our Service.

PERSONAL THOUGHT

Do I know the true Light so well that I have confidence in its power to enlighten the darkness of all nations of the earth? Am I interested in bringing this light to all men?

SEED THOUGHTS

"This African problem must be solved, and in God's name it shall be solved, for God means it to be solved."—Alexander Mackay.

"Where the darkness is the darkest,—there it is that the loudest call comes to the Church of Christ to dare and do, and to hoist the colors of the Captain Who never lost a fight."—Mackay.

Sowing in the morning, sowing seeds of kindness,
Sowing in the noontide and the dewy eve.
Waiting for the harvest and the time of reaping,
We shall come rejoicing, bringing in the sheaves.—K. Shaw.

CONDITIONS FOR ACCEPTABLE PRAYER.—Ps. 34.

Topic for October 18

MOTTO

"The effectual fervent prayer of a righteous man availeth much."

MEDITATIONS ON THE TOPIC

I. **Prayer that is Heard of God.**—It is one thing to pray and quite another to be accepted in our prayer. A son asked his father for a favor. But the father had been disappointed in the son and had to refuse, much as he would have delighted to please an otherwise capable son. There was only one condition, the son needed to ask pardon as well as to prove that he was worthy of trust by the test of obedience in other matters. So then, we may understand that even with earthly parents there are two conditions for acceptable prayer: firstly, a childlike relation with the father, and secondly, a faithful life in keeping that relation unbroken by loving deeds.

If our prayer life is to be acceptable with God there must be such a relation between ourselves and God by which we have the full confidence of a loving parent that what we ask is proper for us to receive. There must be a worthiness from some source in our possession which makes our prayers acceptable. In some way subjects of kings have won their way by bringing gifts to their king when they would ask a favor. But we find that there is only one condition which brings favor and that is to come in the righteousness of Christ the Son. No other offering or service that we may render can by any means make us accepted of God, save by Jesus Christ. Not even the keeping of commandments will be sufficient to commend us if we come only in our own merits. Humiliation, or even confession and repentance with restitution, alone, will not bring about the necessary condi-

tions until we first accept Christ as our means of acceptability before God. But having received Him, there is no true prayer but what it includes all the acts of obedience, and righteousness.

II. **The Text.**—Ps. 34.—This Psalm sets forth how God hears and answers the prayers of the righteous when they call upon Him and put their trust in Him and prove their trust by tasting of His goodness, and when they fear Him with a reverential fear. The righteous man follows that which is good. He keeps his tongue from evil and follows the way of peace. The heart broken and contrite in spirit will have the Lord tenderly near them. But the wicked will not be blessed because of their impenitence and hatred of the good.

OUTLINE STUDY

I. Justified to Approach a Holy God.

1. By faith in Christ Jesus.—Rom. 3:24-26.
2. Drawing near in the merits of Christ.—Heb. 10:19-22.
3. Confessing sin and unworthiness.—Lk. 18:10-14.
4. Obeying and surrendering all.—I Jno. 3:22; Lk. 22:41, 42.

II. Unhindered.

1. By an unforgiving spirit.—Mk. 11:25, 26.
2. By strife.—I Tim. 2:8; I Pet. 3:7.
3. By worldliness.—Jas. 4:4-6.
4. By mistreatment of the poor.—Prov. 21:13.
5. By a wavering faith.—Jas. 1:6-8.
6. By regarding iniquity in the heart.—Ps. 66:18; Isa. 59:1, 2.
7. By disobedience.—Prov. 28:9.

III. Spirit-led.

1. Praying in the Holy Ghost.—Jude 20.
2. In the unuttered help of the Holy Spirit.—Rom. 8:26, 27.
3. In the spirit of adoption.—Gal. 4:4-6.

IV. According to His Will.—I Jno. 5:14, 15; Jno. 15:7.

V. Earnestly.—Jas. 5:17; Lk. 11:5-13.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Pray."
2. How to Pray.

For Young People

1. God's Willingness and Power to Answer Prayer.
2. Hindrances to Answered Prayer.
3. Essentials in Approaching God in Prayer.

For Older People

1. Examples of Answered Prayer.

PERSONAL THOUGHT

Am I such a friend of God that He can safely entrust me with the blessings prepared for the righteous?

SEED THOUGHTS

Holy, humble, penitent, believing, earnest, persevering prayer is never lost; it always prevails to the accomplishment of the thing sought, or that with which the suppliant will be better satisfied in the end, according to the superior wisdom of his Heavenly Father, in whom he trusts.—Weeks.

God's hearing our prayers does not depend upon sanctification, but upon Christ's intercession; not upon what we are in ourselves, but what we are in the Lord Jesus; both our persons and our prayers are accepted in the Beloved.—T. Brooks.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—John Bunyan.

Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—Paul in Hebrews.

FREEDOM THROUGH THE TRUTH.
Jno. 8:30-47.

Topic for October 25

MOTTO

"The truth shall make you free."

MEDITATIONS ON THE TOPIC

I. **The Liberator.**—Truth is often thought of as impersonal and so it is. But there is One who is the embodiment of truth and as such is rightly called the Truth. It is He who said, "I am the way, the truth and the life."—Jesus. He speaks of being made free through the truth and then again speaks of the Son being the agent of the freedom (Jno. 8:36). Whether we think of the words of Jesus, or the life of Jesus, or the works of Jesus, we think of that which may be rightly termed Truth and that which makes Him worthy to be called the Truth. So we may substitute the word Jesus for the word Truth and we might say, "Jesus shall make you free" with the same truthfulness as to say, "The Truth shall make you free."

The Words of Jesus will make men free if they are properly received. His words are life to those who are in the right attitude to receive them. How often has the Word of life and truth been the means of turning men from darkness to light and from the power of Satan unto God so that they receive forgiveness of sins and inheritance among them that are sanctified by faith in Christ.

The Blood of Jesus is freedom to those who believe (Col. 1:13, 14). His work of sacrifice made possible our deliverance. The power of darkness no longer holds sway over us since we are redeemed by the blood. All who are thus accounted as His brethren overcome Satan by the blood of the Lamb and by the word of their testimony. (Rev. 12:10, 11).

The Spirit of Christ is liberty to those who have Him (II Cor. 3:17, 18). It is the law of the Spirit of life in Christ Jesus which makes men free from the law of sin and death (Rom. 8:2). The Holy Spirit is given to them who are in Christ (Rom. 8:9, 10). This Spirit dwelling in the believer makes it possible to live the life of righteousness and please God. The bondage of the flesh is no longer dominant but the spirit of childlikeness is in him making him cry "Father." It is by the help of the Spirit that the believer triumphs in prayer and in hope and under all manner of difficulties (Rom. 8:23, 24, 26, 27, 29-39).

II. **The Text.**—Jno. 8:30-47.—This passage studied carefully in the light of the Scriptures in the "Meditation" will enable us to understand what Jesus was talking about.

OUTLINE STUDY

I. Freeborn Through the Truth

1. Born into a heavenly family.—Gal. 4:31; Jno. 3:3-5; 1:12-14.
2. Adopted as sons.—Gal. 4:4-6; Rom. 8:15, 16.
3. As sons we are heirs of God.—Gal. 4:7; Rom. 8:17.

II. Free from the Slavery of Sin Through the Truth

1. Satan the slave-master.—I Jno. 3:8; Jno. 8:44; II Tim. 2:25, 26.
2. The power of darkness no longer holds us.—Col. 1:13.
3. The wicked one toucheth not the sons of God.—I Jno. 5:18.

4. We are strong in the Lord.—Eph. 6:10-18.

III. Free from the Terror of Judgement through the Truth.

1. The fear of death is gone.—Heb. 2:14, 15.
2. The torment of fear is cast out.—I Jno. 4:18.
3. We are delivered from wrath.—I Thes. 1:10; 5:9.

IV. Free to Do God's Will through the Truth.

1. Delivered from the law of sin and death.—Rom. 8:1-4.
2. God works in us to will and to do.—Phil. 2:13.
3. The Spirit of the Lord gives liberty.—II Cor. 3:17, 18; Gal. 5:18.
4. Our deeds are blessed.—Jas. 1:25.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Free."
2. Freedom In Christ Jesus.

For Young People

1. Belonging to a Free Family.
2. How the Truth Brings Freedom by the Son.

For Older People

1. Deliverance from the Bondage of Sin.
2. Knowing the Truth.

PERSONAL THOUGHT

Do I know the truth? Am I willing to receive with meekness the engrafted Word which is able to save my soul? Only on such conditions will I understand the freedom which is in Christ Jesus.

SEED THOUGHTS

The first freedom is freedom from sin.—Luther

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—Kingsley.

Illustrious confessors of Christ, a Christian finds in prison the same joys as the prophets tasted in the desert. Call it not a dungeon but a solitude. When a soul is in heaven, the body feels not the weight of fetters; it carries the whole man along with it.—Tertullian.

This is the true liberty of Christ, when a free man binds himself in love to duty. Not in shrinking from our distasteful occupations, but in fulfilling them, do we realize our high origin.—Robertson.

THE MAN WHO CHANGED SIDES—PAUL. (Jr.).—Acts 8:1-3; 9:1-30.

Topic for October 1

MOTTO

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

MEDITATIONS ON THE TOPIC

1. **A Change for the Best.**—There are two sides, and one is against the other. If we serve on one side we are fighting against the other side. If we lean toward one side we are not friendly toward the other side. "No man can serve two masters." Neither can any man serve God and mammon. We cannot be out and out for Christ and for the things that Christ hates at the same time.

The man, Paul, was raised by godly parents and became a very strict Jew. He thought he was right all the time, and

when he became acquainted with Christians, he thought that they were wrong and began to fight against them. He did not know that he, himself, was wrong. The Jews had drifted from the truth of God and had rejected the very Christ which their prophets foretold would come to save them. Paul followed the drift. He joined that side who fought Jesus Christ and His disciples.

But there came a day when Paul saw something to cause him to change his side. Jesus met him by the way and spoke to him. He rebuked him for kicking against the pricks and for persecuting. Paul saw that it was a power greater than himself. He knew that he was in the wrong and he left the wrong side and went over on the side of Jesus Christ. On the side of Jesus was persecution from the evil one. But on His side was truth and righteousness and salvation. While on the other side was hatred and selfishness and falsehood. From the time Paul changed sides, he began to work as hard for Jesus as he had fought against Him before. Let us find the right side and stand by it to the end.

II. **The Text.**—Acts 8:1-3, 9:1-30.—This tells the story of how Saul, later called Paul, changed sides. He started out to kill the Christians and when he took the other side his own life was in danger because the side he had been on hated him now.

OUTLINE STUDY

I. PAUL, or Saul on the Side Against Christ.

1. He was a Jew born in Tarsus.—Acts 21:39.
2. He was taught the manner of the fathers.—Acts 22:3.
3. He took sides with those who had killed Jesus.—Acts 8:3; 22:4.
4. He persecuted the saints.—Acts 26:9-11.
5. His last great persecuting campaign.—Acts 9:1, 2.

II. How Saul Came to Change Sides.

1. Jesus was made manifest on the road.—Acts 9:3-18.
2. He was not disobedient to the heavenly vision.—Acts 26:19-23.

III. Saul, Also Called Paul, Works Strongly for Christ.

1. He taught much people at Antioch.—Acts 11:25, 26.
2. He is sent out as a missionary to the Gentiles.—Acts 13:1-3.
3. He preached in many places.—Rom. 15:18, 19.
4. He went through suffering for Christ's sake.—II Cor. 6:4-10; II Tim. 2:9-13.
5. He was not ashamed.—Rom. 1:16; II Tim. 1:11, 12.
6. He was faithful unto death.—II Tim. 4:6-8.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Paul."
2. Saul Thinking Himself Right When He was Wrong.
3. How Paul was Changed.
4. Paul, a Faithful Preacher.
5. The Sufferings of Paul.

For Others

1. Remarkable Incidents in the Life of Paul.
2. Churches Established and Helped by Paul's Ministry.

PERSONAL THOUGHT

On whose side are we? We must be on one or the other. Let us get on the side of the Lord Jesus.

SEED THOUGHTS

Who is on the Lord's Side?

"Who is on the Lord's side?
Who will serve the king?
Who will be His helpers,
Other lives to bring?
Who will leave the world's side?
Who will face the foe?
Who is on the Lord's side?
Who for Him will go?"

"Not for weight of glory,
Not for crown and palm,
Enter we the army,
Raise the warrior-psalm;
But for love that claimeth
Lives for whom He died,
He whom Jesus nameth
Must be on His side."

"Jesus Thou hast bought us,
Not with gold or gem,
But with Thine own life blood,
For Thy diadem;
With Thy blessing filling
All who come to Thee,
Thou hast made us willing,
Thou hast made us free."

"Fierce may be the conflict,
Strong may be the foe,
But the King's own army,
None can overthrow;
Round His standard ranging,
Victory is secure,
For His truth unchanging
Makes the triumph sure."

"Who is on the Lord's side?
Who will serve the king?
Who will be His helpers,
Other lives to bring?
By Thy grand redemption,
By thy grace divine,
We are on the Lord's side;
Savior we are Thine."
—F. R. Havergal.

SPENDING YOUR LEISURE

Tell me how you spend your leisure hours and I will tell you what you will be. From fifteen minutes to a half-hour a day given to real study would in the course of time give one the mastery of nearly any subject. There was one man who spent a few minutes daily on the study of chemistry, and he became a chemist. Would you be a good pianist, practice a little every day. Would you be a good Sunday school teacher, a Bible scholar, a stenographer, or a typist, work and study some every day. For what you spend your leisure at determines what you will be, whether a good swimmer by running to the swimming-pool or forsooth a well-qualified teacher of the Bible.

Look at that young person over there. Somehow or other he is forging ahead of the rest. True, you do not see him out in company as much as you do some others but when it comes to doing things he is there. What is the secret of it? Well, if you could get a glance at him while others were at play you would find him studying.—Ex.

It is better to have striven honestly and earnestly and lost than to have been crooked and won; but the winners generally are not classified that way.

CURRENT EVENTS

Lincoln's Secretary Dies:—William O. Stoddard, writer and once private secretary to Abraham Lincoln, died at his Madison, N. J., home in his 90th year.

Rope Breaks; Six Die:—In the Ecrins Pass of the Alps it was reported that a party of six fell from a precipice to death when a rope holding them gave way. The death toll among the Alps mountain climbers has been greater this year than usual.

Terms for French Debt:—A meeting at London between Finance Ministers Churchill of Great Britain and Caillaux of France resulted in reaching terms for the payment of the French debt. Payments of \$62,500,000 a year, beginning in 1930 and continuing for 62 years, will settle the debt. The sum owed is \$3,115,000,000 and that paid will amount to \$3,875,000,000—which means payment of interest for the period and cancellation of the principal. But all was made contingent on agreements to be made by France with the United States—to which country M. Caillaux announced he was sailing in the middle of September.

Allied Troops Move Out:—As the French and Belgian troops moved out of the town of Dusseldorf, Duisburg and Ruhrort, which they had occupied since 1921, the only excitement was the weeping of German girls as they parted with their French sweethearts. Just outside the cities hundreds of German security police waited to take charge. The rest of the Ruhr was evacuated in July.

Open Hearings Will be Held in Air Probe:—While the President's special aircraft board organized at the White House Sept. 17 and decided to begin public hearings Monday, Sept. 21, Col. William Mitchell, former assistant Army air chief, once more was brought into view as the central figure in the controversy which caused its appointment.

The Board itself announced that Col. Mitchell would be summoned for testimony, while it became more apparent that the War Department was virtually convinced that court martial proceedings against him were warranted by utterances in his most recent criticisms of the administration of the Army and Navy air services.

At the same time the Navy Department indicated that he would be called by the special court of inquiry into the Shenandoah disaster to substantiate his charges that "incompetence" and "negligence" were responsible for the accident.

Besides announcing its intention to summon Col. Mitchell, whose charges against the two air services before congressional committees last winter launched the aircraft controversy on its bitter course, the Board issued a statement saying that its hearings would be open to the public and that officers of the Army, Navy and postal air services would be called.

Hindenburg Slights Ludendorff:—While in Bavaria President Hindenburg fixed a date to call on his old comrade in arms, Gen. Ludendorff, who is the leader of the reactionaries in that province. But on learning that Ludendorff's party was making political capital of the expected visit the president called the visit off.

Many Bryan Memorials:—"At least six projects to honor the memory of William Jennings Bryan are under way.

Mrs. Bryan has approved the plan for a fundamentalist university at Dayton, Tenn., scene of the Scopes trial. The scheme now embraces an expenditure of \$5,000,000 to be raised by popular subscription. A similar movement is on foot to erect a university in Illinois, the Commoner's native state.

Though Bryan's widow has expressed disapproval of a contemplated monument at Clewiston, a woman who claims to be a god-daughter is going ahead with the idea of getting school-children to contribute. The Philadelphia Record now proposes a national Bryan memorial. It thinks the university idea a "mistake." Former Secretary of the Navy Daniels says he will accept the chairmanship of the former. Mrs. Bryan favors Arlington cemetery as the site of the only monument to her husband's memory.

Tennessee has already named a new highway for the Commoner. Nebraska will erect a hospital at Fairview, former home of the family. Florida will complete a community church begun by Bryan. Other plans for churches, Bible schools, auditoriums, libraries, etc., come from many parts of the country."

Prohibition vs. Politics:—"By making prohibition enforcement divisional instead of a state affair the government thought it could minimize the menace of local political interference. But the effect has been to center "political pull" at the national capital.

In appointing new dry "field marshals" and their aides Gen. Andrews ran against pressure from Washington legislators. Salaries of from \$3000 to \$7500 a year for the dry agents are regarded as political

plums. Gen. Andrews ultimately wants to pay his 24 regional chiefs \$10,000 a year each.

With a reorganized army of 10,000 men the federal prohibition unit intends to renew the drive to plug the flow of illicit foreign liquor. Its objective at the present time is to mop up the Canadian and Mexican borders, said to be mediums for the entrance of \$15,000,000 worth of booze a year. Both sides await the outcome with interest.

Though prohibition enforcement has the staunch support of President Coolidge—in fact, he is spurring the new drive—there is as much opposition as ever. The Couzens committee's inquiry into the conduct of the prohibition office led several of its members to characterize enforcement under the administration of Roy Haynes "a farce." Though still called "federal prohibition commissioner," Haynes, under the reorganization, has been shorn of all powers and many of his policies have been discontinued. The Association Against the Prohibition Amendment has asked that \$11,250 be deducted from Haynes's salary to reimburse the government for what he paid a woman to travel about the country addressing women's clubs, etc., in the interest of enforcement.

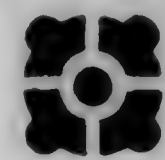
Prohibition promises to be warmly debated in the new congress. Not only do the wets plan a new house drive for modification of the 18th amendment, but Gen. Andrews faces a senate fight on his confirmation.

The dry force reorganization was due to the fact that a department of justice investigation showed corruption among federal, state and municipal officials in 40 per cent. of the districts probed. In many instances state and local co-operation was entirely lacking. A considerable number of prohibition agents were "winking" at violations. Bribery was rampant. Indictments were numerous."

Lawton Wills Millions to Charities:—The will of Victor F. Lawson, editor and publisher of the Chicago Daily News, provided for bequests totalling \$4,775,000, of which \$2,205,000 was for benevolent purposes, while three-quarters of the residuary estate was left to the Chicago Congregational Missionary and Extension Society, which also received a bequest of \$1,300,000; and to the Chicago Theological Seminary and the Chicago Y. M. C. A., which were named for additional bequests of \$100,000 each. Among his other large bequests were \$100,000 each to the International Committee of the Y. M. C. A. and the Chicago Y. W. C. A.



MISCELLANEOUS



SOME THINGS EVERY CHILD OUGHT TO KNOW

How early should I begin to teach my child the truths of its physical being? How much should I tell? Would you advise carrying out exactly the plan laid down in some of the books written on this subject?

These are questions which have been asked by several mothers.

Answering the last one first, I would say that probably all the books referred to are written by earnest men and women. They have seen that a large percentage of children are criminally neglected by their own parents, whose duty and privilege it is to teach them the things they ought to know. And they have written these books with the purpose of arousing careless fathers and mothers and to suggest to them and to thoughtful ones as well, a plain, simple, yet delicate way of placing this truth before their children. But, however sincere and earnest they may be, not all of these authors are Christians and devout parents will want to know that a writer has had the benefit of heavenly guidance before they are willing themselves to be led of him. When the book has been written by a Christian author then I would certainly recommend a careful study of it by parents who want to prepare themselves to fully meet their obligation to the child. But when it comes to the child itself, I have never been sure that it is wise to carry out in all its details the plan laid down in any of these books. Rather, I would say, get your own heart and mind full of the subject. Then pray much and look to God to direct you in the way you should deal with your child's heart and mind.

Teach it the Scripture about its Body

How soon should you begin? As soon as it is able to understand, which is much earlier than most of us realize, lay a foundation for all sex teaching which is to follow, by instructing it carefully as to the Bible standing of its body. Talk with it about the beautiful things our heavenly Father has made; a lovely flower, a butterfly, a bright-winged bird, a great shade tree, the clouds, the blue sky, the stars and sun. But tell it that none of these things are as wonderful as its own little body, and none is so dear or so important in God's eyes. Point out some of its marvels, the quick springing foot, the skilful hand, the ear with its sounding board, the mouth and organs of speech, the eyes, these clear windows of this human house through which the spirit may look out up-

on the world. Read Psa. 139:14, and explain that David was thinking about these things when he wrote those words.

The Body a Temple

You are now ready for the next step, which is to teach the child that great scriptural truth, that its body is not only the most wonderful piece of God's hand-work, but that He designed and built it to be a temple for Himself in which He purposes to dwell. Perhaps this truth will be more easily impressed upon the child if you will call its attention to the houses which men have built for the worship of God. Talk to it about the little chapels of country districts, the handsome churches of large cities, and if possible, show pictures of some of the splendid cathedrals of Europe, these huge costly piles of stone and marble, which have been so beautifully adorned with rare paintings, and carved wood-work, and whose stained glass windows are works of art. Explain that all these buildings are sacred, since they have been dedicated to God, and that He is pleased to meet His people in them from time to time as they gather for worship. But make it plain that He dwells in none of them. Read about Paul's visit to Athens, that city of magnificent temples and how he preached to the people and told them that God who made the world and all that is in it, and is Lord of heaven and earth, does not dwell in temples made by the hands of men. No, He visits them and blesses the services held in them, but when it comes to a dwelling place, a place where He stays, that is only a temple which He has made Himself. Point to the picture and say "This beautiful temple cost a great deal of money and took many years to build," then touching the child's body say, "But this little body of yours is far more wonderful and precious than earth's costliest building, for it is the temple which God has made and has chosen to live in." It will not be hard to teach a child after a lesson like this, that God wants his body kept clean and holy. This is the teaching of Scripture about these human temples and every child should have it carefully instilled into him.

Sin Is In the Heart

God in His Word has been very careful to locate sin for us, so clearly and definitely even a little child may understand. Read to the child, what God has to say about it in such passages as Jer. 17:9 and Matt. 15:19. Here Jesus points to the

heart as the guilty member, the place where sin is lodged and comes forth to defile the man. What a dreadful accusation He makes against the human heart! It is out of it that wicked thoughts, uncleanness of every kind, stealing, lying, cursing and murder all proceed.

Sinning Against the Body

This brings us to the teaching of Paul in I Cor. 6:18, which should be read and explained to the child. In this passage, Paul represents the body, not as the offender dragging the person down from a life of holiness, but as the victim. For sin, working in the unclean human heart and yielded to, must have an outlet, and the body, helpless to protect itself, is forced to become the instrument by which the unholy desires are carried out. Thus the person not only sins against God, but sins against the body, which He created for high and holy purposes. Illustrate this for the child. Tell how the body is affected when a boy forces alcohol or tobacco upon it for the first time. It turns sick with loathing, and makes a desperate effort to get rid of the vile stuff by vomiting. But if the boy persists in yielding to the unclean desires of his heart, the body is finally poisoned, its natural tastes perverted, and at last it becomes a partaker of, and a slave to the sinful habit which is abhorred in the beginning.

Does someone ask if it is really so important after all that children be taught these scriptural distinctions? Assuredly. It is of vital importance that we know everything which is put into the Bible for us to know. And when a child knows the truth about himself as it is revealed in God's Word, when he gets a clear conception from that Word, of this high and sacred estimate which God places upon his body, he will be more likely to resist those things which would defile it. And if he knows also that the source of danger for himself is found within his own heart it will be easier to convince him of his need of Jesus, who alone can change the human heart and make it right.—Selected.

50,000 in Silesian Eviction.—Enmities between Poland and Germany over the Upper Silesian boundary have resulted in the ruthless eviction from their homes and expulsion into another country of 50,000 Germans and Poles. Poland decided to carry out its decision to expel all Germans who in the 1920 plebiscite voted to retain their German citizenship, and Berlin retaliated in like measure. It is another of the cruelties left over from war days.

A LAY SERMON

(Continued from page 311)

who are walking in the darkness, who have no light to guide their feet, no certainty as to what will be the life beyond, and who cannot help but wonder in the dark hours of the night or when in sickness and pain, "What is to be my future?" Some of them, perhaps, try to convince themselves that physical death means to them annihilation! They far prefer the thought of that to the fear of the possibility of living forever in a state which could only be described by Christ Himself as one of endless suffering. Whether that be mental or physical it matters not, for an existence without the power to get out of existence, and with no power then to control one's eternal destiny, must be beyond words to express. Those who have no abiding faith in the eternal verities of the Bible and who have not passed from death unto life are indeed of all men most miserable.

Nothing which the writer could add to this would be so impressive as an extract from a great sermon by the late Rev. Robert Stuart MacArthur, entitled, "What Think Ye of Christ?" In that sermon Mr. MacArthur summoned many of the great men of ages past to bear testimony to their belief in the Deity of Christ. In summoning many of the leaders of the world, as though he had called them to testify before a jury, Dr. MacArthur said:

"Dr. Geikie, in his life of Christ, calls attention to the fact that the Jews confess great admiration for the character and words of Jesus; that the Mohammedan world gives Him the high title of Messiah; that the myriad-minded Shakespeare paid Him lowly reverence, and that men like Galileo, Kepler, Bacon, Newton and Milton set the Name of Christ above every other name. He also reminds us that Jean Paul Richter, whom his countrymen call 'Der Einzige, the unique,' tells us that 'the life of Christ concerns him who, being the holiest among the mighty, the mightiest among the holy, lifted with His pierced hands empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages.' Spinoza, the great philosopher, son of Portuguese Jews, disciple of Abenezra and Descartes, calls Christ the symbol of Divine wisdom. Schelling and Hegel speak of Him as the union of the Divine and human. The immortal Goethe, the acknowledged prince of German poets, and one of the most superbly accomplished men of the Eighteenth Century, says: 'I esteem the Gospels to be thoroughly genuine, for there shines forth from them the reflected splendor of a sublimity, proceeding from the Person of Jesus Christ, of so Divine a kind as only the Divine could ever have manifested upon earth.'

"Permit me to think of this church as a courtroom. I now summon additional witnesses to testify to the character of Jesus the Christ.

"What thinkest thou of the Christ, O Jean Jacques Rousseau, with all the brilliancy of thy intellect, the singularity of thy character and the enthusiasm of thy writings? Give place to the witness Rousseau; hear his testimony. Rousseau speaks: 'How petty are the books of the philosophers compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can He whose life they tell be Himself no more

than a mere man? * * Yes, if the death of Socrates be that of a sage the life and death of Jesus are those of a God.'

"What thinkest thou of the Christ, burly, brusque, brave and heroic Thomas Carlyle, with all thy marvelous reading, thy profound thinking and thy contempt of cant and love of truth?

"Carlyle steps forward and speaks: 'Jesus of Nazareth, our Divinest symbol! Higher has the human thought not yet reached.'

"Let us summon Dr. Channing, the cultured and eloquent preacher and writer, the foremost man among American Unitarians in his day.

"What thinkest thou, O Channing, of Jesus Christ?

"He makes reply: 'The character of Jesus Christ is wholly inexplicable on human principles.'

"What thinkest thou, O Herder, illustrious German thinker, broad scholar and exquisite genius, of Jesus the Christ?

"Superb is his reply: 'Jesus Christ is in the noblest and most perfect sense the realized ideal of humanity.'

"What thinkest thou of the Christ, O Napoleon, mighty son of Mars, striding through the world like a Colossus darkening the brightness of noonday with the smoke, and lighting the darkness of midnight with the fires of battle?

"Hear this man of gigantic intellect, whatever may be said of his ambitious motives: 'I think I understand somewhat of human nature, and I tell you all these (the heroes of antiquity) were men, and I am a man, but not one is like Him; Jesus Christ was more than man, Alexander, Caesar, Charlemagne and myself founded great empires; but upon what did the creations of our genius depend? Upon force, Jesus alone founded His empire upon love, and to this very day millions would die for Him.'

"Compared with such witnesses as these, the opponents of Jesus Christ of today are pigmies so contemptible in mentality and so questionable in morality as to be ruled out of every court of testimony where intellectual ability and moral worth have weight.

"A true conception of Christ's ideal humanity leads us to the assertion of His real Divinity. We shall not, however, at this point spend time in splitting theological hairs. We may be able to pass the examination of a church council on our knowledge of Divine sovereignty and human freedom, or on any of the 'isms' of ancient or modern heterodoxy, and yet we may be spiritually dead. We may recite creeds by the yard, and yet be black in heart and vile in life. A dead orthodoxy may be worse than a live heterodoxy. Creeds may be as powerless over our lives as the multiplication table. We must know Jesus Christ as the vicarious sacrifice for sin, and as our personal Lord and Savior. The atonement is the part of theology. The Cross is the center of the universe. It is the pivot around which all the great events of history revolve. The historian and the philosopher, as truly as the theologian, must build their studios on Calvary.

"I summon thee, O execrable Judas. Behold him flinging down the thirty pieces of silver before the chief priests and elders. Hear him speak in his agony of soul: 'I have sinned in that I have betrayed the innocent blood.'

"I summon thee, O Pontius Pilate, with thy immortality of shame in the creeds of the ages.

"The Roman Procurator washes his hands. Strange sight! He speaks: 'I am innocent of the blood of this just Person.' He speaks again: 'I find no fault in this Man.'

"I summon John, the heroic Baptist.

Hear his testimony: 'Behold the Lamb of God, who taketh away the sin of the world.'

"O loving and divine John, the Evangelist, what thinkest thou of the Christ?

"The Evangelist John speaks: 'He is the Vine, the Way, the Truth, the Life, the Light and the Word, and the Word was God.'

"I summon thee, O matchless Paul. What is thy testimony? 'He is the image of the invisible God. * * the blessed and only Potentate, the King of kings, and Lord of lords.'

"I summon thee, Apostle Peter, once confessor, then denier, but afterward penitent witness and heroic martyr.

"What is thy testimony? 'He is the Christ, the son of the Living God.'

"I summon thee, O once doubting but always brave Thomas. Hear the testimony of this witness as he falls at the Master's feet and exclaims, 'My Lord and my God.'

"I summon thee, O John Bunyan, immortal tinker; thy glorious pilgrim marching through the ages, telling the story of redeeming love, is thy testimony to the character of thy Lord.

"I summon thee, O Charles H. Spurgeon, and the testimony of all thy volumes, of thy glorious life and of thy peerless ministry is that 'Jesus Christ is the Chiefest among ten thousand and the One altogether lovely.' I summon thee, O De Wette, great Biblical critic of Germany.

"De Wette testifies: 'This only I know, that there is salvation in no other name than in the Name of Jesus Christ, the crucified.'

"I might summon thousands who from the Grassmarket in Edinburg and from many racks and stakes went up to glory and to God, and their testimony would be, 'None but Jesus, none but Jesus.'

"I summon thee, Toplady, sublime hymnist, and hear thee sing, 'Rock of ages, cleft for me.'

"I summon thee, Charles Wesley, and with thee sing myself, 'Thou, O Christ, art all I want.'

"I summon thee, O Joseph Parker, after thy immortal ministry in London, and hear thee say, as that ministry nears its triumphant close:

"I have companied with Him of Nazareth and Calvary, in all holiness and tenderest love, love passing the love of woman, ardent like an altar flame.'

"I summon thee, Joseph Ernest Renan, famous French writer, theologian and Orientalist, and I hear thee say: 'Whatever the surprises of the future, Jesus never will be surpassed. * * His sufferings will melt the noblest hearts: all ages will proclaim that among the sons of men there is none born greater than Jesus.'

"I summon thee, John Stuart Mill, logician and economist. This witness answers: 'Whatever else may be taken away from us by rational critics, Christ is still left—a unique Figure. He stands in the very first rank of men the sublimest genius whom our species can boast.'

"I summon thee, David Friedrich Strauss, theological and Biblical critic.

"He speaks: 'Jesus remains the highest model of religion within the reach of our thought. No perfect piety is possible without His presence in the heart.'

"I summon thee, Thomas Jefferson, American statesman and president.

"He speaks: 'In the words of Jesus there is found the most sublime and benevolent code of morals which has ever been offered to man.'—The Evangelical Messenger.

"It is Jesus we want, and when we are filled with the Spirit of God, we are filled with Jesus."

UNIFIED EDUCATIONAL PROGRAM

(Concluded from page 307)

of the Church by what appears as the simplest and cheapest method, that of maintaining a single institution of learning, nor on the other hand can it provide such institutions accessible to all sections of the Church alike, it seems that the only thing left to do is to work towards whatever arrangement or program will be the best compromise between these two extremes under present circumstances. What is the most efficient school program for the Board of Education to work on with the resources that are available for educational work? This is probably the real essence of the problem of a unified educational program. It is also easier to state the problem and to talk about it than to work out and put into effect a definite program that will cover it.

Leaving for the moment the question of how many schools the Church can efficiently operate, we may note just a few points that would tend to unify the three schools we now have. Some of these points are not new to all of us, as we doubtless have heard them before, but there will be no harm in enumerating them here. First, the courses and curricula, whether Academy, College, Bible, or others, could be so arranged that a student can transfer his work, should he wish to do so, from any one of the schools to any other without loss or difficulty. This is true already in part, but we have just heard through the preceding speaker that there is a present need to better coordinate the college courses given at the different schools. Second, the standards of academic work done at the different schools, as far as the work of each school goes, can be made the same. This is also doubtless true already, but active cooperation on the matter would strengthen the grade of work done. Third, the standards of Christian service and Church loyalty can be substantially the same in the different schools. Fourth, the Board of Education can exercise an impartial attitude in the support of the different schools under its control in a financial way, which we are glad to note is being done more and more. Fifth, as a means of promoting good feeling and fellowship between the several schools, a plan might be found whereby there could be an occasional interchange of teachers between the schools. It would tend to promote unity and mutual sympathy if every few years Goshen College would exchange one of its teachers for one of the teachers from Hesston for a year, and likewise Goshen and the Eastern Mennonite School, and Hesston and the E. M. S. The above-mentioned points and others need to be studied and worked out by proper committees of the Board of Education. The present ways and means committee would be the logical one to take up some of these points and work out plans for the closer cooperation of the schools.

There are of course certain limitations to the extent to which cooperation and

unification of the schools will be practicable. As for instance, in the matter of courses and curricula the requirements of the different states wherein the schools happen to be located will always need to be taken into consideration. Since these requirements vary, the schools will differ in some unimportant details. Yet the differences on this account would not prevent the schools from actively cooperating as far as is possible. Another factor that may limit cooperation and unification in all details is the fact that the schools are located in different Church Conference Districts. There will always be slight points of policy and administration on which the schools will be different for this reason. But as far as the fundamental Christian and Church standards and principles are concerned it is easily possible to have the fullest cooperation. A third limitation will be the fact that each school will always have a distinctive individuality of its own due to different personalities of teachers and students and to different local traditions. We would not want to see all individuality crushed out of the schools by the iron hand of a unified overhead program. Each institution will have a spirit of its own. Different localities and sections of the Church have slightly different traditions and practices along some lines, and it is only to be expected that the schools located in these different sections will in part reflect these points. But after having made allowance for all the limitations to a complete unification of the schools, there is still a large field of opportunity open for more effective cooperation and more sympathetic understanding between them. Incidentally such cooperation would also in time bring about a closer and a better understanding of the different sections of the Church, east and west, and north and south.

Coming back then in closing to the question of how many schools our Church should maintain, or try to maintain, under present circumstances in order to provide for the young people of the Church the most efficient educational opportunities possible, it is hard to give any more than the barest suggestions. There may be room for differences of opinion on this point according to different notions of what is the most efficient policy to follow. It is a question of which will be considered the better policy, to have a larger number of weaker and poorly equipped schools, or to have fewer schools which can be stronger and better equipped.

During recent years there has developed a movement towards the establishing of more short-term Bible schools in various communities of the Church. This is a fine indication of a growing interest in Biblical instruction. The number of these short Bible terms could well be further increased. If the Board of Education or the schools through extension departments could further encourage this movement, it would be a fine step to take. Arguments could be produced also for having a number of Church Academies, giving high

school and Bible courses, located in some of the larger settlements of our people who are some distance away from the present schools. However with public high school privileges becoming more and more general, it is not so likely that there will be much demand for special schools for secondary instruction, unless in places where our people find the standards and influences of the public high schools too unsatisfactory.

But the most important point at present that needs to be carefully studied is what policy the Board of Education will follow in reference to Church Colleges. Shall the three schools of the Church be built up alike as full four-year colleges, or shall the resources at hand be used towards building up one standard four-year college and the others as standard Junior colleges? This is a question that ought to be decided upon. The Board and the schools are discovering that to give college work of standard grade requires money, equipment, and highly trained teachers. In view of the resources of the Church that are available, as noted before, and in view of the most immediate needs along educational lines, some are inclined to believe that the Board of Education should work as rapidly as conditions permit to build up one standard, fully accredited college, this institution to be located somewhere near the geographical center of the Church. As a corollary to this proposition the other schools should function as standard Junior colleges and serve in part as feeders for the central college. This idea of a strong central college is not a new one. It has been presented before, and there is mention made of it in the minutes of last year's meeting of this Board. But more of us need to think seriously about the matter before we can hope for intelligent action on it.

A MODERN SIR LAUNFAL

(Continued from page 291)

he discovered his former guru friend, Ranjit, whom he had seen when he began his pilgrimage life.

"Ram, Ram, how are you now?" he inquired of his young friend. "As I was before, so am I now," answered the sorrowful man.

"Did I not tell you there was no true peace in this life?" said Ranjit.

"But why this great hunger in the heart? Is life all a dream and delusion? Do not you also, have a desire for soul peace?" inquired Krishna.

"Yes," the older man acknowledged in a confidential mood. "Water is provided for thirst, food is furnished to quench hunger—there must be something somewhere for soul relief! Here, what have you in your begging bag?" As he spoke, he pried into Krishna's bag and discovered the little tract picked up in Lohara many months ago, it was hidden in the folded lining of his bag.

"What is it?" he asked.

"Read it," said Krishna.

Ranjit straightened out the crumpled sheet and began to read, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"What sweet words are those," said Krishna. "Read on."

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

"That is our need, rest to our souls. Who said those words?" inquired the eager listener.

"A guru by the name of Jesus Christ, so this paper says." And he continued to read the whole tract.

"Those words touch my heart deeply. Why did I not discover that paper before, and have it read to me. Here I have been carrying it with me all these months for while I was in my own province I put that paper in my bag. I want to hear more about this guru Christ. Let us go to that city of Lohara. We may learn more of this wonderful guru who promises soul-peace to his followers."

So they started on their return trip with higher hopes and more definite desires. Nor were they disappointed. The unknown quest ended when they found the Christ. The "gladness of heaven shone through" as the religious beggar was transformed into a Christian worker.

"Tis heaven alone that is given away,
Tis only God may be had for the asking."

CHRISTIAN WORKERS' COLUMN

(Continued from page 305)

- III. The same duties may be performed by more than one or two men.
1. Jesus did not call all fishermen to follow Him—vv 16, 19.
 2. The hired servants and Zebedee were not called to be fishers of men.
 3. Simon and Andrew who were fishing, and James and John who were mending nets, were called to be fishers of men.
 4. When men are called to change their labor for the sake of the Gospel it is as important as conversion of the heart—v 20.
- IV. Those who give up one kind of service for Christ's sake will behold his wonders, and will have His blessing brought to their own homes—see vv 21-31.

WHAT SHALL I READ?

Mary Troyer

Yes, what shall I read? Indeed, it is a great problem. By the way I am going to the City Library. Come along.

Here I stand in a large library with books on every side. There is not any special topic that I am interested in, but I just want a book for my leisure moments. Books, books everywhere. Some are large, some are small, some are attractive, while others are not. Surely I can find something.

I must take a look at the Literature Department.

Here are the Fiction books. Yes, I have

read some of Hawthorne's novels, I have read Kenilworth written by Scott, and Nicholas Nickleby written by Charles Dickens, but they do not satisfy. After I have read them, what more do I know than I did before? True, Dickens and Scott portray very vividly the English customs. Scott's novel is said to be historical, based on actual facts, but as I said before, they do not satisfy.

Now here are the Non-Fiction books containing poems, dramas and essays. I pass by the dramas, not giving them a thought. I do not go to the theater, therefore, why should I read stage plays? I enjoy a little poetry,—poems about nature, picturing the beauty of God's great out-door life. Essays, yes, they are all right, too. Here Gene Stratton-Porter has an essay written on, "Our churches, our schools, and our colleges." All well and good, but that is not what I want.

Here are the books about Language,—grammars, dictionaries, etc. I pass on.

Now I come to the books of Science,—mathematics, botany, astronomy, and so on. Again I pass on.

How about these books about Useful Arts and Fine Arts? The Useful Arts tell about trades and professions, while music and needlework are discussed in the Fine Arts Section. Again I pass on.

I am beginning to think I do not know what I do want.

Here are some books about Sociology explaining government, law and education. I decide to read those some other time.

Now here are the books of History, Travel and Biography.

Biography,—how well I remember how I used to read biographies. How I did enjoy reading the biography of Helen Keller, her struggle in life and how she succeeded although blind and deaf. How well do I remember the biography of Booker T. Washington, a darkie, who was bound to make something out of himself. Yes, I enjoy reading biographies, but let's see what else is here.

I enjoy reading books of Travel. How often I have read Van Dyke's book telling of his journeys in the Holy Land. I believe I will read it again.

Ah, now I have it, now I know what I want. I want something religious. Let's see, I read a passage in Romans the other day that I didn't understand. I wonder if there is something here that would explain it.

And now I have another idea. Why couldn't I find something in the Sunday School Library? Just the thing. Good-bye, City Library, I may come back another day, but I am going to see what is in the Sunday School Library.

Oh, this is great. Which one shall I take first? I want to read all of them. Here is a book telling of worship in other lands. That would be interesting, I am sure. Here are books about the Life of Christ, Abraham and Moses, a biography of Moody, the great evangelist, religious essays, religious poetry, and many others too many to mention.

Here is one, "Dying Testimonies." I believe I will take that, see what people say when they die.

Now I have my book. I go home. I look in my dear old Bible. In this one book I find biographies, I find history, I learn of the customs of the Jews, I find words of comfort and advice, I find laws, I find power and peace, happiness and eternal promises. Oh, you dear old book, forgive me for wasting so much time trying to find something to read.

I read in my book, "Dying Testimonies." Here is a testimony of a girl who spent her nights in a dance hall, of an infidel, of a preacher,—what a contrast, and how interesting. This brings a question to my mind.

I wonder what my testimony will be? By what will my testimony be influenced? As I read quite a bit, my testimony will be influenced by what I read. You may not think so, but just compare people and what they read. Some people are continually found with magazines, others with love stories, while students are spending their time digesting histories, science, etc., and a few are found with the Holy Bible and other religious books.

Now be true with yourself, why not choose good, sound books, not trashy books, that your testimony may not be, "Save me from this awful burning hell fire; I know I have read foul books which have created foul thoughts in my mind, but, nevertheless, I don't want to be in this eternal punishment," but rather that your testimony may be, "Jesus, I am ready. I have tried, thru the help of my precious Bible and other good Christian books, to live a life for my Savior who died for me. I have read nothing that I am ashamed of."?

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GENESIS 10, 11

27 And Hā-dōr'-ām, and Ū'-

zāl, and Dik'-l-h,

28 And Ū'-bāl, and A-bīm'-ā-

ēl, and Shē'-bā,

29 And Ū'-phār, and Hāv'-i-

lāh, and Jō'-bāb; all these were

the sons of Jōk'-tān.

30 And their dwelling was

from Mē'-shā, as thou goest

unto Sē'-phār a mount of the

east.

31 These are the sons of Shem,

after their families, after their

tongues, in their lands, after

a ch. 10. 25,
32
31 Ki. 9.
25-28
& 10. 11.

That is,
Confusion.

a ch. 10.

The confusion of tongues at Babel

that they may not understand

one another's speech.

8 So the Lord scattered them

abroad from thence upon the

face of all the earth: and they

left off to build the city.

9 Therefore is the name of it

called Babel; because the Lord

did there confound the lan-

guage of all the earth: and from

thence did the Lord scatter

them abroad upon the face of all

the earth.

10 ¶ These are the generations

Specimen of type

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early in her wonderful career, when at the very height of achievement. She replied, "When every day made me think less of this (laying her hand on the Bible) and nothing at all of that (pointing to the sunset) what else could I do?" Here is a great principle. Every attraction, position or possession should be sacrificed, however severe the suffering, if they take the place of God. The great singer had been sought by kings and queens; millions had crowded the halls where she sang, but all this was dross compared with God's Book and reflection of His glory in the splendor of the sunset.

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CHRISTIAN MONITOR

NOVEMBER, 1925

Thanksgiving

For all the beauty that my eyes have seen—
The tender grace of many a pearly dawn,
The dewdrops sparkling o'er a widespread lawn,
And pink-tipped opening daisies,
The witching grace that crowns each tree in spring,
And bids the daffodils a message bring
Of resurrection beauty.

For all the sorrow that my heart has known—
Eyes, cleansed by tears to see for evermore
That deeper beauty waiting at the door
Of hearts that catch the vision.
The smile of God on many a toil-worn face,
The light of heaven that fell on some sad place,
And woke the sleeping sunshine.

For all the beauty of the lonely road—
Those empty hands that laid life's treasures down,
To take Thy cross, to share Thy bitter crown—
Thy diadem of sorrow.
For hearts that sing, through sunshine or through rain,
And praise Thee in the dull grey mists of pain—
I thank Thee, King of Beauty.

—Minnie Hardwick.

SELECT READING

COUNT YOUR BLESSINGS

"Tomorrow will be the first Thanksgiving Day in my life that I've not felt thankful," sighed Lucia, gazing dolefully out the window at the bare brown branches of the trees tossing in the November wind.

"It is hard, I know, daughter," sympathized her mother, "but surely you can find something to be thankful for, even if you are disappointed."

"Disappointed' isn't the word for it," answered Lucia, bitterly. "To have to stop school in the Junior year for three whole months! I can never catch up I'll have to see the girls I've gone to school with all my life graduate without me." Her voice broke.

"But the doctor says the three months will make you so strong and well again that you'll be able to accomplish lots when you do go back," comforted mother. "You may graduate with the girls, after all, but, at any rate, your health comes first, and you know the doctor said three months' rest and outdoor life were absolutely necessary for you."

Lucia sighed as she looked across the street to a window where a wrinkled but beaming face of an old lady smiled over at her.

"I don't see how Miss Amanda can be so smiling," she murmured. "I shouldn't think she'd feel very thankful this Thanksgiving either. Dr. Barnes says her hearing has gone hopelessly. She can't even hear when you holler at her now—you have to write; and she's all alone

—none of her family left, or any relatives to be with her."

"I wish you'd go over there," said mother, suddenly. "I want to send Miss Amanda one of my pumpkin pies for tomorrow. I asked her here to dinner, but she has invited two old women from the county home to spend Thanksgiving Day with her. She's a good old soul!"

Listlessly Lucia covered with a snowy napkin the golden pumpkin pie and started across the street to the old lady's house.

"Well, now," greeted Miss Amanda, "if your mother isn't kind! Sit down, honey!" She set a chair for Lucia in the cozy living-room, took the pie into the kitchen, then flitted back and placed a pad and

pencil in Lucia's hands. There was just a trace of wistfulness in the faded old eyes, though Miss Amanda laughed brightly as ever.

"Doctor says people will have to talk to me this way now," she chirped, "and mighty thankful I am that I have such good eyesight! If I had to lose any faculty, I'm thankful it's only my hearing, for I can best do without that. What if I couldn't see—or couldn't walk!"

"Yes," she twittered away in the rapid speech habitual to her when she had visitors—she had lived so long alone, "even if I can't hear, I think I'm the happiest old woman in the world. Think of all I have! There's my eyesight, and my health."

AUTUMN

By Ursula Miller

Such amazing, bold tints,
Give loud, gorgeous hints,
That Spring is gone as rain in dry, dry ground;
Summer going, leaves, flowers sunburned and browned.
But mellow grandeur—mosaic Autumn is here—
Rioting reds, scarlet and flame,—promise browns, oh near!
From some tree, or a-wing,
I hear a bird sing!
By this song—and the glow
Of the splendor we know
That Spring is gone as a dear, dear face now dead;
Poor Summer so shabby, as a worn old book, too much read!
But Autumn, the middle-age of the year, is rest
'Midst mosaic beauty—by Supernal Desire exprest!
From a-wing or some tree
Came that rare song to me!

Hesston, Kansas.

Lucia looked sympathizing. She knew how many days the old lady was laid up with "rheumatics" and other ills. She had never been strong.

"Of course," continued Miss Amanda, "I'm not what you'd call rugged. I can't take long tramps out in the country as I used to, as you can do, dearie; but I can get to the store on fine days, and even when I can't get out, there's so much to see here. There's so much passing, and so many friends always dropping in. Such good friends I have, too—just like you and your mother—always doing things for me! Sometimes I'm thankful for my deafness, just because it shows me how kind people are. You have to have trouble of

some kind before you really find that out, you know—how good your friends are—how kind every one is!"

Lucia nodded, remembering how her friends, one and all, had rallied loyally about her—girls she had not thought really cared for her.

"Then I have my home." Miss Amanda glanced lovingly around the tiny room. "People say to me, 'Why don't you give up your house and board, now that you're all alone?' but, oh, I hope I'll never have to give up my home! I have my flowers, and old Dick for company"—she stroked the soft Maltese purring against her chair—"and I'm free to do as I please and have what company I like. Oh, I've so much to be thankful for, even if I haven't my hearing! You know, dearie, as we grow older we're bound to lose some things in our lives, but we gain others. Sometimes it's hard when we lose, but the only thing to do is to count what's left, and when you begin to count, honey, you find so much!"

Lucia was writing swiftly on the little pad, and what she wrote was: "Dear Miss Amanda: You always do me good, but to-day you've done me more good than ever. I was feeling so blue and ungrateful because I had to stop school and let the other girls go on without me; but you've made me see how much, how very much, I have still to be thankful for, and I'm going to be. I'm going to count what's left, and when I think of how much I have, I'm ashamed of myself that

I ever felt ungrateful."

Miss Amanda's kind old eyes shone brighter than ever as she read the message, and murmured, "I'm so glad, dearie—and thankful!"—Girlhood Days.

"We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously! Other work to do for our delight, that is to be done heartily; neither is to be done by halves or shifts but with a will, and what is not worth this effort is not to be done at all."—John Ruskin.

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MARYLAND'S BEAUTIFUL COVE

As Seen on a Side-Trip South from Keyser's Ridge
on the National Pike

By Leo J. Beachy

The automobile tourist leaving the City of Baltimore at sea-level over the famous old National Pike leading westward, may have many a thrill and ever-varying scenes while crossing at about right angles a total of sixteen mountains before he reaches the village of Grantsville, Maryland, which is 203 miles on the way, and 2,500 feet above the sea. Grantsville is the highest town (not the highest point, which is in the open country), on the National Road east of the Rocky Mountains.

Or we may put it in other words, and say that from the top of Negro Mountain, altitude 2,908 feet, a few miles west of Grantsville, that great highway starts on a long downgrade eastward, running through the town, and then keeps on going down 203 miles over long stretches, ridges and mountain after mountain, to sea-level at Baltimore. The tourist coming from either direction on the Pike, and reaching this spot on Negro Mountain, the highest point on the National Road east of the Rockies, may count it worth while to stop his car on this mountain-top and glance both east and west.

Here, looking westward, he may imagine seeing a road leading down a grade 101 miles over mountains, long stretches over rolling hills and ridges, through towns and cities to Wheeling, W. Va., only 600 feet above sea. The following table of comparative elevations will be interesting:

Baltimore, Md.	sea level
Ellicott City	150 ft.
Ridgefield	700 ft.
Frederick	300 ft.
Hagerstown	600 ft.

Hancock	600 ft.
Cumberland	700 ft.
Frostburg	2,100 ft.
Savage Mountain	2,600 ft.
Meadow Mountain	2,600 ft.
Grantsville	2,500 ft.
Negro Mountain	2,908 ft.
Keyser's Ridge	2,884 ft.
Uniontown, Pa.	1,050 ft.
Brownsville	1,050 ft.
Washington, Pa.	1,050 ft.
Wheeling, W. Va.	600 ft.

Only two miles west from the summit of Negro Mountain is Keyser's Ridge, altitude 2,884 feet, where a branch of the

eral farms in that neighborhood, and, by surveying, found that the field was cleared on his land, and notified the German accordingly, after he had reaped his first crop of grain. But the German sowed a second crop of rye in the field the following year. The grain ripened in due time and he had cut it and put it in shocks when one night Weller took his men, wagons and teams, went to the field and hauled the shocks of rye into his own barn.

A law suit followed in Cumberland, Allegany County, Maryland, because Garrett County was then part of Alleghany County, in which Weller won the suit.

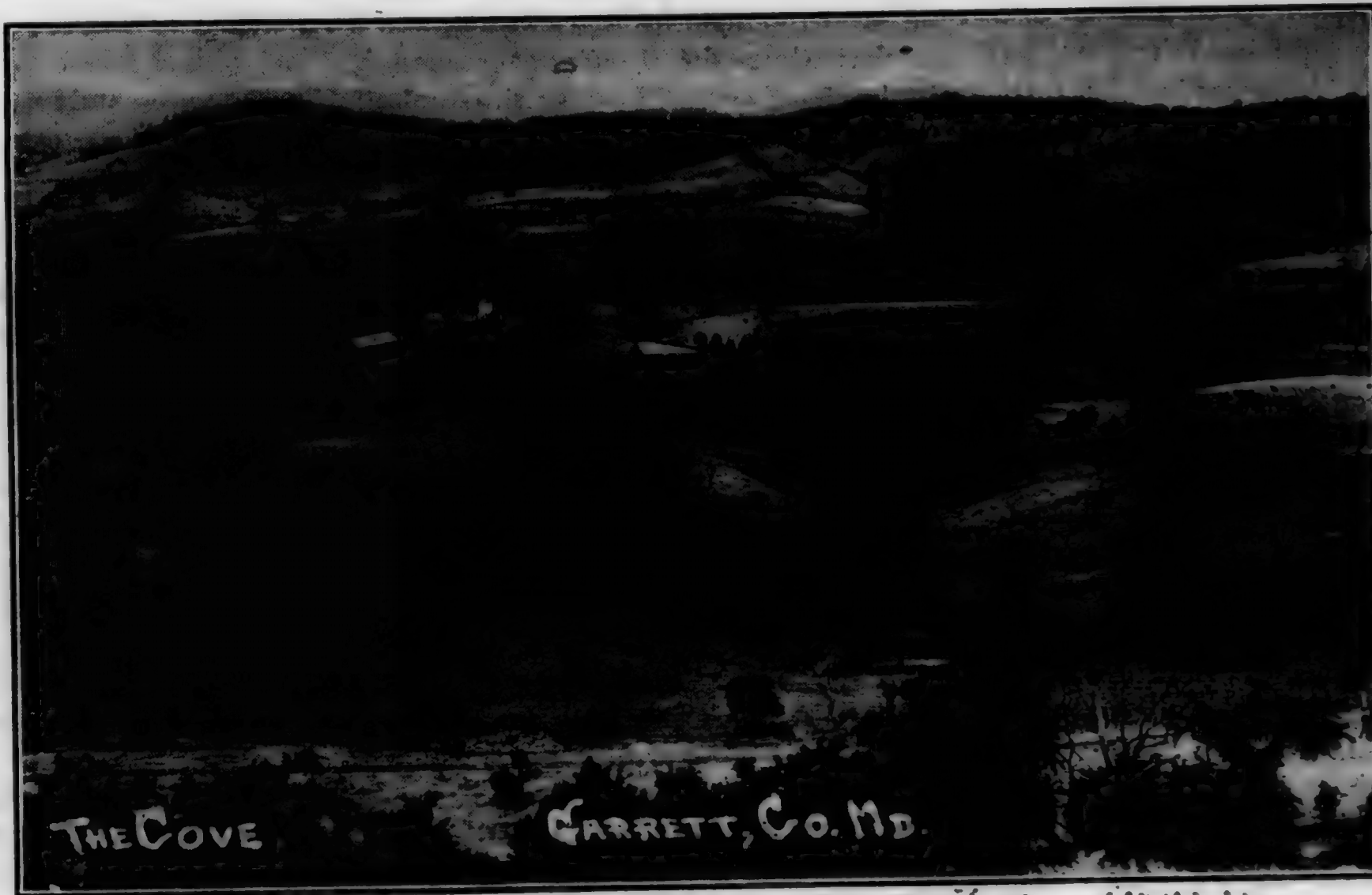
So, as in the case of Abraham and Lot's herdsmen who strove with each other, it matters not how beautiful, well watered and prosperous looking a land is people must guard their conduct and daily

business dealings in order to live in peace with each other. Abraham settled the matter nobly without a law suit and the Lord dealt afterwards with Lot in his prosperous, wicked city, Sodom.

"Strife Felt" overlooks to the northwest a rather rough, caldron-shaped landscape known as "The Devil's Half Acre," where the schoolhouse is located in its midst.

From the open place in the road at "Strife Felt" one also has a view backward to the north and northwest, beyond Strife Felt, and "The Devil's Half Acre," and can see the line of the Western Union telegraph poles high on the National Highway as they lead down the long western slope of Keyser's Ridge and up across Winding Ridge at "Pig's Ear" on the pike where the Mason and Dixon Line, the border line between Maryland and Pennsylvania crosses the National Road, and where also stands the old original metal, embossed-lettered ninety-sixth mile post east of Wheeling, West Virginia. There

(Continued on page 349)



magnificent Maryland State Highway strikes off the National Pike at right angles and leads south over a vast plateau, first through Colliers Woods, locally known as "Lovers' Lane." From there the road passes on to an open place in the woods on the right side of the road, overlooking a field. This field was cleared out of the woods many years ago by a German, and received the name "Strife Felt" in German, meaning strife field or quarrel field in English.

A man by the name of Weller had sev-

MENNONISM

AN HISTORICAL SURVEY

By John Horsch

III. The Origin of the Mennonite Church in the Netherlands

3. The Rise of the Heretical Anabaptist Sects

(Continued)

The new prophets had left Melchior Hofmann in the dark concerning the exact point of time when the new era was to begin. When at Embden, in Eastfriesland, he witnessed a remarkable religious revival without molestation by the authorities, he made up his mind that this was the sign that the longed-for time of spiritual power and liberty of conscience was here. He began the practice of baptism at Embden. It is said that the number of those baptized by him in this city was about three hundred. And though the laws forbade believers' baptism there was no persecution in Embden at the time.

From this city Hofmann travelled westward to the Netherlands preaching and baptizing. But no sooner had the authorities of the Netherlands become aware of his activities, when they made a search for those that had been baptized. All that they could lay their hands on were executed. Nine persons were put to death in one day at the Hague, and Sikke Frerichs Snyder was executed in Leeuwarden on March 20, 1531. It will be recalled that, in connection with the death of Sikke Snyder, Menno Simons, at that time still a priest, heard for the first time of people who considered infant baptism to be unscriptural.

In consequence of these disappointing experiences Hofmann concluded that he had erred in point of time and that the practice of baptism was premature. He now accepted the fantastic view that, as the rebuilding of the temple in Jerusalem under Zerubbabel was interrupted for two years, so the work of building the new spiritual temple was likewise to cease for an equal length of time. Consequently Hofmann advised his followers to "stand still" as concerns the observance of the ordinances and the organization of congregations. They should form mere circles without withdrawing from the ruling church. In these circles the expectation of the coming of the kingdom of God in power, after two years' time, was to be kept alive and efforts put forth for the spreading of Hofmann's teachings. Those who were identified with this movement were called Covenanters (*Bondgenooten*), or Melchiorites.

One of the prophets predicted that Hofmann was to be imprisoned in Strasburg and released after six months. Hofmann accepted this prophecy. He returned to Strasburg and was promptly arrested. When he entered the prison door he swore a solemn oath, with uplifted hand, that he would partake of no other food than bread

and water until the prophecies would be fulfilled. Yet the part of the prophecy that had reference to his release was never fulfilled. Though Hofmann, in 1539, in a written statement recanted his peculiar views and in particular expressed himself in favor of infant baptism, he was not released. The poor man died a prisoner after fifteen years of incarceration.

The belief that Christendom may be favored with new prophets was not confined to the Melchiorites but was shared by the theologians of the state churches. In fact, the most zealous Lutherans believed not only that certain prophecies were fulfilled in Martin Luther, but that Luther himself was a prophet. At an early date Michael Stiefel, a Lutheran preacher, wrote a pamphlet making an attempt to show that Luther was Elijah. Johann Mathesius, Luther's friend wrote: "Thus the holy Spirit has prophesied of this third Elijah, Dr. Martin Luther." Mathesius also points out that Melancthon referred to Luther as Elijah.

Michael Stiefel, in passing, found through curious calculations that the second advent of the Lord would take place on October 19, 1533, at 8 o'clock in the morning. He was at that time the Lutheran pastor at Lochau in Saxony. The appointed hour found him with his congregation assembled in the church. After the time had passed, he was arrested and taken to Wittenberg, where he confessed his error. Upon Luther's request he was later made pastor at Holzdorf. This seems to be the only instance on record in the period of the Reformation that people assembled on a set day to await the coming of the Lord.

The thought that Luther was Elijah did not appeal to the Covenanters of the Netherlands. They believed Melchior Hofmann to be the greatest of the reformers. It should be borne in mind that they were yet within the fold of the dominant Roman Catholic state church, waiting for the new era of religious liberty to dawn.

A short time before the two years of "standing still" had expired, a Covenanter, John Beuckelson, a tailor of Leyden in the Netherlands, commonly called John of Leyden, visited the city of Münster in northwestern Germany. He found here a remarkable condition of affairs. Bernt Rothmann, the leading pastor of the city, who had until recently been a Lutheran preacher, was openly teaching the baptism of believers, though he did not practice it. On August 7 and 8, 1533, a great public debate on the question of infant baptism took place in Münster, between Rothmann and Hermann von dem Busche, professor of theology at the university of Marburg. The latter's arguments for infant baptism were met by Rothmann in such a way that von dem Busche declared, time did

not permit him to reply and besides, he was too fatigued to do so. The general impression prevailed that from the infant baptist viewpoint it was desirable to end the discussion. The debate was declared closed and Rothmann's arguments against infant baptism were never answered.

This, by the way, was the only public debate held in the period of the Reformation on the subject of infant baptism. At Zurich a number of public discussions were held on this question between Zwingli and the Swiss Brethren. In these discussions the Brethren were allowed to answer certain questions laid before them. They complained bitterly that they were not given a hearing or permitted to defend themselves. Bullinger, the friend of Zwingli, says that the reason why they were not permitted to speak was, because "they would say only what they desired and not what they ought to say." They saw themselves compelled in these discussions either to say what their opponents desired them to say, or to keep silence. In Münster, on the other hand, the debaters met on equal terms.

John of Leyden perceived that a revolution was imminent in Münster. Political conditions in the city were well-nigh in a chaotic state. The authorities were daily losing prestige in a struggle with the powerful trades unions, or guilds, that were headed by Herman Knipperdolling. The guilds demanded toleration for Rothmann who in public debate had overcome his opponents and was virtually preaching Anabaptist doctrine though he agreed with Melchior Hofmann in the opinion that adult baptism should be practiced only after the danger of persecution was passed. To the Melchiorite John of Leyden developments in Münster appeared as the fulfillment of prophecy. And yet the two years of "standing still" had not yet expired.

Upon John of Leyden's return to the Netherlands he visited his friend Jan Matthys, a baker of Haarlem and a prominent Melchiorite leader, and reported to him concerning conditions in Münster. Now Matthys from the start had his doubts as to the reliability of the particular prophecy concerning a two years' delay in the work of building the new spiritual temple. Before Melchior Hofmann's return to Strasburg Matthys had debated with him on the question of the proper time to proceed with the practice of baptism. He was probably of the opinion that the power of the wicked over the saints must be ascribed to a lack of faith on the part of the latter. In point of unsound enthusiasm Jan Matthys surpassed all other Melchiorites.

When Jan Matthys received the report of the developments at Münster, he decided that not Strasburg, as had been supposed, but Münster was to become the center of the kingdom of God in the new era, and that the time of its inauguration was at hand. He claimed the prophetic gift and, though the two years were not passed, proclaimed that the time of "stand-

ing still" was now at an end. He announced that henceforth the wicked had it not in their power to put to death the confessors of Christ. Therefore obedience to God's commandments, including the practice of baptism, could be no longer deferred.

The thought of the imminence of God's judgment over the persecutors of the truth was not original with the Melchiorites. The Lutheran reformers of Nuremberg, in 1524, for example, wrote a book in which they asserted that the time in which the Lord will destroy Antichrist (the pope) was "just now." "Therefore his power should no longer be feared," they said, "he has it not in his power to further harm any land, kingdom, or city." In Luther's writings the thought that the power of Antichrist would be immediately destroyed, is often expressed.

Jan Matthys came to the Melchiorites in Amsterdam with the message which, he believed, had been given him by revelation. The wicked had no longer the power to shed innocent blood; the practice of baptism must be resumed; the time for divine judgment over the wicked persecutors was here. The Covenanters of Amsterdam were frightened by the declarations of this rank fanatic, so much more, as the time of the two years was not yet fulfilled. They withstood him for a time, but his bold assertions that he had these things from revelation, and his "great threatenings of eternal damnation" proved too much for them. He even succeeded in convincing them that he was endued with power to work miracles.

It is interesting to notice here that the Protestant state church theologians, in discussions which they had with dissenters, claimed that the authority to form a new church organization must be proven by signs and miracles. They held that Luther and Zwingli needed no miracles to prove their calling, since they had not established a new church but had reformed the existing Roman Catholic Church. At the same time the leading reformers could not deny that they held the recognized head of the Romish Church to be the very antichrist. They themselves had separated from that church and had therefore also formed a new church.

It is necessary to bear in mind that the Covenanters of the Netherlands were just emerging from the darkness of Romanism; in fact they had not yet openly renounced their allegiance to the Roman Catholic Church. Opportunity for obtaining Scriptural enlightenment was scant. Copies of the Scriptures, or even of the New Testament were rare. One of the Covenanters said at a later time with reference to the reception which they gave the false prophet Jan Matthys: "For we were all inexperienced, simple and unsuspecting and had not been warned against false visions, prophecies and revelations. We supposed, if we guarded ourselves against the Catholic, Lutheran and Zwinglian heresies, all would be well and there was no need for

further concern." Some of the Covenanters of Amsterdam accepted Matthys' message and were baptized. Apostles were sent forthwith to the various circles of the Melchiorites in the Netherlands to bring them the new message and to baptize them.

4. The Münster Kingdom

The incredible came to pass. John of Leyden and Jan Matthys went to Münster and, in consequence of a revolution, by the aid of Herman Knipperdolling and the trades unions, they made themselves masters of the city. Melchior Hofmann had consistently warned his followers to be submissive to the civil authorities but had no objection against accepting the office of magistrates; he did not defend the principle of nonresistance. No sooner had Matthys and John of Leyden usurped political power when they, following the example of the great state church reformers, established an exclusive state church. Those who did not accept their message were driven from the city. And the Münsterite state church was not one whit more tolerant than the other state churches. The Münsterites taught distinctly that teachers of false doctrine should be put to death, while the Swiss Brethren held they should be excommunicated. All Anabaptists that were not of their persuasion were by the Münsterites put into the same category as those who had been baptized in their infancy only.

Münster was soon surrounded by a strong army of siege. Matthys lost his life within a few months in a way which shows that, though a fanatic, he was honest. Probably upon the suggestion of John of Leyden he undertook a sortie with a few men to put the army of siege to flight, presumably on the strength of the passage, "One shall chase a thousand." He died wielding the sword. John of Leyden became the autocrat of Münster. He ruled as king, with unheard-of haughtiness. Having been a tailor by occupation, he made for himself gorgeous royal robes out of the costly priestly vestments found in the churches. Only on their knees could his subjects approach him when he was sitting on his throne. Rothmann became his willing tool. Knipperdolling by supposed revelation was made sword-bearer to the king. Agreeable with Hofmann's doctrine that there is no forgiveness for sin that has been committed against better

knowledge, all sin, even wrath, envy, etc., was punishable by death in Münster.

The blackest stain on John of Leyden's name is the practice of polygamy which he introduced against the earnest protest of the people, including all the ministers at Münster. When their protest proved vain, there took place a revolt within the walls of the besieged city. It was not successful. John took bloody vengeance. Forty-nine men were cruelly executed. Yet whatever may be said against the teachings and character of John of Leyden, he proved a great military leader. All attempts of the army of siege to take the strongly fortified city by storm were unsuccessful, though famine conditions obtained in the city since the autumn of 1534. Münster was finally taken by treason June 25, 1525. A terrible slaughter ensued. John of Leyden with Knipperdolling and Krechting were made prisoners and were tortured and executed. The city was made Roman Catholic throughout.

It will be recalled that, according to Melchiorite and Münsterite teaching baptism was to be practiced only when it did not cause persecution. In conformity with this view, John of Leyden, after his imprisonment, offered not only to accept infant baptism but to persuade the Anabaptists everywhere to conform to the dominant state churches. Since the Münster kingdom had ended in dismal failure, he evidently concluded that the practice of baptism and the attempt to establish a true Zion had been premature; the time for the inauguration of the new era had not yet come. He offered to "convince the Anabaptists that they have not baptized rightly and are therefore under obligation to stand still in matters of faith, and to baptize the infants."

The Anabaptists of Münster differed as much as possible from the Swiss Brethren. Jan Matthys and John of Leyden did not organize a New Testament church but an exclusive state church. Adult baptism, it is true, was practiced in Münster, but not believers' baptism. The foundation for believers' baptism, namely the Voluntary Principle, was rejected. Those who refused to accept the Münsterite creed were persecuted. People were driven to baptism, as it were, at the point of the sword. The new Zion was to harbor only those who were members of the Münsterite state church, but it goes without saying that their own unbaptized children were not included in the number of those that were driven out by the Münsterites. The practice of universal infant baptism alone will make all inhabitants of a given state members of the church. On the point of church discipline the Münsterites agreed with Zwingli who held that in apostolic times the exclusion of offensive transgressors was practiced for the reason that there was no Christian government in that period and church discipline was uncalled for under a Christian government.

(To be continued)

**"Look to Jesus with thanksgiving,
Fearing not what may befall,
For the angel of His presence,
Goes before thee, guiding all."**

CHRISTIAN MONITOR PULPIT

THE PEERLESS CHRIST—OUR ADORABLE LORD

"Behold the Man!"—John 9:5.

By Ed Miller

The words of our text were spoken by Pilate, in an effort to appeal to the sympathy of those who were falsely accusing Jesus and desiring that He might be put to death. Pilate had declared a number of times that he found no fault in Jesus and did not find Him guilty of any crime for which He should be put to death. But Pilate was speaking to a mob consisting of the chief priests and the elders and scribes and the whole council. They were leaders of the Jews, the people of God, who should have been the church fathers. They were too conscientious to enter the palace of Pilate lest they might be defiled and could not eat the Passover in sincerity. They were not a mob of the lower class of people, as one might suppose, but were the religious leaders of the day.

"The Man" referred to is Jesus. On His head was a crown of thorns. In mockery He was arrayed as a king in a purple robe. The soldiers mocked Him and said, "Hail King of the Jews," and struck Him with their hands. As Jesus was thus led out of the palace to meet the Jewish leaders, his accusers, Pilate said, "Behold the Man." He tried to use every method to clear himself of the guilt of sentencing Jesus to death, whom he believed to be innocent but he did not have the courage to oppose the people who demanded that Jesus should be crucified.

In this discussion we want to take a look at the man, Jesus. Jesus lived a twofold life. He was divine. He was the Son of God. His birth was the result of a special miracle. He came from Heaven to live in this world as a man. He came that He might atone for the sins of the world, and to fulfill this mission as a Redeemer of mankind, He must Himself be a man.

Jesus was also the Son of man. He was human. He had human tendencies and limitations. He usually referred to Himself as "The Son of man." It is the human, the man, Jesus that we wish especially to notice at this time. As a man there never lived a character so sincere, none so noble and none other so sublime as He. He is the only one of whom it could be said, He is perfect. To no other could be ascribed the words "Without sin." The high type of character found in Jesus is far above any other who ever

lived in this world. We often fail to appreciate the integrity, the nobility, the sublimity of the man Jesus.

We behold Him in His boyhood days. The brief sketch given of His early life shows that He was faithful and studious. He was hearing the doctors and asking them questions. He was subject to His parents. He increased in wisdom, and stature and in favor with God and man. The Scriptures which He later quoted were those which He had learned and memorized. He did not always exercise His divine power but was subject to human tendencies and limitations the same as any other man.

We behold Him in His dealing with His fellowman. To the one who was taking the wrong course, Jesus loving him said, "One thing thou lackest." To the penitent sinner He said, "Neither do I condemn thee, go and sin no more." At the grave of Lazarus Jesus wept because He could not help but weep. He fed the five thousand because He could not send them away hungry.

We behold Him in His daily ministry. He spends the day in teaching the people and healing the sick, and spends the night in prayer. He was always busy to the extent that sometimes He failed to eat at regular meal times because He had other meat, which was to do His Father's will. He did not wait for a suitable opportunity but while passing along he healed the blind man because as He said, "I must work the works of him that sent me while it is day. The night cometh when no man can work."

We behold Him in his temptation. In the wilderness after the forty-day fast He meets every temptation with the words, "It is written." In the Garden of Gethsemane where He no doubt endured the severest temptation of His life, He prays mightily to His Father and keeps on praying.

We behold Him in His agony. When His disciples went with Him as far as they could go, Jesus went a little farther. He prayed alone. He agonized alone. When He returned to His disciples He found them asleep and yet He did not despair but went back and again prayed alone and kept on praying and agonizing until He won the victory over the devil. It is in the

Garden that the victory was won rather than on the cross.

In our daily life let us behold Jesus. When we are discouraged let us behold the man and learn what Jesus did when He became discouraged. As He stands and weeps over Jerusalem because of the wickedness of the people He does not give up in despair but enters the city and becomes very active in driving out those who were desecrating the house of God.

We behold Him in His teachings. Volumes upon volumes have been written about the wonderful truths which Jesus uttered and yet the literary world has not come to the end of commenting upon this storehouse of knowledge. The writing and teaching and explaining and commenting will continue till He comes again and yet the account of His life and teachings is given and much of it is repeated in the four Gospels. One sentence that Jesus uttered is taken and a whole book is written on it. Thus we behold Him as the greatest teacher that ever lived.

It is possible that we may over-emphasize the Divinity of Jesus. No true follower of His will doubt His divinity but in His walk through life He lived the life of a human. If He had always exercised His divine power and authority He could not have lived the exemplary life for us to follow, because He could not then have experienced the trials and sorrows with which we must meet. Jesus was tempted in every point like as we. God can not be tempted. It was the human in Him that was tempted. It was the human that prayed, "Let this cup pass from me." It was the human that wept. How we should admire and adore the Man Jesus. What better incentive to a holy life and a noble character than His perfect example as we behold Jesus.

This discussion however must not close without also beholding the Christ, the Savior of the world, the Messiah. Yes, Jesus was more than a man. He is Lord of lords and we need to walk daily with Him and worship before Him.

O Master let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way,
In peace that only Thou canst give;
With Thee, O Master, let me live.

—W. Gladden.

NOT FOR EASILY OFFENDED PEOPLE

The Real Reason

While the conditions set forth in this article do not apply to many communities in which the Christian Monitor readers live, yet it may after all cause us to think of the conditions in many other communities, and to endeavor by God's help to resist the encroachments of Satan upon the Church more strenuously.

It's as plain as the nose on your face, brother. You may not like it, but I must tell you what is the matter.

There were a dozen people at your prayermeeting Wednesday night. The rest did not come because they did not want to come.

There were a few more at your evening service last Sunday night. The rest did not come because they did not want to come.

It tastes bad and you do not like to swallow it any better than I do, but it's like Epson salts—the sooner it's down the better.

What is the use in fooling ourselves any longer about the prayer-meeting, and what is the use in hunting for an alibi for the Sunday evening service?

The bald, ugly, disagreeable fact is that folks do not come because they do not want to come. So there!

They go everywhere else they want to go.

If it were a prize fight—just look at them go! By the hundreds and the thousands! They grab the seats at \$2 to \$50 a ticket and pack a forty-acre arena. They want to see two men maul and bruise and beat each other to shreds.

Oh, well, remember the Roman amphitheater.

But then, they are sinners and glad to do the devil's bidding. What gets me is, why your church members are not equally glad to do the bidding of their Lord.

If the devil can get his own to fall over each other in their eagerness to get to a prize fight, there's a broken gear somewhere in our machinery and no mistake.

Or a Sunday ball game! Wouldn't it be fun to have folks jam the prayer-meeting the way they jam the grandstand? Wouldn't we preachers be covered with "cloven tongues-like as of fire" if the people would crowd the Sunday evening services as they crowd the bleachers?

But they don't! They don't! They go elsewhere, and the reason they go elsewhere is that they want to go elsewhere.

Say, brother, wouldn't it "be like heaven to us" if all the automobiles that snort and streak and twist and dive and scrape along the roads of a Sunday were coming to church?

But they are not. There is no use in fooling ourselves about this great auto-

mobile exodus. Only six machines stopped at your church last Sunday morning, brother. The other nine hundred and ninety-nine thousand nine hundred and ninety-four went by.

They went by because they wanted to go by. Nothing more and nothing less.

But then, they are sinners—these folks that go by—and you expect them to go by.

But what about your own folks that go by—your class leader and your deacons and your A-number one church members? You don't expect them to go by. Of course not. Neither do I.

But they go! They go! That's what gets me. They do go by.

They go by because they want to go by. But why do they want to go by? You

R E V E R E N C E

William Beery.

R everently enter the house of worship; R

E ven quietly find a seat and silently E
meditate.

V ain babbling avoid in the sanctuary. V

E xceedingly thoughtful be for the com- E
fort of others.

R everence for the Lord's house and his R
service the watchword.

E very note of the music endeavor to enjoy. E

N or stand in God's house engaged in N
loud conversation.

C onstant vigilance keep over mind and C
heart.

E arnestly cultivate and practice quiet E

R E V E R E N C E

would expect these Christians to not want to go by.

And if they want to go by, what are they, Christians or sinners?

Say, brother, "who made me a judge or divider over them?" But just between you and me—confidentially now—I can't see the difference between the sinner who goes by and the Christian who goes by, so long as he does go by.

And I don't care whether he goes by on his way to a prize fight or a ball game or to the lakes or the country, so long as he goes by.

He goes by because he wants to, and he wants to because—well, because he does not love the things of God as much as he loves the things of the world.

So there! That is the bald, bold, nasty, disagreeable truth, but there is no use fooling ourselves about this thing any longer.

Yes, and I just thought of another thing

I wanted to tell you, brother, before we part. I am sometimes tempted to think we have too many folks on our church rolls who don't know God and never did. If you don't think so, just look at them as they go by.

Good-by, brother, and God bless you! I'm half afraid I spilled the ecclesiastical beans this time.—A. M. Albright in Evangelical Messenger.

REASONS FOR CHURCHGOING

1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year—therefore on Sundays go to church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or in a man's own house just as in a church. But I also know as a matter of cold fact the average man does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

8. He will meet and nod or speak to good quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his work.—Theodore Roosevelt.

There is opportunity for actual growth among those already won as well as in reaching those outside. Have we caught a vision of the possibilities in the lives of our boys and girls? We need at times to get our eyes off of the present and look ahead to what we hope to see in each one later in life and then plan our work in such a way that these needs will be met. Before the end of this year there should be a deepening of the spiritual life in the boys and girls as well as a real effort to lead the unsaved ones to Christ.



EDITORIALS



Thanksgiving Editorial from King David for 1925

I will praise Thee, O Lord,
 I will praise Thee, O Lord, with my heart;
 I will praise Thee, O Lord, with my whole heart;
 I will show forth (recount) all Thy works,
 I will show forth (recount) all Thy marvelous works
 I will be glad in Thee, O Lord.
 I will rejoice in Thee, O Lord.
 I will sing praise to Thy Name, O Thou Most High.

Pray for the Wicked Mulgazars of India

"The effectual fervent prayer of a righteous man availeth much." This is the basis of our request; God will answer the prayer of His people; the heart of Omnipotence can be moved. Brother R. R. Smucker has sent an appeal to America that must be met at the throne of grace. Here it is, brethren; now for the throne in your secret chamber, and around the family hearth:

"Our Christians are under fire from the Mulgazar (village owner). He is trying to oust two of our village Christians from their homes. Persecutes them in ways peculiar to the Indian. One way is to sit and curse, etc., and if he can get the poor fellows to reply in like manner, he is all the happier.....If he can get these two families out, he will begin on the remainder of the Christian community, just at the edge of the village. Remember us in prayer that we as leaders can help them to remain firm. This direct enmity of village owners is having a bad effect on the spreading of the Gospel here. The people listen, but say, 'If we listen too hard and get too interested who knows what the Mulgazar will say or do? We do not want to lose our homes and fields.' Their fears are well grounded."

A Canvas of Thousands of Homes

Very recently, and at present (the time of our writing), the workers at the Chicago Mission Church are actively engaged in a canvas which will touch thousands of homes, the scope of territory which they are seeking to cover being about one mile square. If we are not mistaken in our information they have been in about 6000 homes. What they found was a revelation of opportunity. Why not such a canvas in all our churches? Why let the unsaved get by us to perdition without even as much as a visit to their homes? Why this sloth in "the King's business?" Scripture saith, "The King's business requireth haste." In Kitchener, Ont., lately, the workers from our congregation called at 1000 homes, with cards of invitation to church and Bible school services. Many people do not darken the doorway of a church, consequently they darken their own lives. On one side of the card were facts about the location of the church, etc. On the other side the following:

If this card is handed to those who are already attendants at some Sunday School and Church we are glad to know that you are availing yourself of the spiritual opportunities; nevertheless you are invited as a visitor, strangers are always assured of a welcome at this place. In the event that you and your family have no place to which you go on the Lord's Day we want to

extend to you a hearty invitation to any or all of these services, which you will find helpful. It is the object of these services

To Preach the Gospel of the Grace of God;
 To Reveal the Practical Truths of Christianity;
 To Unfold the Deeper Things of God;
 To Render to God the Worship due Him;
 To Enrich and Increase the Value of Life;
 To Warn Concerning Sin, Error and Folly;
 To Increase Life's Joy in the Permanent Sense;
 To Unfold Opportunities for Service;
 To Safeguard Your Children;
 To Help the Young People Make Life a Success;
 To Reveal the Two Destinies of Mankind.

Building Native Indian Evangelist Houses

A Sunday school class in the Millersville (Pa.) Church supports a native evangelist. Just lately they made it better than that, and have forwarded through Brother Reist, the treasurer of the Eastern Mennonite Board of Missions and Charities, a check for \$300.00 to pay for a house for the same man. That is going at the work in the right way. Since we are talking finance at this time, it is possible that there are one hundred classes in the Mennonite Church who could without great sacrifice finish the Sunderganj Church. We understand all is paid but \$500.00. If the women's class made it \$300.00, let some men's class shoulder the \$500.00, thanking the Lord for the privilege of sending the Gospel of God's marvelous grace, which has saved them, given them peace, joy, character, and a hope beyond the darkness of the tomb to others. May the Lord continue to bless those who give to such worthy causes. It is really not given, but invested in the Bank of Heaven, where "thieves do not break through and steal, nor the moth and rust corrupt."

This School Is Always Open

Summer has bidden us adieu. Fall is already packing his g.p. Winter is coming on down the line from the Pole; seems here in Canada we have already heard a knock at the door. Anyhow, Winter is coming. Let us give him a pleasant welcome; sit down and give him a chat like this: "Thank you, old gentleman, for your seasonal call. You sort of help me to quit wasting my evening hours. Seems sort of nice to be indoors when you are swirling around the corners and cutting up your capers outdoors. You make your nights long, sort of hinting, old friend, for me to find time to dust my brain and get busy to store some things that you can't find in a grain field or in a corn and pumpkin field."

What are you going to do with the long winter evenings? Let the Arab teach us this winter, who has never had a school at his disposal. In our homes we may have a similar school: "The Arab who has never had a teacher, is often, nevertheless, a very superior person; for the tent is a kind of school always open, where, from the

contact of well-educated men, there is produced a great intellectual and literary movement." If this is possible intellectually, certainly by the same use of time in our homes it will count spiritually. If the folks won't come, go down to the book store, or write your Publishing House or a correspondence school.

On Which Side Are You?

The question of taking sides confronts us on every hand. There are some questions on which we can easily afford to take a neutral attitude, but there are some matters which we had better keep hands off, for they can be labeled, "another man's business." But when it comes to moral and religious questions of moment we can ill afford to say that we are neutral. When men call themselves neutral on such questions as the "Inspiration of the Bible," you can safely place them in the group that rejects the Bible as an Infallible Book. Christ Jesus spoke thus: "He that is not for me is against me; he that gathereth not with us, scattereth."

Just lately I came across a newspaper of some prominence in Illinois which contained a statement that should help us to know which side we are going to take without doing much thinking. We would however urge intense thinking; better still, an earnest search in the Bible for the right side to take. This statement is rather hard on the Chicago Tribune, but our personal opinion and candid belief is that the paper merits such a stinging rebuke. Here it is:

"If any one doubts that the carnal mind is enmity against God, let him read the Chicago Tribune a few days. If he is in doubt as to the right side of any great moral issue, let him find which side the Tribune takes, and then take the other."

Undoubtedly this statement is overdrawn, but we are confident that it hits the proverbial "bull's eye" quite closely. Personally we have prayed to God for the power of God to convert some of those daily newspaper editors who are doing a world of damage. However, thank God for editors of the other kind.

"They Shall Jostle One Against Another in the Broad Ways"

So prophesied the Prophet Nahum centuries and millenniums ago, which is quite a graphic portrayal of the present day automobile. Without discussing the question whether he meant the automobile of our day, or something like it, it is nevertheless the best short description of an automobile which we have seen as yet. He calls them "flaming torches." This is evident in the evening as one approaches a large city. He calls them "raging chariots," quite applicable to the speed demons of the day, who have no conscience or concern for the life of passenger or pedestrian. He writes, "They jostle one against another." This is what occasions this editorial, the reckless driving at the frightful loss of life. The automobile toll of death is like the grim warrior "Mars." The prophet also foretold of their speed, "they shall run like lightnings." Imagine some ancient king being raised from his tomb and placed on our modern highways, the word "lightning" would be the best word for what he would be called upon to see.

Accidents will happen to the safest driver, the most careful person, but we as Christians should seek to be careful so that unnecessary accidents may not be charged to us. Recently in our trip from the General Conference to Ontario, thence to Pennsylvania, back to Illinois, doing business and filling appointments en route, we noticed at least ten accidents, one death, one man with his brain coming out as they picked him up. In Ohio we saw on one highway alone at least fifty white crosses where people were killed. The accidents which we noticed were practically all avoidable. This makes us think of what a shop-mate told a young man who is accustomed to driving from thirty-five to sixty miles an hour: "One of these days there will be an announcement made something like this: 'The services will be held at 10 o'clock at the house, 11 o'clock at the church.'"

Exit Bathing Beauties

Well, things are getting better in the world—we mean for a short while—in one direction at least. We are going to have a vacation again from seeing the so-called "bathing beauties" (?) thrust before our gaze in the daily newspaper. At least the cold weather is good for some things. We would like to help heap some odium upon some of the cities which are so uncultured, so immoral, so uncivilized, that annually they must pick one of their best-looking vamps to send to some city with none the best reputation, to let some men (or rather excuses for men) look them over, with as scant attire as the police will allow in so degenerate a city. Perhaps you think we are afraid to say which city we mean—we mean Atlantic City—and any other city where character and mankind have come down the scale so far that they spend their time looking over the physical body of the opposite sex. Now we have no odium to cast upon a place that examines its girls and boys as to their intellectual and moral condition. We wish that some of these cities were alarmed at their shallow-brained offspring, and their lack of moral stamina in the spiritual realm.

The mayor of Cape May was not afraid to prohibit such displays. He says rather strikingly that he refused to give patronage to these vicious annual displays of feminine beauty and said: "We will keep our beautiful girls at home." The editor of the Christian Century writes:

"As they are conducted, they pander to the prurient and expose their participants to temptations which no community has a right to set in the way of its members. Careful investigations, made by such organizations as the Y. W. C. A. and the women's clubs, have shown that, from beginning to end, these contests work to undermine the moral stamina of the girls who are in them. They begin with local competitions, fostered by sensational newspapers. In these, crowds are gathered to watch while 'judges' pass on the 'points' of empty-headed girls who pose in abbreviated bathing suits. From these local contests the winners pass to a week at the seaside resort, where, in every possible way, their physical attractions are exploited, and they are subjected to a sort of flattery which leads many of them into dangerous paths. The city which tries to advertise itself in such a way has a curious sense of civic pride and responsibility. The city manager of Cape May is only talking sense when he says, 'We can not see the propriety of young women being sent with pomp and circumstance to Atlantic City, or any other city, once a year to be measured, weighed, appraised and gazed on by a curious multitude. Call us old-fashioned if you like, but count Cape May out. We will keep our beautiful girls at home.'"

CHRISTIAN LIFE

BLESS THE LORD WHO CROWNETH THEE WITH LOVING KINDNESS AND TENDER MERCIES

The Origin of Thanksgiving Day

Thanksgiving day, celebrated annually on the fourth or last Thursday of November, is the only distinct religious festival observed in the United States which is proclaimed by civil authorities. By the Congressional and State legislature, it is a legal holiday; by custom, the various churches are open for religious services.

Thanksgiving day is of Puritan Origin. The Plymouth and Massachusetts Bay colonies took this day for an occasion to acknowledge and thank God for deliverance from danger, for the supply vessels from England, and for the plenteous harvest.

There are records of thanksgiving as far back as the trip across the Atlantic in the Mayflower and the Arabella. At the time of the first harvest in America in 1621 another thanksgiving was held. This continued annually until it became a practice in New England and the day was appointed by the government. Similar observances were proclaimed at irregular intervals by Dutch and English colonies in New York.

During the eight years of the Revolutionary War, the Continental Government recommended an annual day of thanksgiving. Since the adoption of the Constitution the President of the United States has recommended a thanksgiving day on special occasions.

President Lincoln, in 1863 began the custom of a regular annual proclamation. The governors of the respective states, whose power it is to appoint all holidays for the state, have faithfully followed the President's proclamation.

Alice M. Keeler.

Daily Gratitude

We appreciate a National Holiday when all men are called to show gratitude toward their God, Creator and Preserver. But we as Christians should show a grateful attitude at all times. David in the Psalms gives us a good example when he says, "From the rising of the sun unto the going down of the same the Lord's name is to be praised."

We are apt to think more of our grievances, and yet if we consider, our blessings are far greater. Is it not true that the most grateful expressions are often heard from the afflicted and needy? Gratitude should become such a part of our lives that we form a habit of expressing it in

our conversation, our prayers and our every thought. We can readily see that David with all his trials and difficulties could scarcely frame a Psalm without giving praise to his Lord. "Every day will I bless thee, and I will praise thy name forever and ever."

Jennie D. Ebersole.

The Blessings of Nature

Should we be thankful for Nature? Most assuredly we should, for it brings many blessings upon us. It is the abundance of blessing which nature brings that should help to tune our hearts to thanksgiving. Then too, we should be thankful for nature because it is the handiwork of God, and in its praise of the Creator it is a true pattern for us to follow. The praises and thanks of nature are perfect excepting in so far as its perfection has been marred by sin.

We look out over the earth and we see marks of great natural beauty. We say, What is this? It is nature. Nature is beautiful, pleasing to the eye and a part of God's revelation to His creatures. The sky, the birds, the green fields and the forests all display the beauties of nature, and in so doing they witness to the fact of a great Creator. Whence is all this beauty? Did it spring from nothing? No, it is a testimony to the fact that there is a living, eternal God who must have been the Creator of all. With such a bright testimony from nature, is it not altogether fitting and proper that we should thank God for the blessings of nature?

Alvin Rosenberger.

Freedom of Worship

A belief in a Supreme Being is universal. Dr. Evans says, "Man everywhere believes in the existence of a supreme Being or beings to whom propitiation needs to be made." Therefore, to deny an individual the freedom of worship is to strike at the very essence of man.

Daniel chose rather to be cast into the lions' den than to cease praying to God and worshipping Him. Many of our forefathers came to this country in order to have freedom of worship. God has so wonderfully blessed us in this country that we can hardly realize what it would mean to be denied of this privilege.

Let us think of the "strangers and foreigners" (Eph. 2:19) who are not free to

worship God because of sin. "God and the sinner are at opposite poles of the moral universe." "For as in Adam all die, even so in Christ shall all be made alive." How thankful we should be that our freedom of worship is restored in proportion to our appropriation of the power of Christ in our everyday living. It is through this alone that we can come **boldly** to the throne of grace and worship Him.

In this Thanksgiving season, let us not only thank Him for national freedom of worship, but also for the freedom we enjoy because of Him who died in our behalf and is now interceding in heaven for those who trust Him. May our thanks to Him be indeed as incense, a sweet smelling savor, acceptable to God.

Wesley Gross.

Friends

Among the countless blessings for which we should give daily thanks to our Father in Heaven, are our friends. Everyone desires to have friends, and they are essential to the happiness and welfare of each other. "We cannot live a self-centered life, without feeling that we are missing the true glory of life. We were made for social intercourse, if for no other reason than that the highest qualities of our nature might have an opportunity for development."

We need sympathy and therefore crave for the friendship of those about us. Even the most perfect man that ever lived on the earth felt the need of friendship. Christ showed this human longing all through His life. He mingled frequently with His disciples and friends at Bethany. "Will ye also go away?" He asked in the crisis of His career. When He was in the Garden in great agony and His disciples fell asleep He said, "What, could ye not watch with me one hour?" (Matt. 26:40). He felt the need of friendship and sympathy.

"Highest of all in the things of the soul, we feel that the true Christian life cannot be lived in the desert, but must be a life among men, and this because it is a life of joy as well as of service." We feel that we need to associate with those about us in order to have a well rounded life.

The very existence of the Church is due to this necessity of our nature and the growth of the Kingdom depends upon the working of these natural ties, of love and friendship. It was so from the start; John the Baptist pointed out Christ to the future apostle John and Andrew. Andrew found his brother, Simon Peter. Philip

found Nathanael; and so on through the ages the message has spread.

Realizing the joy and blessing of friendship we should not neglect to thank God for our friends. Our life and conduct should be such that we will be worthy of the love and friendship of our friends. We must manifest a friendly spirit toward all people. (Prov. 18:24) "A man that hath friends must show himself friendly."

Eva Moyer.

Our Music

When we think of Thanksgiving we naturally think of song. Singing is the first thing that comes to our minds when we are glad. You never hear a person who is blue say, "I feel like singing." Why? Simply because he is not thankful when he is blue. We have in our various song books hundreds of songs that express thanksgiving and also tend to lead us heavenward if we sing heartily and with the understanding. If people were thankful for the music we have, there would be no need of the choristers to continually urge them not to drag the music. It is a sad fact that our oldest and most precious hymns are slighted by the average congregation. The only reason I can find is because they are so familiar that we know them by memory and think we can look around while we are singing. Let us try to improve our singing of the songs we know best as well as new ones. Let us praise the Lord with Psalms, hymns, and spiritual songs, singing and making melody in our hearts to the Lord. Thank God for the peace that makes a melody in the heart.

Millard Detweiler.

Thanksgiving

Lord, in grateful contemplation of the gifts
Thou dost bestow,
Do we bow in adoration; all to Thee, great
God, we owe.

Oh, what matchless condescension Thou
didst manifest in Christ!
Angels' theme of ageless mention—Heaven's
Highest sacrifice!

By Thy Spirit's inner guiding Thou dost
teach us of Thy ways;
And by Heavenly providing movest men
to render praise.

By Thy Word of Revelation Thou Thy
holy will dost tell,
And dost save, by Thy salvation, sinners
from eternal Hell.

Born to die for our transgression, Thou
didst give Thy Son, O God;
Through that Christ of our confession we
would seek the path He trod.

Now we worship unmolested in the Faith
our fathers kept;
Faith for which they oft were tested—
Faith for which they often wept.

Heaven hast Thou waiting for us, when
our work on earth is done;
There we'll join in holy chorus, singing
praises to Thy Son.

Blessing, honor, praise, and glory would
we bring Thee, Lord, again;
Thou Who rulest in earth's story, Maker,
Savior, God of men!

E. G. Gehman.

THE CHRISTIAN IN HIGH SCHOOL

By Mary Royer

To the boys and girls of to-day is extended a wonderful privilege—that of gaining knowledge to fit them for later life in a fine school system in a land of freedom. Older people are heard to comment on the opportunities of young people of the present time as compared with their opportunities. We all know that ours are the greater, and since that is true it behooves us to lay hold of our opportunities. Time flies swiftly, waiting for no man. We have only a few short years of school life, and while we are in school we should throw ourselves heartily into it and get all out of it we can. If a person really enjoys a thing, he receives greater benefits from it. At times we are apt to think of school as drudgery. But now school is our occupation, our work. And someone has said,

"If errand-running be your part,
Raise errand-running to an art."

which is only another way of saying, "Put your best into what you are doing"; "A thing worth doing at all is always worth doing well." If we do our best we have done our part and the rest we must leave with God.

As my subject implies, there are two kinds of high school students: those who have Christ as their Savior, and those who do not yet know Him. To have Jesus as a constant Friend and Helper, one who is always ready to tell you what to do when you ask for advice, is more than I can express in words. I cannot think what it would be to go to school day after day, without His abiding presence. If a problem is perplexing or a lesson difficult, I can ask Jesus to help me, and He will. Of course I also, must do my part.

With Jesus in our hearts and the Holy Spirit to guide us, we can successfully avoid harmful teachings which creep in, and abstain from questionable activities of school life.

A common temptation to high school students is to skim over work, just getting enough to make the required amount. The truth is that we are cheating ourselves if we do this. To master the lessons is not an easy thing. But when God gives us good minds it would seem like burying our talents if we did not improve them. It has been said,

"Talent made a poor Appearance
Until he married Perseverance."

There are many other temptations accompanying high school life and Satan is always busy.

"Though well you row, the river ever
flowing,
Will bear you back unless you keep on
rowing."

To Christian students cheating and untruthfulness, in any form in school work, is out of the question.

No one can tell how much good the example of a Christian boy or girl in school will do. We are watched all the time by

those around us. And even if man does not see our actions, our Heavenly Father does. As His ambassadors here, we should not fail in showing forth the Christ-like life. Others are apt to judge Christianity by our deeds. So we cannot be too careful of our conduct.

Then if we have been faithful in our school work, we have been drawn closer to God by the study of the wonders of his creations; and moreover we may have been instrumental in helping another to find God and draw close to Him.

In conclusion, as Christian students in high school, we should use our opportunities to develop our talents, in the meantime enjoying our work. We must be diligent, honest, faithful to every honorable duty, neither schemers nor slackers. We must be careful of our conduct as we come in contact with our fellow students and teachers. We must be Christians in our study and class room work, and equally so in all our social engagements.

Quoting from Robinson: "Life in this world is only a choice of difficulties. If we avoid them in one direction it is but to meet them in another. It will cost us much to be true to our vocation, but the penalty will be greater if we are not."

To be a Christian means to take up your cross daily. But with Christ to help bear it, His "yoke is easy" and His "burden is light." On the other hand, as the wise man of old has said, "The way of the transgressor is hard."

"After the disgraceful defeat of the Romans, at the battle of Allia, Rome was sacked, and it seemed as if at any moment the Gauls might take the Capitol. Among the garrison was a young man of the Fabian family, and on a certain day the anniversary of a sacrifice returned, when his family had always offered sacrifice upon the Quirinal Hill. This hill was in the possession of the Gauls; but when the morning dawned, the young man took the sacred utensils of his god, went down from the Capitol, passed through the Gallic sentries, through the main body, up the hill, offered sacrifice, and came back unharmed." It was always told as a wonder among Roman legends. This is just how the Christian should act when decision for Christ is called for. Though he be a solitary man in the midst of a thousand opponents, let him, at the precise moment when duty calls, fearless of all danger, go straight to the appointed spot, do his duty, and remember that consequences belong to God, and not to us. May we all be witnesses for Christ after this manner.

"Dare to do right! Dare to be true!
The failings of others can never save you;
Stand by your conscience, your honor,
your faith;

Stand like a hero and battle till death."
"I can do all things through Christ which
strengtheneth me."

"For to me to live is Christ."
Orrville, Ohio.

THE BOOK OF THE LORD

Poetical and Wisdom Literature

By Geo. J. Lapp

In the beginning of the 12th century a learned Rabbi Saadiah ben Joseph wrote a poem in Hebrew in which he incorporated by means of the numerical value of the Hebrew letters the actual number of times each letter is used in the Old Testament, the enumeration of the words used in the holy books, and the whole poem containing an acrostic of 28 stanzas which stand for each of the 22 letters of the Hebrew alphabet as well as the six letters of secondary form. It is impossible to translate the poem in English and preserve its general plan. Prof. J. P. Wiles of Trinity College, Cambridge has in an able treatise drawn our attention to it as an illustration of the great care the early writers exercised in preserving intact the literature of the Old Testament Scriptures. It was this same care which produced and preserved for us the Poetical and Wisdom literature of the Bible. We must not lose sight of the directing hand of God in it all.

The subject of our discussion includes the books of Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. Much similar teaching and poetry are found in other parts of the Bible. Ecstasy, praise, sorrow, and devotion are expressed in verse. The rhythm and beauty of language have not been preserved in their entirety through translation but we have in our own language the precious lessons. None of the meaning is lost. We find spiritual help and inspiration from reading the Psalms, meditating on the conversational book of Job, by drinking in the wisdom of the Proverbs, profiting by the quests in Ecclesiastes, and understanding more fully through the Song of Solomon our precious relationship with our Beloved Christ Jesus.

We are impressed by the quotations of Christ from the above mentioned Literature. How He must have loved poetry, that medium which lifts the soul to such heights! Read Longfellow's "Christus" and ponder over the beautiful figures of speech, the depths of devotion and the corresponding response of your own soul as each part is read. How much more the soul should revel in the poetry and wisdom teaching of Holy Writ. One reason why we do not perhaps enjoy it as we should is because we do not take the trouble to diligently search out its hidden meanings. I remember that while studying American and English literature how carefully we had to study the setting, the structure, and the meanings of words, phrases and sentences of each selection assigned. How much more worthy are these books of painstaking study for they contain the very essence of the beautiful, the highest ecstasy of the soul and its deepest devotion, life's conquests, and a clear portrayal of Him upon Whom we rest all our hopes for

time and eternity.

While it would be of interest to hunt out poetry and wisdom teaching as they are contained in other books of the Bible yet let us confine ourselves to the poetical and wisdom books as they come in their order.

The Book of Job. We are safe in agreeing with Luther that Job was a real person whose history has been treated in prose and whose perplexities are treated in poetry. Ur of the Chaldees was his home. His history was well known to the Jewish people and undoubtedly to non-Jewish people as well. It was reduced to writing very early, perhaps even soon after Job's stern experience, for recent discoveries prove that writing was in vogue at a very early date.

The book has three divisions: The Prologue, The Dialogue, and the Epilogue. The first and last divisions are in prose while the second is in poetry in Hebrew. The first contains the main character Job before he was robbed of his wealth and bereft of his family and the process which finally brought on his great suffering. The cause of his suffering is revealed to us through the book but not to Job or his friends. The dialogue contains the conversation of Job and his friends, the main argument of which is an attempt to solve the mystery of human suffering. In the Epilogue (42:7-17) Job is reimbursed twofold as a reward of his stalwart faith in God and of his humble confession in 42:1-6.

His friends contend that God is just and all who are called upon to suffer deserve it because of some sin they must have committed. Job defends his own integrity to a fault and manifests the spirit of self-righteousness. In his arguments there is the pathetic expression of his longing to be brought face to face with God. "Behold I go forward and He is not there: and backward but I cannot perceive Him: On the left hand where He doth work but I cannot behold Him: He hideth Himself on the right hand that I cannot see Him: But He knoweth the way that I take: When He hath tried me I shall come forth as gold" (23:8-10). He expresses his faith in God in, "I know that my Redeemer liveth and that He shall stand in the latter day upon the earth" (19:25). He longs for deliverance, but has little hope, "Neither is there any daysman betwixt us that might lay His hand upon us both" (9:33).

Elihu sounds the most hopeful note of all in the dialogue and comes nearer to the solution than the other three friends. He declares that chastisement may be an expression of God's love: it may be designed as a warning from Heaven, or a

discipline; and, may even be a means of preventing us from doing evil as well as a punishment for the evil we have done.

God's own message to Job in the last few chapters is different from what one would naturally expect. He merely asks Job to look around, compare his little self with the Maker of the universe, and realize that God is omnipotent and not to be cavilled with. But Job puts his hand upon his mouth—a pure orientalism—and in his humility, although he does not understand better than he did before, is satisfied to be humble and trust. God is well pleased with this and restores him double for what he had lost.

One cannot read the book of Job too often. Its lessons are precious, a few of which are as follows: (1) Even a righteous man may be sorely afflicted in this world: (2) It is wrong to reproach one merely because he does suffer: (3) Suffering cannot alienate one from God: (4) We cannot fully understand God's moral government over man therefore we trust His justice in permitting the righteous to suffer and the wicked to prosper: (5) We must leave the solution of the problem of human suffering to the higher wisdom and power of the Almighty. Christ was the greatest innocent sufferer ever known nor did He teach us that our highest aspiration should be freedom from bodily suffering. But God is not a mere judge dispensing justice but He is a loving heavenly Father chastening those whom He loves that they might be conformed to the image of His dear Son. By faith we have become confident regarding that future which Job and his friends but faintly perceived.

Let us now turn to the Psalms. The authorship of each is generally clearly shown. There are a few known as orphan psalms because the author cannot be ascertained. But the Divine author is no less manifest. Some are intensely patriotic, some Messianic, some present the hope of immortality, and others seem to have been written for use in Temple worship. All are applicable to the times in which they were written but also apply to our own times and contain rich spiritual lessons for us.

We cannot, in such a brief discussion, go into the poetic structure of the Psalms nor into the peculiarities of such as the 119th, etc. Our interest lies more particularly in the religious ideas expressed and how the writers pour out their hearts to God in streams of religious devotion. Psalms 37 and 73 are a good sequel to Job and successfully reconcile human suffering with God's moral government. They teach us that nothing can shake our faith in God's overruling power. How close Psalms 18, 19, 29, and 93 bring us to Nature and Nature's God. Not Nature for her own sake but as a medium to make known His presence and power. Read Psalms 40, 50, 51, 66, 116, etc., and note the reference to sacrifice not merely as an ordinance of the law but the higher teach-

ing as given in 51:16, 17, etc, denoting the real spirit of sacrifice as carried out by Christ and His followers. Psalms 47, 67, 73, 104, 105, 106, etc., associate religion and patriotism. God's chosen people are to show forth His righteousness in their communal and national life. We sometimes stumble at the prayers for vengeance upon and destruction of enemies nor do we find in them humility and contrition for sin as we have them taught by Christ and the apostles. It is the difference between the Old Testament and New Testament standards on the one hand and Israel's limited sphere of thought on the other hand. They were set among nations which violently opposed the true God and for Israel not to hate the enemies of their God would have been treachery to what they considered highest loyalty. While in this they present a contrast to the spirit of the Sermon on the Mount yet they do present the spirit of resentment we would have toward sin and its diabolical author.

There are Psalms of Messianic hope, prophetic in nature and referring to a distinct deliverance. Psalms 2, 8, 16, 22, 45, 72, 110 are illustrations of this. Psalms 96-98 express a manifestation of God in the earth and Psalm 110 heralds the Priest-King.

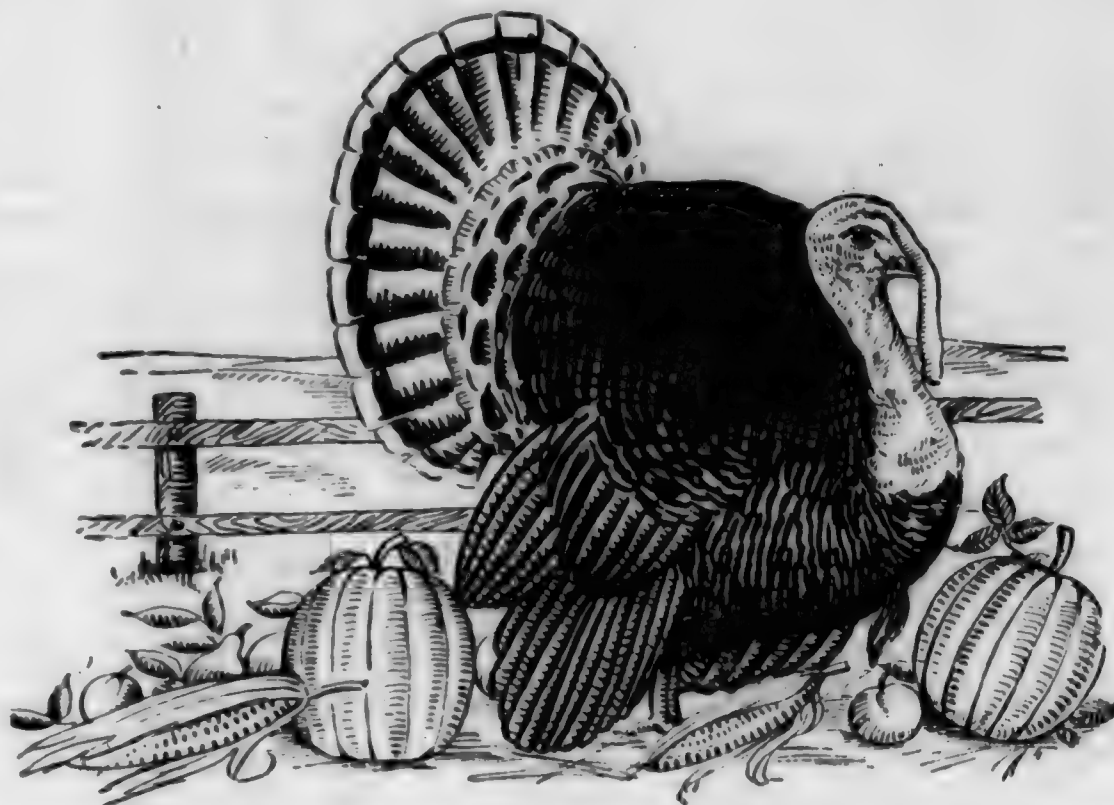
The writers were truly inspired of God to pen in verse such sublime sentiment and by carefully reading them our hearts become attuned to the praise and glory of the love of God as we have it in Christ Jesus and we need not wonder that the Christian Church has made the Psalter the basis for praise in worship. How oft the child of God resorts to this wonderful collection for spiritual comfort and inspiration.

Proverbs presents to us the facts of human nature and experience. They show the result of deep thought and concern for the highest good to those whom they would reach. The Hebrew word **Mashal** as applied to the book implies more than our English word Proverbs. It means the expression of that wisdom prompted from on High and applicable to life and its relationships. Prov. 1:1 clearly states that the author is Solomon. We are not concerned as to whether he originated them all but we believe God gave him the wisdom to put them in such form as to convey the message He meant them to bear. In chapters 30 and 31 we have clearly indicated that they were written by other authors but they are none the less inspired. The Proverbs are devoted to the promotion of uprightness and purity. They present the art of living well and guard us against social pitfalls and by-paths. They are essentially religious and present the fear of God as the beginning of wisdom. Honesty, chastity, industry, the spirit of helpfulness, reverence, and trust in God are held up as worthy ideals. There is little or no reference to the future life or to any hope of the reclamation of the

foolish and sinful. We need not become perplexed at this for it is well to remember that the Divine hand in guiding in this meant to set in the general scheme of redemption this gem of wisdom as a guide to the life that now is knowing the abundance of teaching regarding the life to come which He would have placed elsewhere in Holy Writ.

Koheroth or the Great Preacher in writing the Ecclesiastes has been compared by Jewish Rabbis to the sieve which in the quest of the chief good has successfully retained the precious wheat while all around him lies the chaff. And, while scholars squabble as to date and authorship let us trustfully follow the lead of ample proof that Solomon, the son of David, is the author who certainly in his lifetime sifted chaff upon chaff in a mispent life and knew from experience what helped and what hindered coming into possession of the chief good which is to be sought after.

Following this as our basis let us analyze in a general way the content of the book:



Many of these birds will lose their heads—so do many people in a much more disastrous way. Let your motto be—"All to the glory of God."

- I. The General Theme Stated. All is Vanity and Transitory. 1:1-11.
- II. The Vain Quest in Wisdom and Pleasure. 1:12-2:26.
- III. The Vain Quest in Business Affairs. 3:1-5:20.
- IV. The Vain Quest in Wealth, ch. 6.
- V. The Vain Quest in the Golden Mean. 7:1-8:15.
- VI. The Vain Quest in Devotion to Social and Public Affairs. 16:10-20.
- VII. Necessity of Wise Enjoyment of the Present. 11:1-8.
- VIII. Need of Preparing for the Future Life. 11:9-12:7.
- IX. The Conclusion of the Whole Matter. 12:8-14.

Many details have not been noted in the general outline but a careful reading will show that the whole is severely introspective. Very living is presented as a puzzle far beyond our wisdom to solve. But we are led to the Great Fountainhead of wisdom and guidance. The writer does not necessarily condemn the present life as a useless waste but he certainly proves beyond a doubt that most of us fail in our quest for the highest good by search-

ing among the chaff and not getting the precious grain. The Christian faith which was then unborn but lay in the heart of God becomes the happy sequel to Ecclesiastes and this vain life becomes one of greatest value as it finds its highest goal—the result of a proper quest—in Christ.

We turn now to a highly sentimental book, the Song of Solomon. Superficial reading would lead some to think that Solomon means to portray a love of sensuous charm but the book was never so interpreted by either the earlier or later Jewish Rabbis or Christian leaders. Concerning ourselves more especially with the interpretation of the book we find portrayed the Church and Her relation to the great Bridegroom Jesus Christ and the enticements of the world seeking to alienate the Church from Her Spouse. In other words human love is described in order to illustrate the great spiritual relationship of Christ and His Church. Marital love is therefore so portrayed as to carry the Christian's mind upward to the union of the soul with Christ. There

are clear statements which show the enticements of the world. We might think it strange that a king would portray himself as an enticer but during his lifetime he maintained a harem in which he kept his wives and concubines and no wonder if he should have taken a fancy to some beautiful peasant maiden who had her swarthy shepherd lover and to whom she remained true in spite of the wooings of royalty. The King's respect for her sustained virtue should and undoubtedly did lead him to finally release her that she might return to her home to become united in marriage with her lover. The book is sublime both as to language and sentiment and when studied with a pure motive and due respect for virtue the heart will respond to its lofty sentiment, and fond anticipa-

tion of meeting Him who is our Life, will become greater and we shall await His coming with joy.

Another view often taken by Bible students is that Solomon was the lover and Pharaoh's daughter the lovely Shulamite. The lofty sentimentalism has a spiritual application in Christ's love for the Church.

We find in the Apocrypha two books whose teachings correspond to those found in Proverbs and Ecclesiastes. They are Ecclesiasticus and the Wisdom of Solomon. But one fails to find the lofty sentiment expressed in them as in those which have from the beginning been considered inspired and worthy of a place in the Canon of Scripture.

This discussion in itself cannot awaken our admiration for the Poetical and Wisdom literature of the Bible. Nor can we lean upon the love that another has for it. One must for himself prayerfully and carefully meditate upon the messages given in the books and their respective divisions.

(Continued on page 350)

• MISSIONS •

THE "EL ESFUERZO CHRISTIANO"

By Vera Hallman

The Young People's Meeting in South America is not its true name for it is not primarily for the **young** but for **all** our Christians, old and young alike, so Christian Worker's Meeting is a better name. In Spanish we say, "El Esfuerzo Cristiano." We feel that this meeting is a very strong factor in developing our converts in their Christian life. It is the one meeting in which the pastor is in the back-ground and the laity have to make it go. In each station as soon as there is a little band of baptized persons the "Esfuerzo Cristiano" is organized. We meet every Tuesday night for this meeting alone, as it is not considered a really public meeting. It is never announced publicly though any one may come who is interested enough to do so.

I will briefly outline our organization as we have a much completer organization than the average Y. P. M. at home, for our purpose is to make it a means of grace and training in various lines of Christian activity. We have worked out a Constitution and By Laws, which is used in all our congregations. The resident pastor is always the Superintendent. Quarterly he calls for a business meeting in which a president, vice president, secretary and treasurer are elected. Only members of the church may vote or be elected to office or serve on Committees. The Superintendent and President then meet to appoint the following committees for the ensuing quarter, Program, Membership, Social and Relief. The Superintendent then meets with the program committee and together they select a leader and a speaker for each meeting, the topics having been previously selected for the entire year by a General Committee representing all our stations.

Every member of the church is an active member of the Y. P. M. Every convert or person who is sufficiently interested that he cares to attend weekly meetings is considered an associate member. To explain fully the purpose of the organization and to invite such persons to become associate members is the work of the Membership committee.

Each member active or associate pays a minimum of ten cents a month to the treasurer. He may pay more if he likes and if for some reason he cannot pay that does not deprive him of membership. Most of this money is disposed of through

the recommendations of the Relief committee. This Committee is on the lookout for sick and needy ones. They visit and give comfort to the sick, and when there seems to be a need of material help they inquire into the case and present the matter and their recommendations in the next weekly meeting. For example our organization here has for some months been paying for three loaves of bread and a quart of milk daily for a poor widow, who has six children to provide for. At other times they have paid for bread and milk for old, helpless people. They also paid for a number of new books for our church library. To be sure the fund is never large enough to permit of any big undertakings but it helps in a small way to lighten the burdens of a few needy ones, and gives our people training in practical Christianity.

In all this organization you will notice that the pastor takes an active part trying to wisely help the officers and committees to carry out carefully and conscientiously the duties that fall to them. This is absolutely necessary for probably not one has had the least experience in committee work outside of what he has had since being in the Y. P. M.

Now we will come to the actual Tuesday evening meeting. The leader conducts the entire meeting. After a few songs from two to four are called upon to lead in prayer. Would you believe that out of the perhaps forty active members present there will be not more than two or three who would lead in prayer if called upon? Remember that with the exception of one family who were converted in another town, all of these are Christians for less than five years, and a number are men and women of more than fifty years.

The leader has several days previously handed out the questions and Bible texts which bear on the topic. These he gives out to both active and associate members. Each is expected to study his text and give a short explanation when called upon. This may seem a simple matter to you but these converts do not have years of Sunday school attendance and Bible teaching back of them. The Bible is a new book and the new convert has a great deal of difficulty in finding a text. Then too, many of our converts have gone to school very little and it is hard

for them to read and so they often shrink from even the attempt to read a Bible text, but, by gentle urging practically all accept the task and you would be surprised to hear how much better they can read and how well they can give a few thoughts on the text after a few months or so of this simple exercise. By and by they are appointed leader or speaker. The first experience is usually a nervous trial and once in a while one will back out at the eleventh hour, but not often does this happen, for secretly they are glad for this advance in responsibility and want to show themselves equal to it.

After the texts have been read the speaker has the floor. Usually he reads what he has prepared, a few have begun to speak from notes. We have a number of people who give very good talks or papers. Perhaps it might be interesting to you if we would translate some of the better ones for publication in our church papers. After the talk or essay the Secretary reads the minutes of the previous meeting and at the first Tuesday night meeting of each month he also calls the roll and each member responds with a Bible verse. The President then announces the program for the next meeting. After another song or two the leader closes the meeting with prayer.

Perhaps it would be interesting to you if I should give a brief history of some one who was a sinner, but is now a real worker in the Y. P. M. For this I might choose almost any one of the Christians for all were sinners and nearly all are now ready to help in the "Esfuerzo Cristiano." I think you would enjoy the story of our present Vice president, Francisco Toneli. He is a young man about 24 years of age.

He and his younger brother were street waifs cast out of their poor miserable home by their half witted mother. A father they did not know. But a kind hearted old bachelor who lived all alone took the boys in, sharing his simple life and humble home with them, and what was better still he truly bestowed his love upon them as tho they were sons. They responded to his kindness and did not fail to reciprocate his love. They grew up industrious, well behaved young men—a joy and comfort to the old foster father.

About two years ago they began coming to the mission. All three were converted and later baptized. Neither of the boys had gone to school enough to read well and they were very timid. A year and a half ago they could hardly be prevailed upon to read even a short text in

the Y. P. M. But by constant urging and encouragement from other members they did so. Soon we could note progress, a wearing away of the extreme timidity and a desire to help. This was followed by appointments to serve on a committee, then as leader of a Tuesday night meeting and now Francisco is vice president. This time it happened that our president was away for some weeks so it fell to him to take the president's place which he did willingly and well.

A few months ago the "Esfuerzo Cristiano" prepared a public Temperance Program. Bro. Shank wrote a short talk for Francisco to give on this program, but when it came to practicing he would always forget his speech and finally said he could not get it, it would not "soak in." He, and the others on the program all thought it must be given to another. Then Bro. Shank laughingly said, "Well, Francisco, if I were to tell you that unless you can give this speech by to-morrow night, your head would be cut off, you would have the speech alright! You must just determine that you can and will get this thing and that you will not give it to another." Francisco laughed and said, "Well, I don't want my head cut off!" and he promised to try again, with the result that at the next practice he gave it without forgetting. A few nights later when the program was given before an audience that completely filled our hall, he put himself into the spirit of his little speech, giving it without a hitch and with excellent expression. The program was a success, but I don't think anyone was quite so happy over it as Francisco. He had taken another step forward.

The Board of Education in Trenque Lauquen opened a night school for illiterate adults. This was good news. Francisco and his brother enrolled at the very beginning. Thus opportunity had come their way once more. We are praying that it may be an added power for righteousness for these young men.

Francisco is a very ordinary person, not one bit brilliant or striking, but he is a Christian and it has been most interesting and gratifying to the missionaries to watch his powers unfold and see how God has led the way for this poor street boy. And the future? The way will never be easy. Satan contests every inch of it. He fathers the fierce and unspeakable temptations that beset the way of every young man in this sin racked country. Francisco has all these plus those subtle soul trying temptations that come only to those who profess to love Christ. You cannot know what it means to be one of just about a half dozen Christian young men in a whole ungodly city of 8000. The withering ridicule they have to endure from friends and associates not just one day, but every day is no light thing. Yes, it is only grace, God's wonderful grace, that is able to keep them.

Will you not now pray in a more definite and personal way, often, yes, very often

for Francisco Toneli, his brother and the few other young men who are your fellow Christians in Trenque Lauquen. Perhaps the Y. P. M. in America is God's appointed "big brother" to care for these "little ones" helping them over the hard places, all by the silent but never failing way of the throne. It will require no money yet will cost what is much more precious and harder to give,—genuine love born of God that will knit your souls in spite of distance, and a faith that will make your prayers constant and effective in spite of lack of details, as to how they are being answered. In short it must be a holy secret alliance with God having as its ob-

jective the perfecting of a soul in Christ—a wonderful privilege and a wonderful blessing for some one.

There would be much to say about our girls and young women, for they too, have many temptations, and not one of them come from homes where both the father and mother are Christians, that is, here in this town.

May this little bit of information help you to get better acquainted with our people and give you a new responsibility for them in prayer, "The effectual fervent prayer of a righteous man availeth much."

Trenque Lauquen, F. C. O.,
Argentina, S. A.

WHAT'S THE MATTER WITH CHINA?

By J. Stuart Innerst

Reading for some months of the trouble in China my heart has been stirred. I have felt in my soul the righteous indignation of Jesus Christ, when it is written, He "looked on the Pharisees with anger." As a Church which hates war, believes in nonresistance, we can see much in the peace-loving disposition of the Chinaman to awaken within us the desire to send our missionaries to China. Our anti-military message of the Gospel would make its appeal. I am indebted to the Editor of the Watchword for this good article, setting forth from an honest source, the unsettled condition of China, and can say with him, "It is the younger generation that is leading the fight in China, and the young people of America ought to be better acquainted with the historic background of the present upheaval in that ancient land. J. Stuart Innerst is an observing and discriminating student of conditions in foreign lands, having spent some years as missionary in China. His answer to the question, 'What's the matter with China?' ought to set young Americans to thinking. Perhaps we can appreciate the feelings of the young men of China, even though we may not approve of their methods of expressing their patriotism."

This question has frequently been propounded to the writer in recent months. An adequate reply cannot be attempted here, but a general idea of the trouble perhaps can be given.

Not a few people labor under the illusion that the Occident's contribution to China has been one of unalloyed good. Have we not sent our missionaries on a crusade of love and helpfulness? So we have, but that is only part of the story.

THANKSGIVING DAY

For summer rain and winter's sun,
For autumn breezes crisp and sweet,
For labors doing, to be done,
And labors all complete;
For April, May and lovely June,
For bud and bird and berried vine,
For joys of morning, night and noon,
My thanks, dear Lord, are Thine!

For loving friends on every side,
For country and for liberty,
And all the blessed heavens wide,
And for the sounding sea;
For mountains, valleys, forests deep,
For maple, oak and lofty pine,
For rivers on their seaward sweep,
My thanks, dear Lord, are Thine!

For light and air, for sun and shade,
For children merry, and for cheer,
For music, and the glad parade
Of blessings through the year;
For all the fruitful earth's increase,
For home and life and love divine,
For hope and faith and perfect peace,
My thanks, dear Lord, are Thine!
—John Kendrick Bangs, in Harper's Weekly.

Let us study some of the other points of contact that the West has had with the Middle Kingdom.

Trade and Greed.

Portugal was the first European country to enter China. Several settlements were granted her by the government. Not satisfied with this, she violated China's sovereignty by erecting forts and kidnapping laborers for her slave trade with South America. China's forbearance is amply attested to by Macao, which Portugal has held for four centuries and made of it, in the words of a far-traveled writer, "the most desperately wicked place and the nearest to hell of any spot I ever visited."

Next to come were the British, through the East India Company. Their original purpose was to open trade relations with the Chinese. Emperor Chien Lung's reply to Lord Macartney, whom George III had sent to effect closer commercial intercourse, is interesting in the light of subsequent history. Said the proud monarch: "Strange and costly objects do not interest me. I have no use for your country's manufactures. Our Celestial Empire possesses all things in prolific abundance within its borders."

But the restless British traders could not acquiesce in such an answer. The profits from tea and silk were too alluring. And even more so were China's promising market for the opium which the East India Company produced in large quantities in India.

Straight Talk from a "Heathen Chinese."

Now it happened that as early as two hundred years ago the emperor of China, seeing the ill effects of opium-smoking upon his subjects, forbade the use of the drug. To make this ruling more effective it was later decreed that no opium was to be imported into the country. The British effort to have the vicious trade legalized drew from Emperor Tao Twang these memorable words which would do honor to any ruler: "Nothing will induce me to derive a revenue from the vice and misery of my people."

Defeated in this approach, the British continued to smuggle the deadly drug into China. In 1839 Commissioner Lin, of Canton, addressed a memorial to Great Britain which contained these pointed words: "Upon what principle of reason do your merchants, by a poisonous commodity, pour their injuries upon our people? Coveting such vastness of profit, they disregard the calamities they entail upon men. Let us ask, How can there exist in their hearts that moral principle implanted by heaven?" Furthermore he demanded the surrender of all the opium held by the merchants in Canton. The Englishmen protested and parleyed, but Lin finally triumphed, and twenty thousand chests of opium were destroyed. Months of friction ensued and the British finally, outraged at the determined efforts of China to stamp out the trade, sent a fleet without formal declaration of war and blockaded the port of Canton. By the treaty of 1842 China was compelled to give up Hong-kong, open five ports, reimburse the East India Company for the opium destroyed, and pay a large indemnity besides. Thus ended the first opium war.

The Second Opium War.

China's refusal to legalize the traffic at this time became one of the main causes for the second opium war. Smuggling of opium continued against the constant protest of Chinese; matters went from bad to worse until in 1856 hostilities again broke out. After setting fire to Canton, thereby destroying seven thousand residences and rendering homeless thirty thousand Cantonese, the British forces joined by the French, moved on to Peking and wantonly destroyed the magnificent imperial palace. Those who lamented the ruthless plundering of architecture and art treasures by the Germans in the World war, do well to recall the sack of Peking by the British and French troops. Chinese Gordon, who participated, left on record this description:

"We went out and after pillaging it, burned the whole place, destroying in a vandal-like manner most valuable property, which could not be replaced by four millions. We got upwards of forty-eight pounds apiece as prize money; and, although I have not had as much as many, I have done well. You can scarcely imagine the beauty and magnificence of the places we burned. In fact, we were so

pressed for time that we could not plunder them carefully."

Linking Missions with Opium.

When peace was made China had finally to submit to the legalization of the hateful traffic; the American Minister, Mr. Reed, acting as spokesman for the foreign powers. (In fairness, it should be stated that he acted without the sanction of the State Department at Washington). But that is not all. This same treaty, which forced opium upon China, contained a clause which gave legal status to the Christian missionary. That is to say, it was now legally permissible to drug the Chinese and Christianize them! And gunboats could be relied upon to protect activities.

This attempt to insure the safety of mission property and the missionary by military force has utterly obscured the missionary motive in many Chinese minds. The native religions have no favored status; yet Christianity, which we claim to be the absolute religion, needs the protection of foreign governments, as if it could not stand on its own merits. Thus it appears through some Chinese eyes. The more radical group of agitators in China today are accusing the Christian church of being imperialistic because it has accepted a favored place in the unjust treaties which have weakened their country. When it is recalled that the death of two missionaries was the excuse for Germany's seizure of Kiaochow Bay in 1897, we can understand how such ideas are fostered.

Holding China by the Throat.

Space forbids a more detailed statement of the losses China has suffered at the hands of foreign nations since 1840. Suffice to say that more than a hundred treaties have been wrung from her, nearly every one of which either impaired her territorial integrity or violated her sovereignty. Today she is sternly told to put her house in order; yet the powers that make this demand upon her have prevented her from levying more than five percent duty on imports, thereby depriving her of the needed revenue for government purposes and a public educational system, to say nothing of "protecting infant industries" which is considered a legitimate practice in our country. Little wonder that a prominent Chinese recently likened the situation to that of having a strangle-hold on your victim and demanding, at the same time, that he sing like Caruso.

Healthful Signs of Independence.

What's the matter with China? She is making her declaration of independence. She wants to throw off the foreign yoke that binds her. One writer has fittingly said, "Did not the Chinese now challenge these admitted infringements of sovereignty, we might well doubt China's right to claim a place in international society."

In diagnosing China's case, we would not overlook her own shortcomings. She

has often blundered herself, through unscrupulous and short-sighted officials. But much of this is the counterpart of the foreign impositions described above. Nor would we be blind to present Bolshevik propaganda. And yet when we notice how well the other powers have prepared the field for Communist teachings, we are far from crediting the present upheaval as another "miracle of Moscow."

Gunboats of the Gospel.

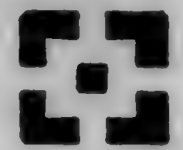
The time is at hand when certain decisions have to be made, and that quickly. Those who have maintained that it is legitimate for foreign nations to "speed up" the development of China's material resources, even at the cost of shooting down unarmed students, are being discredited before the bar of public opinion. The favored position of foreign interests in China, both religious and economic, is being challenged.

Shall we insist on maintaining the status quo by increasing the number of foreign gunboats in Chinese waters? Some believe so. Even our own country, which has taken perhaps the most friendly attitude toward China, added six vessels to her force on the Yangtse. Or shall we increase the fund of good-will as we did when we returned the Boxer Indemnity?

The missionary, who understands China most intimately, knows that his greatest protection lies not in his country's battleships. In his lonely days and nights of travel, surrounded only by Chinese faces, he has come to know that his safety is best promoted in fostering good-will. He has learned that the Chinese are a patient and peace loving people. He is convinced that they will respond to the Gospel, which assures him that love may be crucified but not exterminated, that it may be buried in a tomb, but only to burst forth with new life and power. Herein lies the challenge of the troubled situation in China today: Do foreigners in their relations to the Chinese, have the faith and courage to adopt a policy based on the wisdom of the cross? Do they dare take seriously the truth. "Love never fails?"—Watchword.

LITTLE THINGS

Oh, it's just the little homely things, the unobtrusive, friendly things, the "Won't-you-let-me-help-you" things, that make our pathway light. And it's just the jolly, joking things, the "never-mind-the-trouble" things, the "laugh-with-me-it's-funny" things, that make the world seem bright. For all the countless, famous things, the wondrous record-breaking things, those "never-can-be-equalled" things, that all the papers cite, are not like little human things, the every-day-encountered things, the "just-because-I-like-you" things, that make us happy quite. So here's to all the little things, the "done-and-then-forgotten-things," those "oh-it's-simply-nothing" things that make life worth the fight.—Selected by Mary Hershey.



BIBLE STUDY



EPISTLE TO THE HEBREWS

VII. The Authority of Jesus Christ

Having set forth the authority of the Word of God, and the necessity of giving heed to it in matters of salvation, the Apostle continues his message to the Church in setting forth the authority of Jesus Christ, and the necessity of giving heed to Him in all matters concerning our salvation—Heb. 3, 4. In these two chapters Christ Jesus is manifested as the Apostle and High priest, and as such it was necessary that His place and leadership be recognized by believers.

Jesus is first mentioned as an Apostle, and the Apostle of the believer's profession. An apostle is one who is sent. The same term is used by Paul, and is used in all of the New Testament references to men who are apostles. Such persons were the sent ones of the Lord. The twelve had authority to be called the apostles because they had received their commission from the Lord. Jesus, therefore, was also an apostle, because of His being sent forth by the Father—3:1,2. Jesus is compared with Moses. In the same sense Moses could be called an apostle, in that he was sent of the Lord. Moses was sent to the house of Israel in Egypt, and was faithful in that house—vv 3-5. Of that household the tabernacle and its service was a figure. Jesus was sent to the lost sheep of the house of Israel—Matt. 15:24. Paul was a builder in the house of the Lord—I Cor. 3:9-15. The entire body of believers constitute the house of God—Eph. 2:19-22. Of this house of God, Jesus is the chief Apostle, the Chief Priest and the Chief Shepherd and Bishop. He is the Head of the household of God.

Jesus Christ is also the High Priest of the Believer's profession. It is evident that this title is the chief one to be discussed by Paul in this epistle, since the following chapters deal with the appointment of His Priesthood by the Father, and the manner and place of his ministry, and of his peculiar service as the Priest of God's household. It is important that our profession requires an apostle, one who has a special message and ministry. Our Gospel comes not from men, the apostle of our profession is Jesus Christ. But, in a still more important sense, our profession requires a High Priest, one who is able to minister for us in things pertaining to God. In this two fold manner the Church is a dependent organization. Our profes-

sion proclaims our dependence. Man is not the creator of his own salvation but the recipient of the ministry of another. No man has access to God nor can any man receive the gifts of God except thru the ministry and meditation of the High Priest Jesus Christ. This is the particular profession of the faith of the Gospel and the testimony of the Christian Church.

When Moses was given the testimony of the tabernacle and the oracles of God at Mt. Sinai, he was told to make everything after the pattern which he saw. Moses was faithful in these things as a servant. All through the journeying in the wilderness for forty years this man of God was faithful. His office was an exposition of the priesthood of God, and the ministry of Jesus Christ the Son of God. When Christ came into the world it was for the purpose of establishing the household of God in the world. He was the Son and the Lord over his own house; not the pattern, but the reality; not the shadow, but the substance; not a representative, but a person of the God-head. The Son was faithful and continues faithful in His house, whose house are we if we hold fast the confidence and the rejoicing of the hope unto the end—v. 6. The law was given by Moses, but grace and truth came by Jesus Christ—Jno. 1.

The authority of the servant and of the Son is compared in the further exposition of the epistle. Moses was made responsible for the ordinances of the sanctuary and the execution of the law as God gave it to him. It seems strange that so few people find fault with Moses in the execution of the Law which God gave to him and for which He held him responsible. How lightly men respect the Word of Jesus Christ and treat it with great disrespect, although it is the Word of the Son, and will be fulfilled and executed by Himself with all the rigor with which Moses executed every commandment of the Lord in the wilderness. "He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assur-

ance to all men, in that he hath raised Him from the dead"—Acts 17:31.

The judgments of Israel are set forth as evidence of God's determination to stand by His faithful servant—Heb. 3:7-19. The disobedience of the Israelites was not the fault of God, nor of the Law, nor of Moses. The people tempted God—v 9, they erred in their hearts—v 10, they were unbelieving and departed from the living God—v 12, they were hardened through the deceitfulness of sin, and provoked the Lord—vv 13-16. Because of these forms of unbelief and disobedience to the commandments of the Lord, Israel fell in the wilderness.

The failure of believers and of sinners is a result of a similar attitude taken toward the Word of the Gospel of Christ. If the people who did not revere the servant were thus terribly judged, what may be the judgment of those who refuse to hear the Son? The parable of the vineyard and the servants is one illustration of a certain judgment given by Christ Himself, and one which it has been possible to witness in the judgments which befell the Jews who rejected Christ. The Apostle tells of the fearful judgment awaiting those who refuse the word of Christ—Heb. 10:26-31. All rejectors of Christ and His Word will as surely fall into the hands of the living God as did those who refused to hear the word of Moses, the servant of God. And those who have believed and have become unfaithful differ in no sense from the Jews who came out of Egypt by faith and fell in the wilderness because of unbelief. The former class were unfaithful to Moses, and the latter are under the greater condemnation because they do not continue in the faith of Jesus Christ. The first had but dishonored the servant of God, but the latter disregard and disobey the Son. Disobedience to the Son does not warrant the claims of greater mercy than disobedience to the law; rather does it warrant more certain and more terrible judgment. "How shall we escape if we neglect so great salvation?"—Heb. 2:3.

Falling from faith into unbelief is possible—3:12-15. Errors of the heart, an evil heart of unbelief and the deceitfulness of sin are means by which people are deceived and turn away from the faith of Christ. These are conditions to which every believer should give heed. They are the snares and exceptions of the adversary to destroy the faith of men and overthrow the work of Christ. There is safety for those who hold the beginning of our confidence steadfast unto the end—3:14.

It is in the will and power of Christ, the Son, to save all who come to Him in faith. It is the obligation of every believer to keep the faith and preserve his loyalty to Christ unto the end.

The rest promised to the people of God, is the result of the unfailing faith of the believer. Truly, it is not a reward of faithfulness nor is it obtained through merit. It is the promise of Christ, the Son, and is the gift of God by faith. The rest for the people of God is first typified by the Sabbath of creation—Heb. 4:3. It is also expressed in the rest for the Israelites in the land of Canaan under the leadership of Joshua—Heb. 4:8. It is also spoken of by David in Ps. 95:7—Heb. 4:7. This condition of spiritual rest was the promise of God to his people in all ages. It was the message of the Gospel to the ancients as well as to us—Heb. 4:2; Cf. Gal. 3:14-16. Unbelief has stood in the way of men in all ages and has kept them from enjoying the full blessing of God's rest. In ages past men knew that there was a rest of soul and peace of heart that one could possess as a gift of God. There was such a rest. It was promised in each age, and men sought for it but could not possess it. It remained for those who should enter in by faith. The promise is "now." "Today" the promise may be ob-

tained. God's oath stands against every one entering that rest who does not enter by faith—4:3.

Let us note the condition under which it is possible to enter into the rest of the people of God. First, it is a condition which requires one to cease from his works—4:3, 4, 10. Second, it is granted on condition of faith—4:2, 6, 11. Third, the believer enters into that blessing of rest by faith as a present experience—4:1, 10, 11. Salvation is a matter of faith and not of works. He who endeavors to be saved by his works or by his labors fails to enter into rest, for rest is not of works. One must cease from his works in order to enter the Sabbath of the Lord's peace and rest and joy. Fourth, the rest is the enjoyment of that eternal bliss of heaven into which Christ has entered for us—Heb. 4:14-16. This is the final rest for the people of God. But the blessings of that final rest may be now enjoyed by every believer and may be continually enjoyed during his earthly pilgrimage on condition of his maintaining his faith in Christ. The believer may come boldly to the throne of grace in heaven, from whence God's blessing comes as a benediction upon all who claim Jesus Christ as Savior and Mediator. He is our Apostle and High Priest.

3. Ishmael, the Jew in bondage to the law, and the enemies of the believers—vv 25, 29.
- IV. The spiritual applications to be made.
 1. Concerning believers.
 - a. They are God's children of promise—v 28.
 - b. They are from above—v 26.
 - c. They are free, and not under any bondage—v 31.
 2. Concerning the unbelieving.
 - a. Those who do not accept the will of God are outcasts of God—vv 25, 30.
 - b. The Jews, under the law, are not heirs of the promises of God—v 25.
 - c. The possibilities of salvation through grace are greater than those under the law—v 27.
 - d. The natural enemies of the Church are the unbelieving—v 29.
 - e. The flesh has no part with the fruits of the Spirit—vv 22, 29.
 3. Concerning the Scriptures.
 - a. God's hand is in the records of the past—v 30.
 - b. The Old Testament agrees with the New—v 29.
 - c. Truth is the same in all ages.

General Thanksgiving—Psalm 145

November 22

- I. Thanksgiving must be individual although general—v 1.
- II. Each day is a day of thanksgiving—v 2.
- III. Each generation must thank the Lord, therefore thanksgiving is perpetual—v 4.
- IV. The Lord is the object of all thanksgiving—v 3.
- V. The Lord is praised for His honor, majesty and works—vv 5-8.
 1. For his might and greatness—v 6.
 2. For his grace and mercy—v 8.
 3. For his goodness and righteousness—v 7.
- VI. For his kindness to men and his love manifested in all his works—v 9.
- VII. The Lord is honored in His power over all the earth—vv 11-13.
- VIII. The Lord is merciful to all who are in need—vv 14-16.
- IX. The Lord is praised especially by His saints—vv 18-21.

A Man Whom God Taught by His Great Works—Job 40

December 6
(Junior)

- I. The man felt himself too small to contend with God—vv 1-5.
- II. How God answered Job.
 1. He spoke to him out of the whirlwind—v 6.
 2. He caused Job to hear him like a man—v 7.
 3. He rebuked Job for thinking wrongly of God—v 8.
 4. He showed Job the power of His arm—v 9.
 5. He made Job think of His mighty thunder—v 9.
 6. He showed Job how the proud men are destroyed—vv 10-14.
 7. He showed Job the mighty animals He had made—vv 15-24.
 8. He showed Job the mighty fish that he had created—41:1-34.
- III. The man Job was made to see his little power and repented—Job 42.
 1. He knew that God could do everything—vv 1-3.
 2. He repented before the mighty God—vv 4, 5.

The Workers' Column

The Adorning of Holy Women—I Pet. 3

November 8

- I. The power of godly wives.
 1. The source of their power.
 - a. The spirit of their subjection to their own husbands—v 1.
 - b. The chaste lives they live—vv 1, 2.
 - c. The reverence they manifest—v 2.
 - d. The nature of their apparel—vv 3-6.
 2. The results of their influence.
 - a. They win their unbelieving husbands to Christ—v 1.
 - b. They persuade them to obedience to the Word—v 1.
 - c. They manifest the truth and power of the Word of God before men—v 2.
- II. The manner of the apparel of godly wives who influence men to obey the Word of God and believe in Christ.
 1. They abstain from outward adornment—v 3.
 - a. They do not adorn their hair.
 - b. They do not wear gold.
 - c. They do not wear ornamental apparel.
 2. They manifest the nature of the Christian life within—v 4.
 3. They show a meek and quiet spirit which is highly prized of God.
- III. The precedent for modest apparel and Godly life.
 1. The manner of holy women of old—v 6.
 - a. They trusted in God—v 5.
 - b. They possessed the meek and quiet spirit, without outward adorning—v 5, Cf v 4.
 - c. They were in subjection to their own husbands—v 5.

2. The example of Sarah.
 - a. She obeyed Abraham—v 6.
 - b. She revered Abraham, calling him lord—v 6.

IV. Encouragement to modesty and godly apparel.

1. Be the daughters, (or children Marg.) of Sarah—v 6.
2. Not fear to be as Sarah—v 6.
3. Not to be astonished to live so modest and influential a life—v 6.
- V. The influence of men in aiding the modesty and humility of women.
 1. Husbands are to respect and fellowship with godly and modest women—v 7.
 2. Give encouragement to them as the weaker vessels—v 6.
 3. Respect such women as heirs with them of the grace and blessing of life and salvation—v 7.
 4. Recognize the fact that discouragement of the godly and humble life on the part of women is a hindrance to power with God in prayer—v 7.

An Illustration of Bible Study—Galatians 4

November 15

- I. Study Bible Characters.
 1. Find where it is written—v 22.
 2. Become acquainted with the principle incidents in his life—v 22.
 3. Note the genealogical connections, since they are also important.
 4. Study the history of following generations—vv 23, 29, 30.
- II. Study the relation of Bible characters to God.
 1. Note the things which were not of God—v 23.
 2. Note the things which were not of God—v 23.
- III. Find the Scriptural allegory, and avoid making others.
 1. Abraham, a spiritual father—Rom. 4:16.
 2. Isaac, the believers, or children of promise—v 28.

EDUCATIONAL

PARAGRAPHS OF SUGGESTIONS FOR LITERARY SOCIETIES

By Alta Mae Erb

We have been asked from different quarters to help in the solution of the "Literary Society" problem. The problem is how to make the program interesting and wholesome, yet keeping and maintaining a constant interest in this way of meeting the social needs of the young people. To aid us in this task we would like to appeal to all lovers of youth to give us their best in this direction. This is a call to all Literary Society attendants to send in your best methods, programs, and whatever makes a good evening possible, "in the fear of the Lord." With her characteristic promptness Sister Erb responded immediately when Brother D. H. Bender handed her the editor's letter. May you, whoever you are with a message of value in this direction, send us your best without solicitation. Thank you in advance.—Editor.

There are at least two objectives that should be kept in mind by any literary society. The work of the society should afford practice for each member such as he will need in life situations in which he speaks. Then, too, this practice should be in such lines of activity as those in which he needs practice. Any individual who is already eloquent should not practice only in situations in which he will develop eloquence but in situations in which he lacks development. In the second place the literary society should have for its definite objective that of intellectual growth on the part of each member. The subjects discussed in dissertation, in addresses, in argumentations, in descriptions and in expositions should stimulate the minds of those present. The program should be so planned as to widen one's intellectual horizon. Geography, history, science, religion, sociology, missions, current news, civic problems, nature, literature and moral and vocational subjects should all have a place at some time. There is perhaps little danger that we make our programs too heavy. Always plan to avoid the light and only entertaining type of program and always the silly kind of entertainment. In planning a program then, the committee should think of life situations in which the members need practice and give subjects of educational value.

One life situation in which most all people should have more practice is that of story-telling. How few people can tell a story well. But think how often a story is demanded in daily conversation, in dealing with children, in religious work, in school teaching and in entertaining. And while giving practice in the art of telling stories such a program could be made to contribute much to the individuals who made up the audience. A story-telling program might consist of the telling of several Bible stories, stories for children, a bed-time story, stories of history, a story to illustrate some moral, a biographical story, a story of invention, an annual story and other pointed stories.

The critic should read upon the art of story telling and criticize the telling of the stories very carefully before the crowd. This will make the work of the society count for real growth. These stories will be easy to find from story books, magazines, histories, Sunday school papers, the Bible and from experience.

A scientific program would be highly educative. The address is perhaps the best form of literary work giving the best training, namely, that of thinking and speaking while on one's feet before an audience. Why not have about fifteen three or four minute speeches on some late scientific discovery. This will give many members practice in address and it is better for any one member to give five, four minute speeches thruout the year than one twenty minute speech. Subjects for the speeches will readily suggest themselves as some recent discovery for the home, for the farm, for improving agricultural methods, for travel, for the auto, for school, etc., etc. The Popular Mechanics and Scientific American would furnish good source material for such a program.

One kind of knowledge in which many people seem to be deficient is geography.

Literary societies should not neglect their opportunities to give young people necessary geographic backgrounds for their thinking. A good program could be planned around the subject India. Let some member give a map talk on India as a country in the world. This subject would necessitate the use of a large wall world map to be placed before the society. Such a map could no doubt be borrowed from the public school. The speaker could speak on India as to size, location in world and in Asia, physical features, explaining the three seasons, and the government and other subjects of interest. A map talk on our Mission in India might follow the talk on India in general. This talk should be accompanied by a map of India and a large map of our district locating all the mission stations. A third feature of the program might be a contest for 2, or 4, or more, or all the members of the society on facts of the Mennonite Mission in India. The one conducting the test could prepare a long list of questions on facts regarding the workers in India, the kinds of work, the different stations, etc. All contestants should have been notified that they might study. I am sure that such a program could be made to function very definitely in the life of each member of the society. A map of our mission in India can be secured from the Publishing House. This could be enlarged for the map talk on Our mission. No doubt each member of the society would appreciate one of the small maps. The cost is very little. The questions for the contest could be based on recent issues of the church papers and Bro. Lapp's book, "Our Mission in India."

Hesston, Kans.

ON HOLY SOIL The Mount Where Christ Was Tempted

By Anis Ch. Haddad

At the beginning of February in Jerusalem we enjoy a fire, warm clothes and the sunny side of the road. But in Jericho, thirty-seven kilometres to the east of Jerusalem, we want a cooler dress and a sun umbrella. My friend took me with two others in his car on Saturday afternoon, February 7th, 1925, to Jericho. A delightful ride! I shall never forget it! We left the winter behind us and met the spring, such a gay, sweet-scented spring!

After passing through Bethany we were soon among the hills in a bare, desolate

country, waterless and treeless. We passed the Inn of the Good Samaritan and took the Old Road to Jericho. Soon we felt that the air was different. In a little while my overcoat became oppressive. I had just wriggled my arms out of it when we saw the first anemones. More of them and more! We stopped to wander among the rocks, filling our hands with the vivid, scarlet flowers. To the left of the road lies the Brook Cherith, a green river murmuring through its shadows. A nest-like monastery clung to a precipice above, and

where we scrambled about, asphodel lifted its shining flowers and the sweet violet stock grew in grassy places, while the anemones were everywhere.

The dusk was gathering amongst the hills when we dropped down into Jericho. Under the pepper trees, in the court of the Jordan Hotel, we had tea. The air was sweet with the aroma of ripe oranges with the scent of mimosa and wild narcissus. Afterwards we walked up the hill called "Quarantania" the traditional site of the Temptation. Out through the road lined with orange groves and poplars and eucalyptus, we came to the Fountain of Elisha. A long lane brought us to the foot of the hill.

We passed lemon gardens and almond trees, all in blossom. And along the hedge, at intervals rose tall, slender, silver-stemmed poplars, and swinging, rosy catkins. We reached the hill and began the ascent in the beautiful moonlight, amid a great variety of flowers, common to this month. Large yellow daisies, bright red vetches, like the sweet peas of our home-gardens, and farther up the deep purple of the mint family. It may be truly said that the Mountain of Temptation is the Mount of flowers. They take the sting out of the sense of suffering associated with the locality; they clothe thought with joy and loveliness in the midst of pain and tribulation. Utter silence brooded over the valley and a silence as of death. No feeling of life saluted our gaze. But of all the valleys that I had ever beheld from mountain-tops, this was the sternest!

At the entrance of the Greek monastery I rang the bell. A brother in a shabby black gown opened the door. We followed him into the room where we were to spend the night. I lay awake in the oppressive sweet-scented air, listening to the frogs and wondering whether it could possibly be cold up at Jerusalem. It was delicious to feel so warm! I forgave even the mosquito that sat on my nose and sipped my blood. Fresh blood! thought the mosquito and went off to tell his fellows.... I slept well and woke to see sunrise over the fair plain of Jericho.

The Arabic name **Jabal Kuruntul** is a corruption of the Latin name **Quarantina**, meaning Forty days, and was at first applied by the Crusaders in 1112 and since then has been accepted as the Mount of Temptation, although there is no special ground for the belief outside the fact that we read in Matthew that "the devil taking him up into an high mountain showed unto him all the kingdom of the world in a moment of time," both of which descriptions it was thought were met in this identi-

fication, which is a very high mountain on the edge of the wilderness, and commanding an excellent prospect of the country round about. But whether this tradition is correct or not a trip to the top will amply repay the climbers.

I understand now how it was that our Lord's temptation had to do with stones. There was nothing else to tempt Him with. It is a bare and unbeautiful place, the hill, or would be if it were not for the flowers. At one place I remember we crossed a brook flowing down under an old "spina christi" thorn tree. Here I said to myself, the Savior came to drink. I am on Holy Soil, on a perfect Sunday morning in the pure air among the flowers. Nothing could spoil my peace.

The church bell rang. We went thru the labyrinth passages of the monastery, cut out of the living rock to the **Chapel**, marking the site of the Forty Days' fasting and prayer of Christ. Below the altar the uncovered rock marks the spot where Christ lived. There is an altar-piece representing Christ sitting on the very spot and surrounded by wild beasts and Satan fleeing from Him into the darkness. Lest there should be any mistake on the part of the ignorant sightseer, a printed and framed announcement on one of the walls runs as follows: "And immediately the

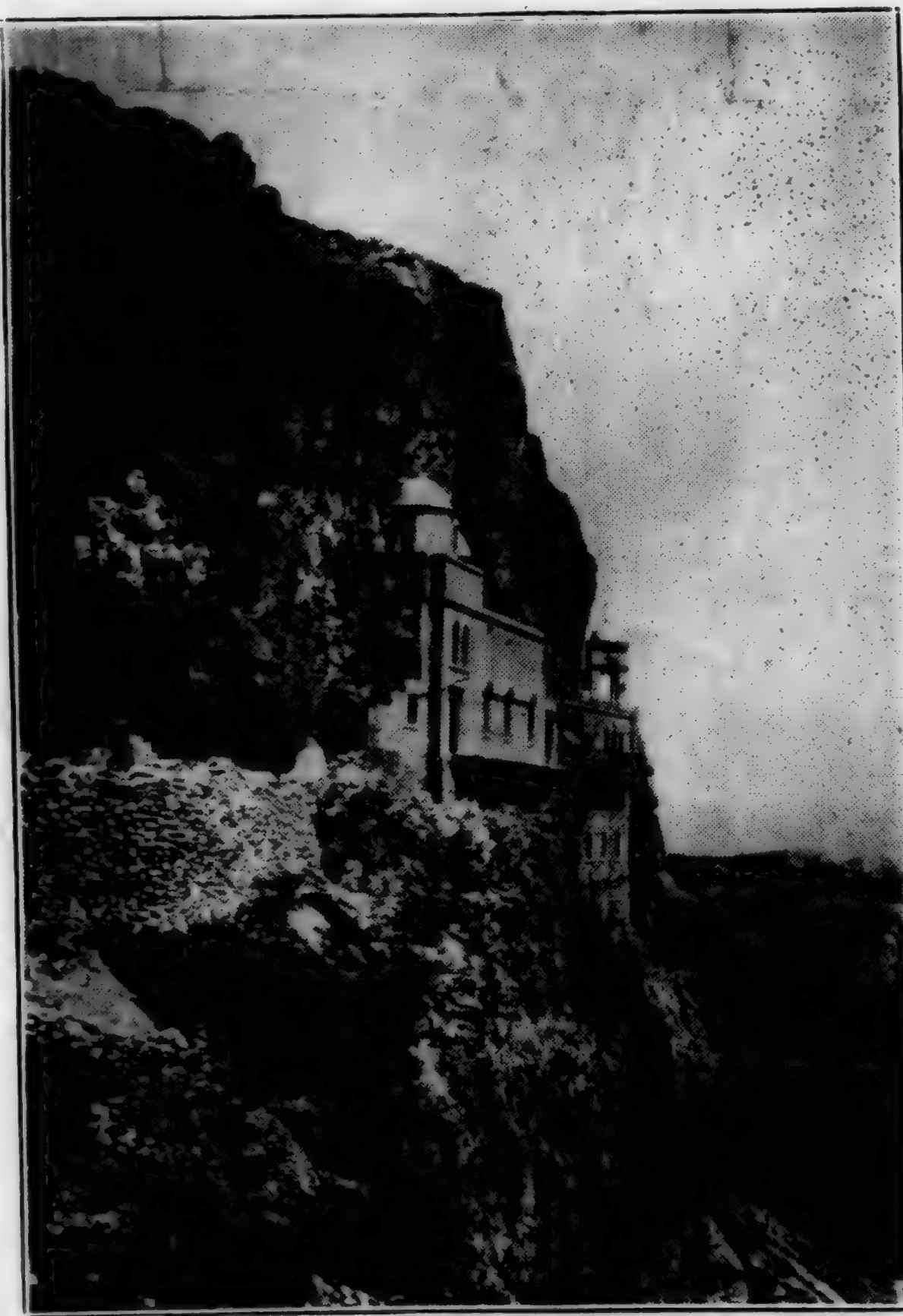
spirit led him to the wilderness to be tempted of the devil. This is the place gentlemen."

After breakfast I sat and sketched on a balcony overlooking the cliff. Then the good brother, who, according to his light strives to keep the memory of those terrible days from being forgotten, accorded us a warm welcome. He unlocked, with an enormous key, the door which opens the way to the summit. The abbot himself accompanied us to the summit. More flowers, more stones and more cliffs, pigeon-holed with hermits' caves were seen as we climbed. The view was glorious. Steep red cliffs, like battlements, had a mossy verdure on ledge and in cranny. There are deep caves, like martin's nests in these cliffs where hermits have spent their lives. Far below a jade-green river rushed over white stones. Swallows flew and divided the empty sunny air. There was the sound of wind and of flowing water, and the scent of flowers. The whole vast Plain of Jericho stretched before us, with a wide oval of rich green in the centre, where the white and pink houses of Jericho gleamed in the sun, pricked out with dark cypresses and encircled by groves of orange and banana trees. One can take in at a glance from the summit of the mountain the whole

Valley of the Jordan and Mount Hermon, the ever snow-capped mountain in the extreme north, until one loses count of distance amid sky and horizon on the mirror of the Dead Sea in the south. Below us lay the green and fertile oasis that surrounds the Jericho of to-day. At the foot of the mountain are the mud walls and mounds brought to light by excavators of the Jericho of Joshua's time. A dark and winding streak in the middle distance marks the tropical foliage that overhangs the Sacred River Jordan. The plain beneath was the scene of our Lord's fasting and the topmost peak of the mountain that of His temptation. This sombre mount seemed on this sunny morning to stand out like a magnificent memorial to Him Who here gave the lie to the devil and Who here proclaimed that the World was God's—the world He would shortly redeem on another hill—Calvary.

We set back again to Jericho, and after a pause at the Hotel Jordan for tea, we packed ourselves comfortably into the car in the dusk for Jerusalem.

It really was a delightful ride because for one thing I discovered a surprising emotion in my heart at the thought of returning to Jerusalem, my home. And then the region we were passing through, so desolate and void of



The Summit of the Mount of Temptation, and the Greek Convent, the site of a very early church. The Plain of Jericho lies below.

beauty by day-time, was wildly splendid at night when we could only see the shapes of the hills against the sky. The darkness grew and the cold. The Inn of the Good Samaritan with its open doors, revealing a fire lit interior, gave us an added sense of

the lonely road. At last palely gleaming, the "City set on a hill" met our eyes. The air bit our faces. We knew we were in the Winter again and at Jerusalem.

Near Syrian Orphanage,
Jerusalem, Palestine.

BRIEF HISTORIES OF MUSIC WRITERS

George Coles Stebbins

By J. D. Hartzler

Many interesting and unique things could be mentioned in connection with Song Writers and their songs. Quite often some composer borrows the foundation of his melody from another writer and attaches his own name, until we scarcely know who is the real author of certain songs.

Following is an excerpt from a personal letter which the late T. C. O'Kane had written to a personal friend, and which has been made public: "In 1858 Wm. B. Bradbury arranged the music of an old German choral to words entitled 'River-band'. In 1866 T. E. Perkins published the same music to a hymn entitled, 'Take Thy Children Home', using his own name as author of the music. In 1874 Knowles Shaw published the same music to the words 'Bringing in the Sheaves'. Then along came Geo. A. Minor who made a few changes and printed his name as author of both words and music." No wonder the recipient of the above letter, Chas. H. Gabriel, says, "My, my, how that poor little song has suffered."

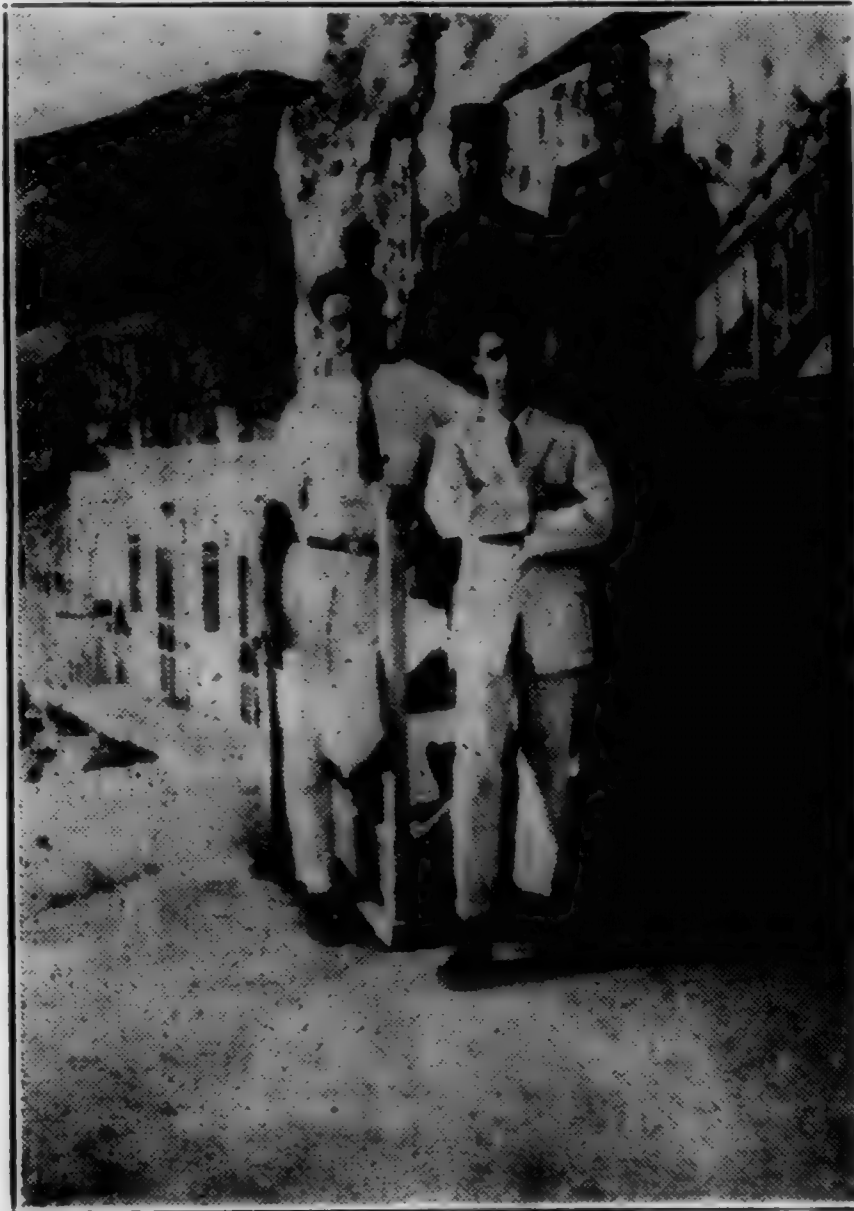
And yet we do not wish it understood that in all cases where one has followed up with a song similar to one already written, that he is to be accused of even borrowing the melody, as will be illustrated by the following: Mr. Gabriel had composed a song, both words and music, and had had it just printed, no one seeing the song except the typesetter and himself. Imagine his surprise when one day he received from a composer, from an entirely different part of the country, a manuscript with practically the same subject matter, words, meter, etc., verse for verse. At the same time it must be admitted such a case is very rare.

Mrs. Anna S. Hawks, author of "I Need Thee Every Hour," once said she thought it a strange coincidence that a Gabriel (Chas. H. Gabriel) wrote the "Glory Song." Possibly it is not well known that the following poem was written by a man whose mind is said to have been unbalanced, and was found in his room after his death.

"Could we with ink the ocean fill,
And were the skies of parchment made:
Were every stalk on earth a quill,
And every man a scribe by trade:
To write the love of God above
Would drain the ocean dry.
Nor could the scroll contain the whole
Though stretched from sky to sky."

George Coles Stebbins was born in 1846, on the 26th day of February in Orleans

County, New York, about forty miles north-west of Rochester. He was born and reared on a farm, and the country life with its makeup was a fine element in the education of young Stebbins. He received only the common school education, and his mother was left a widow when he was twelve years of age. When yet a young man he had the wonderful opportunity, as he considered it, to attend an old fashioned Singing School in that back woods country. It was a time long to be



The author (in the foreground) and friend with the monks of the Mount of Temptation. (See opposite page.)

remembered in the mind of young George, as Singing Classes were not often in reach of country people in his section at that time.

When older he took up Academy work at Albany, N. Y. He studied music with well known teachers in Chicago, Rochester and Boston. He made very good progress in his studies. At the age of 23 he left the farm and went to the city of Chicago to make his home. He thought he could make a better living in a western city than in an eastern town, as Chicago was considered "out west" at that time. He soon became acquainted with prominent song writers of that age such as P. P. Bliss, Geo. F. Root, H. R. Palmer, C. C. Coffin and Ira D. Sankey. His desire to more

intimately come in touch with veteran song writers of that time was now to become a reality. After about four years of residence in Chicago, he removed to Boston, where he soon became the musical director in the church of which Dr. A. J. Gordon, author of the song poem "My Jesus, I Love Thee," was pastor.

Mr. Stebbins together with Major D. W. Whittle, Dr. W. J. Erdman and others were spending some time in Bible study and teaching in August of 1876, and as they dispersed, Whittle and Stebbins went to Dwight L. Moody's home in Northfield, Mass., for a visit and while there, assisted in the Gospel services held by Mr. Moody in the old Congregational Church.

"Ye Must Be Born Again"

D. L. Moody arranged for Mr. Stebbins to join Dr. Pentecost in union services at Worcester in August of 1877. The "New Birth" was one of the subjects which Mr. Pentecost preached upon. While the meeting was in progress the thought came to Mr. Stebbins that there should be a good hymn written on the "New Birth." He says, "It occurred to me that, by taking the line 'Verily, verily, I say unto thee', from the third verse and putting it with the line 'Ye must be born again'; and by transferring the word 'I', from the middle of the first line to the beginning, so it would read—'I verily, verily, say unto thee, ye must be born again',—those passages would then fall into rythmical form, and by the use of some repetitions, they would be made available for musical setting, and also for a chorus to a hymn, if some suitable verses could be found."

While engaged in meetings at Providence, R. I., the music of "Must I Go and Empty Handed," was written as well as several others, among them being "I've Found a Friend." C. C. Luther, a minister of the Gospel, had handed the first named poem to Mr. Stebbins and related that it was inspired by a dying man's remark: "I am not afraid to die; Jesus saves me now, but Oh! must I go and empty handed?"

"Wonderful Words of Life"

At one time Dr. Pentecost and Mr. Stebbins were holding meetings at New Haven. It was at that time they popularized the song "Wonderful Words of Life." Mr. Stebbins says about two years before, Fleming H. Revell, the now well known publisher, handed him a copy of the first edition of a Sunday School paper called "Wonderful Words of Life," which contained a poem with the same title written by P. P. Bliss. At this time he thought he would try it and accordingly Mr. and Mrs. Stebbins sang it as a duet, and it was soon almost universally known.

"Saved by Grace"

During the summer of 1893 a Workers' Conference was held at Northfield, Mass., as was the usual custom each summer. At one of these meetings Fanny Crosby was given the opportunity to speak. At

the conclusion of her speaking she quoted the hymn "Saved by Grace," which she had written prior to this time. Quoting from Geo. Stebbins we follow the history of that hymn: "At the close of the service Mr. Sankey said to her; 'Fanny, where did you get the hymn you quoted at the close of your address to-day?' She replied with a smile that she had stored it away in her memory to use when she was asked to address meetings, and added, 'I don't intend to let any of you singers have it, either', meaning by that she did not want it set to music, lest it would in that way become well known and less desirable to use herself. 'That's right, Fanny, don't let anybody have it,' said Mr. Sankey.

But Providentially, it would seem, a representative of the 'London Christian,' was present and knowing nothing of her desire to keep it exclusively for herself, took down the verses with her address and in a few weeks published them in the 'Christian'. One day in the early fall Mr. Sankey came to my house and said to me, 'George, here is the hymn Fanny quoted in Northfield in the summer which she wanted to keep for her own use, but here it is in the Christian, and since it is published, I think it would better be set to music. Suppose you try and see what you can do.' I said I would see if I could make a suitable setting for it, and if I didn't succeed, he could try. 'All right,' he said.

Not long after this he and Mr. Moody were holding meetings in Providence, R. I., at the same time that Major Whittle

and I were engaged in a series of meetings at Newport, R. I., and it was at that time Fanny's beautiful hymn was given its musical setting." Mr. Moody came from Providence to Newport to address an audience and that song was sung there for the first time.

Some of his well known songs are: "Saved by Grace," "Take Time to Be Holy," "Ye Must Be Born Again," "Spirit So Holy," "Must I Go and Empty Handed," "Jesus is Calling," "True-Hearted, Whole-Hearted," and others. He has been editor or associate editor of a score or more of song books. He was one of the editors of the Gospel Hymn series, of which the other names that appear as editors are, P. P. Bliss, Ira D. Sankey and James McGranahan. One of the latest of his books in which he had a hand in compiling is "The Greatest Hymns" in connection with R. A. Torrey, and published by the Tabernacle Publishing Co. of Chicago.

Surely this writer of sacred song has helped many a person over the rough places in life and also been the means, we hope, of drawing some souls to the Savior's feet. He is the only surviving member of the Moody-Sankey company that were associated with D. L. Moody, which consisted of such men as D. W. Whittle, P. P. Bliss, Ira D. Sankey, James McGranahan and a few others not quite so well known to the public. At present he is real hard of hearing. If the Lord permits him to live a few months longer, he will reach the age of four-score.

Garden City, Mo.

OBSERVATIONS OF THE STARS THAT MAY INTEREST THE AVERAGE MAN

The Glory of the December Heavens

By L. J. Heatwole

We recall the pledge made by the writer in the initial chapter of articles in Christian Monitor of October, 1925, under the heading of the above general topic. This pledge implied that the writer present details that are of special interest to the average man. In the meantime the average man is expected to cultivate intimacy and fellow-feeling with the student of the stars, as well as to maintain the commendable trait of looking up and away from the affairs of earth.

Being mutually agreed on these points, may we go out together with all the familiarity of brothers, into the great outdoors, and under the canopy of the heavens, having made choice of one of the clear, crisp and moonless evenings of December. At such time we have the benefit of one of the greatest possible displays of stellar light, because at this particular season the most prominent of all constellations takes position at its highest point in the sky.

Lying high up and nearing its southing point is the resplendent Orion containing a hundred or more visible stars. This is followed by the Great Dog, **Canis Major** and Little Dog—**Canis Minor**. In Orion appears the outline figure of a great giant carrying a club, also as having the left foot firmly planted in the glittering white star, Rigel, a name which means the foot of the giant. In the right shoulder of the giant is the first magnitude star, Betelgeuse, a red star at the eastern edge of the Milky Way.

Orion is indicated on the star charts as, "The Fettered Giant" and as being held fast by a band or belt at the waist. His attitude and bearing is that of defiance and readiness to meet the rush of the charging bull **Taurus**, approaching from the west with head down and star-tipped horns presented in a manner that means danger. At the same time there gleams from the forehead of the Bull, like a head light, the blazing orange red star, Alde-

baran. The menacing and dangerous attitude presented by both these figures, has long ages ago engaged the attention of shepherds in eastern countries and become the subject for comment by astronomers in all ages of the world.

Both Orion and Pleiades, the former with its hundred or more stars, and the latter with its seven stars, are mentioned in Scripture—Job 38:31. Here the Lord in making his challenge to the afflicted patriarch from the midst of the whirlwind, said, "Canst thou bind the sweet influences of Pleiades or loose the bands of Orion?" It is most striking that the Lord God of heaven and earth should give recognition to the sweet influences of Pleiades, that the power to change the warmth of spring-time and summer is beyond the reach of man, or the chill and frost of autumn and winter and the changes that come with heat and blasting drouth or the advent of the early and latter rains that bring fruitful seasons and plenteous harvests, are all beyond the power of man to govern.

It is also striking to note that the Lord recognized in the fettered giant a figure that was beyond the power of man to loosen his bands or to set the ancient prisoner free. In a mythological sense Orion is also styled hunter, because its advent on the eastern horizon in autumn makes it the harbinger of the hunting season. This also enables us to understand why the hunter should be followed by the two dogs, **Canis Major** and **Canis Minor**. The former is represented by the brightest of all fixed stars,—Sirius, the Dog Star. This shines all night in late autumn and early winter, but in summer it rises and sets with the sun and of course can not be seen in the day time. From July 10th to August 25th is the usual period of the Dog Days which is usually the hottest period of summer.

On clear moonless nights in December Sirius has climbed high up in the sky and reached its southing point by about 10 P. M. At this time also there are seen near the zenith but starting down grade in the west four large stars that stand equidistant each way about fifteen degrees apart and mark a quadrant that is known as "The Square of Pegasus," otherwise known as "The Flying Horse."

Both the star clusters Hyades and Pleiades are within the constellation **Taurus** and form conspicuous objects for observation in December. From Aldebaran to Pleiades we have the base line or head piece of the great wedge-shaped figure that stretches across the Milky Way, to Capella that lies on the western border of this hazy band. Capella is recognized as one of the most distant of all the first magnitude stars in our heavens, yet it gleams out from its far away location in a stream of yellowish light that renders it one of the marvels of the universe. During December evenings the **Dipper** or **Great Bear** hangs low down in the north east while **Queen Cassiopeia's Chair** grandly moves opposite along the west.

The grandeur and precision of move-

ment on the part of all these heavenly bodies yield abundant evidence that they have been created and given a symmetry of motion that came only from a Divine Hand, and that they belong to a clock-work that has been constructed ages and ages ago, and one that has never yet run down in the least nor has gone out of order.

The majesty, dominion, might and power that is manifest from the heavens can never be scaled, estimated or measured by mortal man while limited to the finite. Thomas De Quincey attempts to picture the scene in the following language:—

"God called up from dreams a man into the vestibule of heaven, saying—Come thou hither and see the glory of my house. * * * Take him and undress him from his robes of flesh; cleanse his vision and put a new breath into his nostrils—only touch not with any change his human heart—the heart that weeps and trembles."

It was done; and with a mighty angel for his guide, the man stood ready for his infinite voyage—and from the terraces of heaven, without sound of farewell, at once they wheeled away into endless space * * * in a moment the rushing of planets was upon them—in a moment the blazing of suns was around them. * * * To the right hand and to the left towered mighty constellations, * * * without measure were the architraves, past number were the archways, beyond memory the gates.

Within were stairways that scaled the eternities above—that descended to the eternities below. * * * Suddenly as they rode from infinite to infinite—suddenly as thus they tilted over abysmal worlds—a mighty cry arose—that systems more mysterious, that worlds more billowy—other heights and other depths—were coming—were nearing—were at hand.

Then the man sighed and stopped, shuddered and wept—his overladen heart uttered itself in tears, and he said, 'Angel, I will go no farther, for the spirit of man aches with this infinity.' * * * * *

And from all the listening stars that shone around issued a choral voice—"the man speaks truly—end there is none that ever yet we heard of—End is there none? Is there indeed no end?" * * * No voice answered, that he might answer himself. Then the angel threw up his glorious hands to the heaven of heavens saying: 'End is there none to the Universe of God. Lo! also, there is no beginning.'

Dale Enterprise, Va.

The ancients knew how to temper copper and make it cut granite. Men cannot do it now. Early Christians went everywhere making disciples. Merchants were missionaries. Soldiers became teachers. Slaves were transformed into prophets. Have modern Christians lost the power to propagate their faith? Are the tools soft, their weapons broken, their message meaningless?—Selected.

Three things are impossible to God, to die, to lie, and to be deceived.—Augustine.

MOTHERS WHO DON'T UNDERSTAND

Selected by Mrs. H. S. Bender

A group of young women were discussing their childhood days when one asked of another, "Mary, tell us one of your most vivid recollections."

"I will, though it makes my heart ache for the little girl I once was," came the unexpected reply. "You have a little girl of your own and perhaps the telling of the pitiful story will help her. My mother thought she was doing right, but she didn't understand. Knowing this, I have tried so hard to forget."

"It was my first year at school and I was on my way home, swinging a little pink sunbonnet in one hand and my only book in the other. Coming to a farm house, I noticed that the tenants had moved out and the house was deserted for the time. Back of that house I knew was a bed of cannas, yellow cannas. I had

and your hands too? Where is your bonnet? I will punish you for this." I tried to speak again, thinking it would be all right when she knew I had got the flowers for her.

"I've brought you some yellow cannas from the old Wilson place. Those Smiths moved out today and there wasn't a soul there."

"Stealing! My girl stealing, and all for a fool thing like that."

"My heart sank like lead. I was disgraced. Oh, it was terrible! I had been taught that stealing was a crime of the first degree. I had had no thought of stealing and I felt that there was something terribly unjust about the accusation, but I didn't know how to argue my case."

"I took my punishment meekly. I was switched and then given only milk and bread for supper, while the rest of the family ate my favorite dessert. I had to endure hearing them discuss my shame. Mother decided to make me carry the cannas back next day. That was the last straw. If she had only been glad to get them, I believe I would have felt partially repaid. I did not steal. I merely took what I wanted, when I had the chance. I cried myself to sleep that night. My little heart was broken, and though many years have passed, I have never forgotten."

If mother had only accepted my gift and then explained that I should not acquire property in that way, I would

have got the lesson without the heartbreak. As it was, I felt the awful injustice of it, and today it persists as a bitter memory."

Mary's story revived memories of misunderstanding and undeserved punishment in the childhood of each one present.

Marjory related how one day she was told to stay in the bedroom and watch the baby while her mother was about her kitchen work. She had the baby asleep when she decided to put the room to rights. She carefully made the bed. The old-fashioned feather bed refused to give up its lumpy appearance, try as she would, but at last she decided it would do, and replaced the covers. She then swept the floor, all the time thinking how pleased Mother would be, and hoping she would not return before she could finish.

"I still remember," she said, "how hurt and surprised I was when Mother scolded me and said I ought to do things I knew how to do, like wiping dishes and bringing in stove wood. 'You made such a miserable mess of that bed, and it will take a week for the dust you raised to settle.' Saying that, she actually slapped

(Continued on page 350)

THERE is no new advice to give the young. Life is what it has been from the beginning. Our temptations change with environment, and nothing but an inner strength can resist temptations of any kind or age. There is only one book to which I can refer you, and that is the Bible. There is no other book like it, because there is no other book which is the revealed will of God. Follow it, and you cannot go astray.

A recent statement by the late William Jennings Bryan.

often heard Mother say she wanted some yellow cannas. Ours were all red and orange. The time had come for me to do something wonderful for Mother. I crept through the fence and hurriedly made my way around the house. The cannas were still there! In my eagerness, I had feared they would be gone.

"I got down on my hands and knees and began to dig with my little bare hands. I broke a nail and the blood came. I found a stick and kept on digging, but I was happy in spite of the pain in my finger. At last I had a number of the fine bulbs out and decided that I must go."

"I ran all the way home, thinking how Mother would smile, and how pleased she would be to get the yellow cannas. I could almost see them blooming in the middle of the big flower bed under Mother's window."

"When I rushed up the front walk, holding out the precious things, Mother met me with, 'Mary, what on earth makes you so late?' I tried to speak but she went on, 'What in the world have you been doing to get your dress all black with dirt—

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The Opportunity of the Young People's Meeting.—It is well to keep our minds refreshed occasionally as we work to see whether we are making the most of our opportunities in the tasks we are engaged in. If you have preserved your past copies of the Christian Monitor, I want to ask you to read the Editorial in the May number, by the editor of the Christian Monitor, on the theme, "The Young People's Meeting Objectives."

There is danger to all of us that we fall into the rut and begin to carry on a grind of things without considering the life of the thing in which we are engaged. It becomes like sheep-shearing time often does. A man lays the sheep down and begins to shear it, like cutting on a dead carcass—just to get the wool. But if you are not careful something will happen to remind you that there is a very live sheep under that coat of wool which is of more value than the wool itself for one shearing could possibly be. So if we let our meetings drift into the formal grind of simply carrying on the work, and we miss our licks, we may cut deeper than we should, or destroy more than we gain by injuring the ones from whom we would obtain the profit in our work.

It is not a place to show the shears with which we cut, but a place to do the helpful thing. Whenever the young people's meeting becomes a place of display for talent, or something for pride, it is cutting into the vital parts of spiritual development and will make for destruction. Neither is it a place to do **slow and lazy work**. When a man gets too slow in a place of young energy, he loses his opportunity and the attention will wander away from the thing in hand much as a sheep would jump up when it is not held in hand for business. Of course you can tie the sheep so that it can't get away, but it may strain and bruise itself miserably, or get very weary in holding still for the slow cutter. It is not a place to **tie some one up** and give them a **beating**. A speaker on the floor taking advantage of the opportunity to speak of a lot of mistakes and shortcomings he has seen, is sure to become a tiresome speaker without much effect upon those who should be helped by his speech. Stick to the subject. Speak practically, and if your applications cut close to the individual, do it with the most earnest and loving consideration. Please do not make the Young People's Meeting a whipping post.

It is a place of opportunity to do good. Read Bro. Derstine's Editorial in the May number and consider what part of these objectives you are reaching and whether it is possible to do more than you have done in the past. May God bless every earnest, honest effort to do good. Pray for the Lord's blessing and guidance in all things.

Some very important Topics are to be discussed this month in the meetings. Here is the opportunity to make the best use of them. Is some one weak on the subject of "Bible Teachings on Dress?" Let some one use the opportunity to learn more about it. Then act upon the honest convictions of your hearts. I met a young man who was not fully in line. But having the subject assigned, he carefully studied and asked help of others who had studied it. He made his talk. He acted upon the convictions of truth he received and is an example of obedience to-day. God can bless other lives in the same way. "Helpful Methods of Bible Study" will serve us well if we use them. Let us encourage our young people to study the Bible in a practical way. **We ought to be grateful.** Why are we not growing more grateful? Come to the Young People's Meeting and study this subject. If you use the Topic suggested for January but transferred to the 29th of November, namely, "What the Church Expects of Her Young People," give the most careful and prayerful preparation and secure the real vital truth concerning the expectations of the Church and help the young to understand their privileges and obligations. **Help the Boys and Girls to see God** in nature, and above all, impress the Book of His revelation as the key to nature and to our life. Have you caught the full measure of the opportunities of the month? Then, undertake them by the grace of God and may God bless you.

BIBLE TEACHING ON DRESS.

I Pet. 3:1-6; Rom. 13:10-14.

Topic for November 8

MOTTO

"Be clothed with humility."

MEDITATIONS ON THE TOPIC

I. **Dress Teachings from God's Book.**—There are many teachings found in mag-

azines, and books outside of the Bible. There are also teachings which men and women offer concerning the matter of dress. But when we turn to the Bible, God's Book, we find there the teachings that should be standard with us.

God sanctioned some kind of dress at the time of the fall of man. Man tried to invent something at that time but it was unsatisfactory. But God prepared that which was satisfactory to Him and fitted the need of man. There are many expressions showing for what purpose

clothing should be worn and for what purpose it should not be worn. Shame should cause all decent people to cover their nakedness. Men and women should not wear clothing that would make it appear that the one was of the other sex. Manish women or womanish men are abominable to God and a disgrace among men. There are things that clothing expresses that may be expressed by Christian people. Any expression of clothing out of harmony with the Christian profession is sinful in God's sight. In the New Testament times we need not express all that the ceremonies of the Old Testament required. But the standards of morality and humility and godliness that were in force under the Old is just as much so under the New. Clothing is not only for a protection from heat and cold and storm or other harmful outward things, but for a protection from lust and sinfulness as well. The morals of people can be exposed as well as the health of their bodies. Modesty and purity are to be safeguarded by clothing that promote these things in our own character as well as in the character of those who see us.

Articles of clothing should not be chosen alone from our own pleasures and whims, but from the standpoint of such principles found in division III in the Study Outline. The customs of godly people and the wishes and practices of the Church are to be considered in our choice of what we should or should not wear. No one who wears the kind of articles, or practices the customs, expressly forbidden by the Bible can rightfully claim to be an obedient child of God.

II. The Text.—I Pet. 3:1-6.—Here we have the general conduct of a Christian woman set forth and the kind of clothing which becomes a meek and quiet spirit.

Rom. 13:10-14.—Here we have a figurative expression concerning the putting off and on of certain kinds of clothing. Works of character are represented as clothing. The evil works are to be put off and the Christian character is to be put on. Clothing is a very representative index of the character of those who wear them.

OUTLINE STUDY

I. The First Desire for Dress Provided For.

1. By the fallen pair.—Gen. 3:7.
2. By the Lord Himself.—Gen. 3:21.

II. Principles Expressed by Clothing.

1. A covering for decency.—Gen. 9:23; Rev. 3:18.
2. A sign of sex.
3. A sign of official standing.—Matt. 8:11; Ex. 28:2; I Cor. 11:3-16.
4. A sign of a guest.—Matt. 22:11, 12.
5. A sign of wealth or poverty.—Jas. 2:2-4.
6. An evidence of pride or humility.—Isa. 3:16-23; Jer. 4:30; I Tim. 2:9.
7. For comfort to the body.—Jas. 2:15, 16; Job 31:19, 20.
8. In evidence of mourning or distress.—Jonah 3:5-8; Esther 4:1-3.
9. A sign of honor, or regard.—Gen. 37:3; Lk. 15:22.

III. Standards to Be Expressed in the Clothing of Christians.

1. Holiness.—I Pet. 1:14, 15; 3:4-6.
 2. Godliness.—I Tim. 2:10; I Pet. 2:9; I Cor. 10:31; Col. 3:17.
 3. Nonconformity to the world.—Rom. 12:2; I Jno. 2:15, 16; Jas. 4:4, 1:27.
 4. Submission.—I Pet. 3:1, 5, 6; Eph. 5:21.
 5. Humility.—Rom. 12:16.
 6. Unity.—I Cor. 1:10.
 7. Modesty.—I Pet. 3:4; I Tim. 2:9.
- ### IV. Articles, or Forms Expressly Forbidden.
1. Gold, pearls, costly array.—I Tim. 2:9; I Pet. 3:3.
 2. "Broided hair".—I Tim. 2:9; I Pet. 3:3; I Cor. 11:6, 14, 15.
 3. Outward ornamentation.—I Pet. 3:3.
 4. Mixing signs of sex.—Deut. 22:5 and I Cor. 11:3-6; 14:40.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Clothe."
2. Dressing to Please the Lord.

For Young People

1. A Godly Purpose in Clothing.
2. Evils Made Through Dress.

For Older People

1. What Our Dress should Speak to Others.

PERSONAL THOUGHT

Are we clothed in a way that our life counts on the side of the Lord for truth and purity and righteousness and peace and unity and separation from the evil and ungodly world? Let us be a light to all men.

SEED THOUGHTS

This is not a kingdom in which one adorns himself with gold, silver, pearls, silk, velvet and costly finery, as does the proud, haughty world, and also your leaders, giving you liberty to do likewise, under the excuse that it is harmless if your heart is free from it. So even Satan might excuse his pride and pretend the lust of the eye to be pure and good. But this is the kingdom of all humility in which not outward adorning of the body but inward adorning of the Spirit is desired and sought with great zeal and diligence, with a broken heart and a contrite mind.—Menno Simons.

Fashion has little or no power over those who have a feeling of horror for its evils.—Bible Doctrine.

HELPFUL METHODS OF BIBLE STUDY.—Jno. 5:39; Acts 17:11; Isa. 34:16.

Topic for November 15

MOTTO

"Search the Scriptures."

MEDITATIONS ON THE TOPIC

I. Bible Study Methods.—There is no set method of Bible study that is to be exclusively used. There are a number of methods of study that are very profitable in their place and should be used whenever we have the opportunity. It is well to combine a number of different methods in the pursuit of any special method of study.

There is perhaps no method equal to the reading of the Bible through as a whole with prayerful attention to what we read. No Bible student is able to accomplish much in Bible understanding, without a knowledge of the Bible as a whole.

In reading the Bible through we must

advance by books and chapters and verses and words. So there is sure to be a combination of three other methods in the one principal method. As we advance in the study we can use the other methods of giving special attention to topics and characters and parables and miracles and periods and dispensations and prophecies.

Having formed a habit of study be sure that it is diligently followed until the Bible is no strange book. And then let us keep in mind that with all methods there is none that can be successful without a desire to know and do the will of God. This must be accompanied by earnest prayer for light from God upon the pages of His Book. His Spirit must possess the heart before that heart can be led into the spiritual understanding of the Bible. We might term this last suggestion as the **Spiritual Method of Bible Study** (Cf. I Cor. 2). There is no school that is able to bring one into an understanding without the recommendation and use of the Spiritual Method of Bible Study.

II. The Text.—Jno. 5:39.—Here is the general method recommended by Christ over which there is no improvement. This method will apply to any particular method in use.

Acts 17:11.—Here we have the searching method for a particular line of teaching, and along with that method, the open ready mind and heart to receive the truth.

Isa. 34:16.—This suggests a study of the prophecies to confirm their source as from God when we behold the fulfillment of the same.

OUTLINE STUDY

I. Reading the Whole Bible.

1. As Jesus did to expound from it—Lk. 24:25-27.
2. As Paul did in preaching Christ.—Acts 28:23.
3. As is recommended for the rich man's brothers.—Lk. 16:29-31.

II. Studying a Book of the Bible.

1. As the Ethiopian.—Acts 8:28-35.
2. As Daniel.—Dan. 9:2.

III. Studying Subjects.

1. As the Bereans.—Acts 17:11.
2. As Paul concerning faith.—Heb. 11.

IV. Studying Words.

1. As Paul did.—Gal. 3:16; Heb. 12:27.
2. As Christ suggests.—Matt. 4:4; Lk. 4:4.

V. Studying Characters.

1. As Paul did in Heb. 11 and Rom. 4.
2. As James did.—Jas. 2:21-25.

VI. Studying Periods of Time

1. As Christ concerning the days of Noah and Christ's Second Coming.—Lk. 17:22-37.
2. As Paul in I Cor. 10:1-10.

VII. Study of Parables and Miracles.

1. As Christ and the Disciples.—Matt. 13:18-23, 36-43.
2. As the Psalmist.—Ps. 77:10-20.

VIII. Studying Prophecy

1. As Peter recommends.—II Pet. 1:19-21.
2. Because of the blessings which it brings.—Rev. 1:3.

IX. Studying Portions or Chapters.

1. As the Ethiopian and Philip.—Acts 8:32.
2. As Jesus did at Nazareth.—Lk. 4:17-21.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Read."
2. Learning the Scriptures.

For Young People

1. Methods of Bible Study that Have Helped Me.
2. Assign several methods to persons

who can make them plain by demonstration.

For Older People

1. The Helpfulness of the Whole Bible Method.

PERSONAL THOUGHT

Whether one method or another is used most, above all things let us search the Scriptures with sincere, prayerful and diligent minds and hearts.

SEED THOUGHTS

The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths.—Bushnell.

Merely reading the Bible is no use at all unless we study it thoroughly, and hunt it through as it were for some great truth.—D. L. Moody.

Study the Bible topically. If you study assurance for a week, you will soon find it is your privilege to know that you are a child of God.—Moody.

Go through John's Gospel and study the "believes," the "verities," the "I am's," and go through the Bible in that way, and it becomes a new book to you.—Moody.

When you read the Scriptures, or any other book, never think how you read, but what you read.—Jno. Kemble.

The duty which God requireth of man is obedience to His revealed will.—Westminster Catechism.

DEVELOPING THE THANKSGIVING SPIRIT.—II Cor. 9:8-15.

Topic for November 22

MOTTO

"See that ye abound in this grace also."

MEDITATIONS ON THE TOPIC

I. Thankfulness Increased.—God has created our hearts to be responsive to kindness and love. When we are found in sin and rebellion against God, He uses the way of goodness to lead us to repentance that we might be in a condition to receive the greater gifts and joys from His hand. Those who harden their hearts against the goodness of God are inclined to grow in selfishness and ingratitude. Those who respond to the goodness of God will find that His love will be shed abroad in their hearts by His Spirit and their gratitude will increase. They will have eyes to behold the goodness and count the blessings that are falling upon them continually.

By giving expression to our gratitude with lives of faithfulness to God and worshiping Him by words and songs and prayers as well as acts showing forth His praises, we stir up the gratitude of other hearts and cause them to look at the goodness of God. When God pours out His blessings and we feel grateful for them, we will have an inclination to share them with others about us. This will tend to cause gratitude in them, and if given with an eye single to God's glory, they will be led to praise God for the gifts we have given and so increase praises to God and cause still other lives to take note of His goodness.

It is well to keep in remembrance what God has done lest our gratitude become slack. "Bless the Lord, O my soul, and forget not all His benefits." We appreciate even a dog or a horse that will remember us and show his appreciation of kindness by a return of affection. How

much more are we appreciative of a human soul who remembers the kindness of others.

II. **The Text.**—II Cor. 9:8-15.—The thought of this passage is, abounding to every good work through the means God has placed in our hands. It not only increases our own gratitude and joy, but increases the joy in the hearts of our pastors and teachers on our account, while it causes the lives we touch with God's blessings also to overflow in His praise.

OUTLINE STUDY

I. Gratitude is a Christian Grace.

1. Wrought in the heart through God's mercy and kindness.—Jer. 31:3; Jno. 6:44; Rom. 2:4; Ps. 40:1-3.
2. Increased in the heart by its outflow.—Ps. 112:1-10.

II. Developed Among Men.

1. By the songs of thanksgiving.—Ps. 105:1-7.
2. By testimony of saints.—Ps. 77:12; 145:1-21.
3. By lives of benevolence with gifts received.—II Cor. 9:11-14.
4. By expressions of worship for everything.—I Thes. 5:18.
5. Thanking God for daily food.—Acts 27:35; Jno. 6:11.
6. Expressions of appreciation for the kindness of others.—II Tim. 1:16-18; Ruth 2:19, 20.
7. By consecration of all to God.—Ps. 116:12-14.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Thanksgiving."
2. Remembering Kindnesses by Giving Thanks.

For Young People

1. Expressions of Gratitude.
2. Blessings to Ourselves and Others in Grateful Conduct.

For Older People

1. Increasing the Spirit of Gratitude in the Lives of Men.
2. How Gratitude is Hindered.

PERSONAL THOUGHT

Am I a channel of blessing? Or do I choke up the channels through which God would let His blessings flow by appropriating them upon myself? May God help us to open freely the gates of gratitude and let His blessing flow through us to many other lives.

SEED THOUGHTS

Do not let the empty cup be the first teacher of the blessings you had when it was full. Do not let a hard place in the bed destroy your rest. Seek a plain duty to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—Alex. Maclaren.

Gratitude is the memory of the heart.—Sel.

We can set our deeds to the music of a grateful heart, and seek to round our lives into a hymn—the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial, like the music of the spheres.—Wm. M. Taylor.

Pride slays thanksgiving, but an humble mind is the soil out of which thanksgiving naturally grows.—A proud man is seldom a grateful man, for he never thinks he gets as much as he deserves.—H. W. B.

Gratitude to God makes even a temporal blessing a taste of heaven.—Romaine.

WHAT THE CHURCH EXPECTS OF HER YOUNG PEOPLE.—Eph. 6:1-4;

Tit. 2:1-8; I Tim. 4:12-16.

Topic for November 29

*Since the Topic, "What the Church Expects of Her Young people," was shifted from January 25 on account of giving room to the Topic on Mennonite History, we have asked the same to be published on the date for the topic which the local committee was given for their own selection. If you have not already used it from the Booklet where the outline is found on January 25, you can use it now if you so desire.

MOTTO

"Be thou an example of the believers."

MEDITATIONS ON THE TOPIC

I. **What May Be Expected.**—Why do we watch over the tender sprout, the tiny tree, the blossom and the bud? Why do we not rudely toss aside the helpless lambs and the little half grown chick? Why labor so long for the thoughtless child and the forgetful youth and the incompetent undeveloped man or woman? Is it not in these we find our greatest prospect of increase? Does not the tiny corn or wheat plant soon develop into the grain that feeds the world? Do not the young when cared for make the most for profit in which we can invest our time and means? That is why we make so much of them always. The same is true in the cause of Christ upon earth.

The boys and girls, the young men and the young women have in them the prospective talents which if brought into the right channels will greatly increase the service of the Church for Christ in the world. The heads of Christian families, the leaders of Church service, Teachers, preachers, evangelists, missionaries, helpers in every sphere of Christian service in the coming days, will all be from the youth, if they are filled at all. The young people of the Church may well ask themselves the question whether they are allowing themselves to become fitted for the task that is surely to fall as a responsibility upon them. The problems of evil that make their attacks upon the Church, at which the men and women in the midst of the battle look grave, will be the problems of the younger ones ere long. Happy, dear young man and woman, will you be if you have not complicated the problem by your own indifference to the counsels of your elders.

If such great things are expected in the future, there should be some faithful application in the young at present. Shall we disappoint the Church in her expectations?

PERSONAL THOUGHT

It is lawful to expect all that a normal increase will warrant and all that a judicious care of the prospects can be hoped to assist. Let us who have the inward possibility, and who receive the care and nourishment of our elders and of God be true and faithful.

SEED THOUGHTS

When we are out of sympathy with the young, then I think our work in the world is over.—Geo. MacDonald.

If the sprig puts forth no blossoms, in summer there will be no beauty, and in autumn no fruit. So if youth be trifled away without improvement, manhood will be contemptible and old age miserable.—Blair.

Like virgin parchment, capable of any inscription.

OUTLINE STUDY

I. The Church Expects a Normal Response.

1. To Home Training.

- a. Obedience to Parents.—Col. 3:20.
- b. Showing piety at home.—I Tim. 5:4; Prov. 23:22.
- c. Observing virtues:—
Honesty.—Gen. 18:19.
Industry.—I Thes. 4:11.
Purity.—II Tim. 2:22.
Temperance.—I Cor. 9:25.
Sobriety.—Tit. 2:12.
Reverence.—Lev. 19:32; 19:30; Ex. 20:7, 12.

2. To Institutional Opportunities.

- a. Church privileges.—II Tim. 3:14, 15; Heb. 10:25; 13:7, 17.
- b. School training.—Acts 22:3; Dan. 1:1-4, 17-20; Prov. 23:12.
- c. Church activities.—II Tim. 3:16, 17; Col. 1:10; II Cor. 9:8.

II. The Church Expects the Young to be the Future Builders.

1. Of Godly homes.—Ps. 128.
2. Of Spiritual Churches.—Acts 2:38-40.
3. Serving in various activities.—Eph. 4:11, 12; I Cor. 12:28, 29.
a. Personal work.—Acts 18:26.

THE WORKS AND WORD OF GOD. (Jr.).—Ps. 19.

Topic for December 6

MOTTO

"Heaven and earth shall pass away, but my word shall not pass away."

MEDITATIONS ON THE TOPIC

I. **The Message of the 19th Psalm.**—The Psalmist is thinking of God. He has looked all about him by day and by night and has noted the works of God. He thinks of those works as speaking something to all people regardless of the language in which they speak. Silently to us these heavenly and earthly works of creation move on and tell to our hearts that there is a great and all-wise God who has made all these things, and whose power keeps them moving day and night through all the years and centuries since they were created. The sun and the moon and the stars are seen in every country on earth and tell the very same story to men of every language.

But there is a still more wonderful blessing that has come to man in the fact that God has spoken in words to us. We like to see the works of God, but we would rather have Him talk to us. And God has spoken by the language of men that men might write it in His Book and read and study it. The Psalmist had learned about the Word of God as well as the works of God and he has a very high estimation of the value of the Word of God.

The Word reveals the ways of God in a way that converts the soul of man. This the works alone could not do. The Word can make the simple wise in a way that the works cannot. There are more particular blessings to men in knowing the Word of God and all His teaching and commandments than there ever could be in just seeing and thinking about His works without the Word.

Men cannot understand all about their errors and faults except God had revealed it to them by His Word. But having heard the Word and seen our faults we can ask God to search us and try us and lead us so that our ways may be according to His will and to life eternal. We learn how to get help from God to keep

us and make our words and thoughts acceptable in His sight.

OUTLINE STUDY

- I. **God's Works in the Skies.**—Ps. 19:1-6.
 1. They declare God's glory.—v. 1.
 2. They show what He has done.—v. 1.
 3. The days speak to us.—v. 2.
 4. The nights show us knowledge.—v. 2.
 5. They talk to men of all languages without making a sound of words.—v. 3.
 6. They are seen in all the world and give instruction to all.—v. 4.
 7. The sun is like a bridegroom coming out of a room in the morning.
 - a. The sky with all its stars form its tabernacle.
 - b. The sun makes a daily race like a strong man running.—v. 5, 6.
 - c. His heat reaches everything.—v. 6.
- II. **God's Word and Its Doings.**
 1. A perfect law, converting the soul.—v. 7.
 2. A sure testimony, making the simple wise.—v. 7.
 3. Right statutes, rejoicing the heart.—v. 8.
 4. Pure commandments, enlightening the eyes.—v. 8.
 5. Its fear is clean, enduring forever.—v. 9.
 6. Its judgments are true and righteous altogether.—v. 9.
 7. Better than finest gold.—v. 10.
 8. Sweeter than the best honey.—v. 10.
 9. They warn God's servants.—v. 11.
 10. There is great reward in keeping.—v. 11.
- III. **A Prayer After Such a Meditation.**
 1. We cannot understand our own mistakes.—v. 12.
 2. Lord, cleanse us from hidden faults.—v. 12.
 3. Keep thy servant back from presumptuous sins.—v. 13.
 4. If such sins do not rule, the life will be upright and innocent.—v. 13.
 5. Let my words and thoughts be acceptable in God's sight who is my strength and my redeemer.—v. 14.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "God."
2. What We Can Learn by Looking into the Sky.
3. What We Can Receive by Keeping God's Word.
4. How God's Word Makes us Rich?
5. Why is the Word Sweeter than Honey?

For Others

1. The Word, a Key to All Creation.
2. The Word, as Man's Complete Equipment.

PERSONAL THOUGHT

Do I prize God's message to me by way of His work? Does His Word speak to me and help me as the words of the best friend that ever was? May both the works and the Word of God be a means of drawing me nearer to Him.

SEED THOUGHTS

Eternal life God's Word proclaims,
To lost and dying men;
By it alone we know the Lord,
Unseen by mortal men.
God's grace is in His Holy Word;
We need it every day;
In all our conflicts this the sword,
Our every foe to slay.
By this same Word we know our work,
And how it should be done;
How we should live, and how thru grace
The promised crown is won.
—L. W. Munhall.

Our Illustration Corner

By J. D. Mininger

"Without a parable spake he not unto them."—Matt. 13:34. "To make all men see."—Eph. 3:9.

BIBE TEACHING ON DRESS

November 8

How A Young Lady Gained A Dress And Lost Her Soul

A young lady who used to sing in operas and fashionable concerts was walking along the streets with a young gentleman one afternoon, and they came to a church where revival meetings were being held. They were not in the habit of attending these meetings, but the singing so attracted the lady's attention that she spoke to the gentleman about it, and said, "Let us go inside and listen."

"You do not want to go in there; they are having revival meetings," said the man.

But the longer she listened to the music, the more she was impressed with the thought of going where she could hear better, and at last she said, "I am going into the church."

So they both went in and took seats. The minister soon arose, and after reading his text, he preached to the unconverted and it seemed to the young lady that every word was intended for her. She was convicted, and left the church with the intention of living a different life. On reaching home where her unconverted mother was, the daughter said, "Mother, I am going to be a better girl."

"What do you mean?" asked the mother. "I mean I am going to be a Christian," said the daughter.

"Daughter, you don't know what you are talking about. You are too young to be a Christian. Religion is all right for old people, but you are just the age to enjoy yourself; don't think of such things."

The mother's words did not change the daughter's good resolution. She still said, "I am going to live for God."

A few days after this, she was called to sing in a worldly entertainment, but she refused because she had made up her mind to sing for God. As soon as her mother heard what she had done, she was angry and reproved her very severely. Seeing this did not accomplish her aim, she scoffed at her. Then she tried to coax the young lady and at last promised her a new silk dress if she would do the required singing.

This was a great temptation to the young lady, for she had been very fashionable and liked to dress. After studying over the matter for awhile she said, "I will sing just once more to get the dress."

She at once made preparation for the singing. As soon as she began to associate with her old friends, the desire for religion left her, and she said to herself, "I believe mother is right: I guess I am too young to be a Christian. I will enjoy myself for a while yet, and when I get older, I will seek God."

How long did she enjoy herself? A week after this she was taken very sick, then she wanted Christ. The minister she heard preach a short time ago was sent for. He and a few Christian friends came and prayed for her. She too pleaded for salvation, but finally said, "It is no use, I have put off serving God too long. I can see the very gate of hell open to receive me." She then spoke to her mother

and said, "Get me my new silk dress." After hesitating a few minutes the mother did so and as she brought it near, the daughter said, "Hang it up there," pointing to a hook near the bed. After the dress was hung on the hook, she pointed to it and said, "That is the price of my soul," and then she died.

HELPFUL METHODS OF BIBLE STUDY

November 15

From A to Z

A well-known evangelist in one of his sermons on the Bible says: "Twenty-two years ago, with the Holy Spirit as my guide, I entered this wonderful temple called Christianity. I entered at the portico of Genesis, walked down through the Old Testament art gallery where the pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, and Daniel hung on the wall.

I passed into the music room of Psalms, and then to where the Spirit swept the keyboard of nature and brought forth the dirge-like wail of the weeping prophet Jeremiah to the grand impassioned strain of Isaiah, until it seemed that every reed and pipe in God's organ of nature responded to the tuneful harp of David, the sweet-singer of Israel. I entered the chapel of Ecclesiastes, where the voice of the preacher was heard, and into the conservatory of Sharon, and the Lily of the Valley's sweet scented spices filled and perfumed my life.

I entered the business office of the Proverbs, then into the observatory room of the prophets, where I saw telescopes of various sizes, some pointing to far-off events, but all concentrated upon the bright star, which was to rise above the moonlit hills of Judea for our salvation.

I entered the audience room of the King of Kings, and caught a vision of His glory from the standpoint of Matthew, Mark, Luke and John; passed into the correspondence room, where sat Matthew, Mark, Luke, John, Paul, Peter, James, and Jude, penning their epistles.

I stepped into the throne room of Revelation and I got a vision of the King sitting upon His throne in all His glory, and I cried:

"Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all."

DEVELOPING THE THANKSGIVING SPIRIT

November 22

One half of a little life for Christ.

A Chinese woman who was being treated in a Christian hospital, where she learned of Jesus, was told that so far as medical skill could see, her malady was incurable, and that she could not live very long. Her inquiry was as to the probable time which she might reasonably expect to live, and was told that if she remained in the hospital they could possibly prolong her days to six months, but that without close medical attention and care she would probably live not more than

(Concluded on page 350)

CURRENT EVENTS

Flies 302 Miles an Hour.—"A navy airplane piloted by Lieutenant Alvord J. Williams attained a speed of 302.3 miles an hour in tests at Mitchel Field, but this will not constitute a new record, though it is faster than a human being ever has traveled before, because it was made after a diving start."

Chinese Parley December 18.—Secretary Kellogg has sent to the twelve other governments which are adhering to the Washington Conference resolutions on extra-territoriality in China a message suggesting that the conference on Chinese affairs shall open on December 18 in Peking. The Chinese Customs Conference is to meet in Peking on October 26.

33 Perished in the S-51.—"That thirty-three of the men aboard the submarine S-51 were drowned soon after she was rammed by the steamer City of Rome off New London, Conn., was made evident when divers found that all compartments of the craft were flooded with water. For days crane ships tried to bring the S-51 to the surface, hoping that some members of the crew might be found alive, but after a week all hope was gone and divers, working 127 feet under water, burned through the thick steel with an electric torch. The bodies of five victims have been recovered, but from the fact that compartment doors were found open it was inferred that perhaps twenty men got out of the submarine but were drowned while trying to keep afloat on the surface for rescue by lifeboats."

"The Wind Bloweth Where It Listeth"—Twice within three days the powers of the air have defeated the most daring attempts of men to master them. The naval plan PN-9, No. 1, which left San Francisco, August 31, on a "non-stop" flight of 2,200 miles to Honolulu, failed to arrive at her destination, within the expected period of twenty-six hours, and at this writing has not been sighted by the scouting craft on the sea, or in the sky. She carried five men. The sea plane PN-9, No. 3, which attempted the same flight, was forced down by engine trouble and rescued 300 miles west of San Francisco. At 5 o'clock last Thursday morning the Shenandoah, the giant American dirigible air ship, cruising westward from her home air port in New Jersey, was caught in a violent storm and broken into three fragments which crashed to the earth several miles apart in southeastern Ohio. Of the men on board the commander, Lansdowne, and four naval lieutenants were killed with nine enlisted men. Twenty-nine escaped. The airship was not struck by lightning nor was there any structural weakness. She was destroyed by superior force of the elements. Each part was made 150 per cent stronger than the heaviest strain to which it was likely to be exposed. But the event showed that the liberal factor of safety provided by the engineers was in fact below what was required to withstand such a shock as this windstorm developed. The Shenandoah was 680 feet long and 79 feet in diameter. She was buoyed up

by 20 bags of helium gas and driven by six 300-horsepower gasoline motors capable of 70 miles per hour. She was built in Philadelphia and Lakehurst, N. J., at a cost of \$1,500,000. She had made numerous flights since September 4, 1923, and was pronounced perfect by Heinen, the German Zeppelin pilot, who brought her back to her moorings after the tempest cut her adrift on the wild night of January 16, 1924. Her cruising complement was thirty-five men. Lieutenant-Commander Zachary Lansdowne, of Greenfield, O., who was killed, had been in charge of the great craft on her 10,000 mile transcontinental flight and had the utmost confidence in the airship's air-worthiness. He was confident that he could reach the pole with the Shenandoah, but the government refused to sanction the attempt. He had declared that no stancher craft could be built and said, "I am convinced that if she is in the air the Shenandoah can weather any tornado or any other storm. She might be forced back, but, if she had enough fuel, she could ride out safely a disturbance that would wreck a ship of the sea." These two disasters, occurring almost simultaneously remind man, as do earthquakes, lightning, cyclones, and hurricanes at sea, that there are still limits to his mastery over nature.—Selected.

Germany Stirred by a Libel Suit.—Cardinal von Faulhaber, of Munich, brought a suit for libel against Reiner Huppertz, editor of the weekly Vaterland, of Hamburg. The alleged libel consisted in the writing and printing of statements accusing the Roman prelate of treasonable diplomacy, declaring him to be plotting to separate Bavaria from the German Reich and to join it with Austria in forming a powerful state under Roman Catholic domination. The court dismissed the charge and taxed the costs upon the cardinal. The decision of the judge was based upon the assertion that the defendant "together with the majority of non-Catholic Germans sees in the Ultramontane (clerical) party an organization whose activities are determined, not by the needs of our own people, but by those of an alien power, such as is represented by the papacy." Therefore the editor as a publicist combated the influences of this party. "The court sees in the campaign of the national press against alien influences, consequently against the influences of the Ultramontane Party, the manifestation of a justified interest on the part of all non-Catholic Germans, so that the article of the defendant, as far as the contents are concerned, comes under the protection of the statute." Although the court recognized that the language of the article was rough and slanderous, it was to be explained by the youth and the high-strung temperament of the writer. The German press has commented extensively upon the case. The incident, which has not received mention in the American secular newspapers, reveals several things. It shows that the rise of the Centrist (Catholic) party to its present influential position is provoking violent opposition from non-Catholic elements. It helps to explain the election of President von Hindenburg over

his Catholic opponents. The papal nuncio has publicly protested against the article in Vaterland and against the acquittal of the editor, and Catholic organizations in many cities have adopted condemnatory resolutions. On the other hand Protestant Germany is of the opinion that Vaterland told the truth about the political self-seeking of the representative of the alien church.

French Offer Far Short.—The best offer made by Finance Minister Caillaux of France really would have meant, if it had been accepted, that the United States was canceling the greater part of France's debt to this government. He proposed that France pay a total of \$6,220,000,000 spread over a period of sixty-eight years; and the American Dept Commission pointed out, in a formal statement, that this would amount to paying back only \$1,750,000,000 at an annual interest rate of 1 per cent. This "compares with over \$4,100,000,000 which we have to meet in charges upon our taxpayers in respect of the loans to France," the Commission stated, and with Liberty bonds bearing from 3½ to 4½ per cent. interest such terms would impose a heavy sacrifice upon the American people.

Kindly Feelings Expressed.—The French representatives declared that this offer was the limit of the nation's capacity to pay and in Paris a considerable section of the press criticized the terms as too liberal. Public opinion in France has not been educated to face the problem of war debts squarely. So the negotiations in Washington were ended, with both sides expressing the kindest of feelings, and it was hoped that before the five-year period ends a settlement will be arranged. M. Caillaux, just before sailing, suggested that he "might" return to the United States within six months to resume the negotiations. In the meantime he faces a Parliamentary crisis at home.

The Prohibition Problem From Various Angles.—Whatever we may think of the Prohibition question, one thing is certain we are better off without the saloons than we were with them, they were a curse. We have more money since Prohibition, the savings accounts are growing apace, we have less calls for charity, we have less crime thru drink, we have fewer homes in which the demon rum makes homelife a veritable foretaste of hell. The enemies of Prohibition are a bad set, they will use any means to further their nefarious business, they will even resort to murder. We have more happy homes since John Barleycorn has been given a stunning blow. We have more money to purchase good books. More money with which to lighten the burden of our women. We have more money for food to supply undernourished children. The free lunch counter line is not quite as long in the dead of winter. Some money has been invested in cars which take people from the crowded and congested cities into the open spaces, which formerly in many cases went down the throats of liquor soaks. I think we have more Christians thru the riddance of the saloon for the drink habit kept

many a man from the acceptance of Jesus Christ and His Gospel. Let us hear what others have to say. This man ranks the Prohibition Law with those against murder and robbery. I guess he is right, booze is a robber and a murderer if there ever was any, and that of the worst kind.

Security Pact Signed.—What promises to be one of the most important events in twentieth century history of Europe was the signing of the security pact between France, Germany, England, and Italy. Among the terms of the agreement are that France and Germany agree never to attack each other and England and Italy agree to come to the rescue of either nation attacked by the other in violation of this treaty. This treaty is declared to be better than the treaty of Versailles, in that the former treaty was imposed by the victors and vanquished while this agreement was signed voluntarily by all the signatory powers. If the spirit of this agreement will be carried out, there will be disarmament in the nations of Europe and the River Rhine will be like the line between the United States and Canada, a boundary of Peace. We can never be too sure that a treaty between nations will be kept inviolate. Other treaties have been broken, and this one may. But the fact that there now is agreement among the leading nations of Europe on issues that have heretofore kept up a constant friction and held the specter of war over the nations, is a matter for genuine rejoicing on the part of every lover of peace.—Gospel Herald.

Increasing Postal Deficit.—Postmaster-General New estimates the deficit, in his department, at \$40,000,000 for the fiscal year of 1925. This seems an exceedingly large figure as the deficit for last year only amounted to \$14,428, 138. The Postmaster-General attributes this increase to the change in rates and the higher pay for postal employees.

MARYLAND'S BEAUTIFUL COVE

(Continued from page 323)

is also a marble stone marker there marked M on one side and P on the other.

At this place also pipe lines 6 and 8 inches in diameter, of the Standard Oil Company convey oil along the course of the State Line crossing under the macadam of the National Road, as the oil is pumped up over Winding Ridge and these high mountains from Watsondale, Pa., to Ellerslie near Cumberland, Maryland. Digressing a bit more from our main subject I wish to add that also near the place where the Mason-Dixon Line crosses diagonally the National Road at "Pig's Ear" the place is also named Oakton or Strawn, Pa., P. O., a place so small as hardly to be noticed at average speed, by the tourist on the National Road; the people traveling west may here see set into the face of a large boulder on the right-hand side of the pike near the line, a bronze tablet which refers to the trips made over this route by Washington and Braddock in 1753-54-55. Less than half a mile south of the interstate line at Oakton is Bear Camp, the site of Braddock's sixth encampment. The trees in Lovers' Lane

stand thick and are of second-growth chestnut.

A severe cyclone in July, 1852, seventy-two years ago, tore down all the aboriginal trees at this place, as well as those in its wake across the county, and laid waste a path of fine trees on Meadow Mountain after sweeping across Keyser's Ridge and Negro Mountain. Shaved pine shingles were being made from these fallen pine tree trunks twenty-five years afterwards. The path of the cyclone can be seen at various places where it crossed roads running north and south, particularly at the James Bowser barn near Bittering.

The writer's grandparents had gone on horseback from Bittering, Maryland, to church in Pennsylvania at the Daniel Hershberger home before they had church houses, a distance of about twenty miles; so they were away from home the day of the storm, and had to detour on the way back on account of the fallen trees across the roads, and had much trouble returning. The storm brought ripe oats to Keyser's Ridge from some point considerably farther west, for oats at Keyser's Ridge were not yet ripe enough to be in shock when this occurred.

As the tourist emerges from the woods at the other end, a vista of the South East Cove, as shown in the picture entitled, "The Flock of the Hills," comes on the scene. This striking landscape is remembered by anyone who ever passes it on the road. Locally it is known as "Rabbit Hollow." A stranger noticing the strikingly shaped hill, resembling an extinct volcano, about the center of the picture, is apt to refer to it as "Chocolate Drop Hill," "Sugar Loaf Mountain," "Gobbler's Knob," "Hog-back-bone," and the like.

Thence it is only a short distance, perhaps 50 rods, to a bend in the road where the motorist is brought suddenly to an open portal overlooking the wide open stretches and a thousand rolling, forested hills and scores of farms of the beautiful South West Cove of Garrett County, Maryland, while the view vanishes into infinitude to the northwest and south over the hills of Pennsylvania and West Virginia. Perhaps the most thrilling thing, at first sight, about this diversified and expansive panoramic view, is the two steeped Cove churches and the white grave-stones in the cemetery nearby, that come as a sublime setting near the middle distance in the picture right before one's eyes.

Here many cars stop and people gaze with wide open eyes or field glasses, over perhaps ten thousand acres of forests and many acres of fertile farms. A lady whose eyes beheld this scene for the first time gasped, "Oh! how beautiful; if heaven is as beautiful as that, I'll be satisfied." Some one has said, "The Cove is among the best works of God and man."

Very likely it derives the name "Cove" from the fact that it is hemmed in on its western rim by Winding Ridge, and along the eastern border by Keyser's Ridge.

There is no large body of water in the Cove, as may be imagined by some people, or as the name might seem to imply.

It has been a pleasant experience of the writer to watch the sun go down over this scene and to photograph it in the mellow light at the solemn hour of declining day. The sun sank into magnificent heavy wool-like clouds of alabaster, purple, pink and golden glory over the billowy hills of this wonderful Cove. The after-glow of that sunset, as I stood by my friends, reminded me that it was like the reflection of a mighty conflagration beyond the world.

From the bend the road leads along the eastern rim of the Cove down a gentle grade into the picturesque Bear Creek Gorge. Here, as one speeds along from scene to scene through the gorge, it is like watching a great living moving picture story at close range; and a different picture comes on the screen at every curve in the road. It has a sudden beginning and you hardly know which is the climax, for there is always more scenery on the good road ahead.

Strangers are loud in their praise of this region; those who have traveled far in many countries have expressed the opinion that for diversity in scene and variety in character it is not surpassed anywhere. The foliage on the undergrowth, and on the long avenues of wild forest trees along the way, is luxurious and clean looking, not sooty with the grime of coke ovens and the smoke of factories.

From Bear Creek the same road leads on to the village of Accident, 2,395 feet above sea, and located in the midst of a delightful and fertile valley on this vast plateau surrounded by splendid farms and the beautiful homes of well-to-do people. In this village are the residences of two of our Ex-State Senators, Dr. R. A. Ravenscraft and Ex-Senator Harvey J. Spreicher. The road through the village of Accident and two miles out is of concrete.

A twenty mile drive on from here takes one on to Oakland, the County seat of Garrett County, 2,461 feet in altitude; thence on to Mountain Lake Park, a park of 800 acres and a lake of 35 acres. Within easy reach of the park, the places of interest for the tourist to visit are almost too numerous to mention. Altamont, 2,632 feet above sea, Big Backbone Mountain, altitude 3,700 feet, Table Rock and Conneway's Tower, 3,700 feet elevation, the beautiful Ryan's Glade (Hoye's Wilderness in pioneer days), Eagle Rock, Rock Lodge, Swallow Falls and Muddy Creek Falls, are points in a region which Henry Ford, Thomas A. Edison and Harvey Firestone declared one of the most beautiful in the United States when they camped there a few years ago.

At this writing there are about a thousand men employed in ripping through solid rock and building a dam (90 feet high at the breast) for an electric power plant at Swallow Falls, a \$7,000,000 operation. The Charles B. Hawley Company, of

Washington, D. C., engineers and contractors, have the project in charge for the General Construction Corporation. It is a big undertaking and without doubt the greatest engineering feat yet attempted in Maryland.

When the dam is completed, it will back up the water in many of the streams in that region, and cover 60,000 acres; the present State road at Deep Creek, 8.4 miles north of Oakland, will then be many feet under water. The one-way bridge at this point will be replaced by a bridge 70 feet high and 600 feet long; there will also be a slight change in the course of the road, which will follow close to the side of the foot-hill of the mountain for one mile, again connecting with the present State road by a bridge to be built.

The State road turning off the National Pike at Keyser's Ridge towards Oakland passes directly through the heart of what was once the great hunting ground of Meshach Browning, the mighty pioneer nimrod and author of a 400-page book entitled "Forty-four Years of the Life of a Hunter." In this former paradise of wild life, he estimated that he had killed from 1,800 to 2,000 deer, from three to four hundred bears, about fifty panthers and catamounts (quite as ferocious and not much less in size than the panther), scores of wolves and wildcats, and many wild turkeys. I think this record excels those of any of the hunters mentioned in more pretentious later books.

It is very interesting to notice by the life story of this famous pioneer, who was born in Frederick County, Maryland, in 1781, that he as a small boy heard of the Cove and Glade country far beyond the mountains as being the prettiest country in the world, where he could stand in the door and see deer sporting and playing in the glades. This he later found actually to be true. His father, Joshua Browning, who died when Meshach was only two weeks old, came over this National Road when it was a mere trail through the wilderness and across the mountains as a subaltern soldier serving in Braddock's and Washington's army.

During this time Negro Mountain was so named because a scouting party of Washington's army was sent out to look for warring French and Indians, where they ran into a scouting party of the enemy. A fight took place in which three of Washington's men were killed and a negro, mortally wounded, was left beside a big rock on Negro Mountain groaning and dying.

Meshach came up over the road in a freight wagon from Baltimore when he was ten or twelve years old, and was much impressed by the scenes over Sideling Hill as is every tourist of this day. He says: "We went on in good order until we reached Sideling Hill, where the road was very rough and rocky; by and by we arrived at a very sideling place, with a considerable precipice on our left. The wheels struck a rock on the other side, and

away went wagon, horses and all down the hill, rolling and smashing the barrels of rum, hogsheads of sugar, sacks of salt, boxes of dry-goods, all tumbling through one another, wrecking the bed of the wagon, and spilling rum, molasses, sugar and all.

"My frightened mother called out, 'Where is Meshach,' knowing that I was riding in the wagon when it turned the dreadful somerset. All was bustle and alarm, until at length I was found under some straw and rubbish, stunned breathless, mangled and black with suffocation."

Cumberland was then, as he describes it after viewing it as they came over the mountains, a new scene to him, in a valley with not more than twenty or thirty houses, and mostly cabins, surrounded by large cornfields, containing heavy crops of corn. He does not refer to the Cumberland Narrows, but mentions that, breakfast being over (evidently at Cumberland), they resumed the march "for the new country before us."

"On we went," continues his narrative, "and in the evening we found ourselves at the Little Crossings; here we halted for the night." This was a drive of twenty-five miles for the day, for Little Crossings is where the National Pike crosses the Casselman River near Grantsville. Big Crossings is 15 miles further on where the road crosses the Yough River, a bigger stream, where they also went.

"Supper being ready (at Little Crossings) we partook with the others of a welcome meal, made up of buckwheat cakes, fresh fine butter, delicious honeycombs, venison steaks, and also some fine jerk and sweet milk, of which we all took a good share." Jerk is the fleshy part of venison, sliced, thin, salted and dried over hot coals, till cured. Breakfast the next morning being over, they bid goodbye to Little Crossings, and took the road again for the "Blooming Rose." This place is a large tract of land, so called in consequence of the great variety of beautiful flowers that adorned the whole tract. This part of Garrett County, Maryland, then part of Allegany County, is still known by the name in the Friendsville region.

Here they halted for a month or two until a home could be found in the glades of the Buffalo marsh where his uncle, who had adopted him or rather lured him away from his mother, told him he should see so many beautiful sights. Buffalo marsh was so named because a buffalo was found here by the first white settlers. Buffalo Marsh Hill, the big steep hill that Meshach used to climb to hunt wild game and beasts of prey and to view the vast buffalo marsh glades, is within close view as the tourist passes along the Oakland-Keyser's Ridge State Road previously mentioned, and is within sight of the post office at McHenry, Maryland.

Meshach says, "Here we were in the place I had so long been looking for, with so much anxiety; and I must say that

what my uncle had told me as a truth was fully realized, for the country abounded with deer, bears, panthers, wolves, wild cats, catamounts, wild turkeys, foxes, rabbits, pheasants, partridges, wild bees and in all the streams, trout without number."

It would take a volume of 400 pages to tell of the interesting places, streams, rock dens and old landmarks and fine pine forests and great hardwood trees and the many glades that were in this hunters' paradise, nearly all parts of which can be reached at this day by automobile.

Mt. Nebo Studio, Grantsville, Md.

THE BOOK OF THE LORD

(Concluded from page 333)

He must let the Holy Spirit illuminate the sacred pages and then, on his knees, let God speak to him through them. He will come into possession of the same passion, the same longings of the heart, the same hunger of soul, the same longing for nearness to his Maker, the same desire to glorify his God as the writers expressed and possessed as they, moved by the Spirit, left on record these sublime teachings.

ILLUSTRATION CORNER

(Concluded from page 347)

three months. She decided to go to her home and tell others of her Savior and of His life and love and death, saying, "Jesus gave all of His life for me, and surely I can give one half of the little life I have left for Him."—W. W. Hamilton.

THE WORKS AND WORD OF GOD

December 6

The Works of God.

How rich are those who are children of the King. His providences, His promises, His pardoning grace are more than we can ever measure or weigh or fathom. Yet so many of us live in poverty with acres of diamonds all about us. One day in the mountains of Virginia, some men came to a poor farmer who was barely existing on a tract of land near a village and said, "We will give you a thousand dollars for this piece of ground."

He gladly, eagerly, accepted the offer, gave the deed, and moved to another place. He with his meagre one thousand dollars lived to see many men become millionaires, because of the riches found in the wonderful steam producing coal of the "Pocahontas Coal Fields."—W. W. Hamilton.

MOTHERS WHO DON'T UNDERSTAND

(Continued from page 343)

me and sent me out of the room.

"I know now that my mother was overworked and had frazzled nerves, but I still remember that incident with resentment. I was only eight, and I felt that she did not appreciate my effort."

Not one in the group believed that her own mother did not mean well, but each

had some story to tell of some bitter disappointment in childhood because her mother was too hasty in judgment or did not consider the child's viewpoint.

One mother had never been satisfied with any effort of the child to please. She always criticised or found some fault with everything. She was never known to say, "Child, you have done this exactly right." The little girl developed an ambition to do just one thing which would bring forth unsolicited approval, but not one time did she succeed. Not even once.

Mothers are sinning against themselves and their children when they do not make a serious effort to study the temperament of those children. The conversation of this company of women proved this, though each had a different story to tell.

Many mothers do not consult the wishes of the child, and thus often deny very great pleasures when there is absolutely nothing to be gained by doing so. There are those who stunt the child's self-expression by always making fun of any departure from the usual. Others repeatedly express in the presence of the child, regret that she has not this or that desirable talent. They thus make the child self-conscious and suffocate what talent she may have.

Some mothers have an over-developed fear that their children will receive some bodily injury, and hence keep them away from the pleasures of all sports. Mothers should study the more wholesome activities of young people and take some part in them. Then only can they understand why Mollie and Dan want to do this or that.

The progressive mother realizes that times change and pastimes do also. Activities that she enjoyed in her youth have gone, but new amusements, equally as wholesome and often more healthful, have taken their place. It's the spirit of the thing that counts. If the mother holds herself aloof, how can she understand and give advice to her children when they need it?

One young woman declared that she often longed to talk things over with her mother, but she could not because she had to do so much explaining to make her mother understand. She would often forget just what she wanted to talk about when she got to it. "Anyway," she added, "Mother's usually asleep by that time."

Then, there is the mother who seems to think that she is bringing up a replica of herself. That mother can't understand how Mary can want the things she does, or how she can enjoy certain things and detest others. She wants her to want the things she wants her to want.

Some mothers expect children to be too sedate, and make them old beyond their years. These women are often over-practical. One of them would not let her little girl make doll dresses according to the dictates of her own fancy but, on the contrary, furnished her patterns and required her to make every stitch right. The child

learned to sew, but she never developed any aptitude for designing, and has no happy memory of playing with dolls. It was all such serious business.

What seemed the most cruel, though unintentionally so, treatment of children was by a well-meaning mother, who forbade them to do many things their associates did and refused to allow them to give her objection as an excuse. She made them take all the responsibility of refusal on themselves, even though it might have been their dearest wish to do this thing, or go to that place. The young people of the community soon got the idea that her children were queer and before long they were getting no more invitations to join in the social life about them, though they were most anxious to do so.

Again, one girl said her mother was so outspoken in her intolerance of certain things which she did not fancy that she caused her children to shrink within themselves and often forego pleasures which they longed for. Their sensitive natures dreaded the ridicule which would likely greet any expression of their desires. They grew into timid men and women who lacked the ability to make others appraise them at their true worth.

One of the women who were talking of the points wherein mothers failed, confessed to a severe rebuke unconsciously given her by her own little girl. It seemed that she and her husband had grown into the habit of discussing the faults of their friends and acquaintances before the child. One day the baby brought them to with a start, when she asked suddenly, "Mumver, isn't there nobody dood in the world but you and Daddy?"

Mothers, what will your children read when they turn the pages of memory's book and recall the incidents of days long gone? Will thoughts of those days be sweet to them? Will they want to say, "Make me a child again just for tonight?" or, will they feel that they would give worlds to be able to blot out some of the pages.

Today is yours. Cherish the flowers they bring you, make them happy now. You are writing on the clean, blank pages the things that your children will read after the years have passed. Today is yours.—By Margaret Burges, in *Mother and Child*. Copyrighted—Used by permission.

"Mark, it is not that we are to master the contents of Scripture. God forbids that there should be such a thought in our minds. The more we go on to know the wondrous depths, the perfect purity, the infinite holiness and worthlessness of the flesh, the more we realize that it is not we who are to grasp the Scriptures, but rather the Scriptures which must grasp us as the Living Hand of the Living God. We do not master it. Our blessing is to let it master us, and to set and keep us, by His grace in communion with Him who is the Source, and Author, and the Object of all Scripture."

A GOOD THANKSGIVING

Said old gentleman Gay, "On a Thanksgiving Day,
If you want a good time, then give something away;"

So he sent a fat turkey to Shoemaker Price,
And the shoemaker said, "What a big bird! How nice!"

And, since such a good dinner's before me,
I ought

To give poor widow Lee the small chicken
I bought."

"This fine chicken, oh, see!" said the
pleased Widow Lee,

"And the kindness that sent it how precious
to me!"

I would like to make some one as happy
as I—

I'll give Washerwoman Biddy my big
pumpkin pie."

"And oh, sure!" Biddy said, "'tis the queen
of all pies!"

Just to look at its yellow face gladdens my
eyes!

Now its my turn, I think; and a sweet ginger
cake

For the motherless Finnegan children I'll
bake."

"A sweet cake, all our own! 'Tis too good
to be true!"

Said the Finnegan children, Rose, Denny
and Hugh;

"It smells sweet of spice, and we'll carry
a slice

To poor little Lame Jake—who has nothing
that's nice."

"Oh, I thank you, and thank you!" said
little Lame Jake;

"Oh, what a bootiful, bootiful, bootiful
cake!"

And oh, such a big slice! I will save all
the crumbs,

And will give 'em to each Sparrow that
comes!"

And the Sparrows, they twittered, as if
they would say,

Like Old Gentleman Gay, "On a Thanks-
giving Day,

If you want a good time, then give some-
thing away!"—Marian Douglas.

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HARRISONBURG, VA.

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If I could choose the line of least resistance
And walk along the beaten path alway
I'd oft meet sympathy and kind assistance
Where cold aloofness greets me day by day.

If I would never make my own decision,
Or use the judgment God has given me,
My faculties would die of inanition—
I might as well a wooden puppet be!

If I would have no clear and strong convictions
To keep in the path of truth and right
I might depend too much on law's restrictions,
And quench the Holy Spirit's guiding light.

Were worldly fame, and praise of men the height of my ambition

I could not walk with Jesus by my side;
Nor bear with Him life's most adverse condition,
Nor in the glory world eternity with Him abide.

If I should lose my faith in words inspired
That in God's precious Book of books I see,
Then vain would be all good that I've desired—

And hopeless dark despair my lot eternally.

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New York Post—Time was that a dime novel was a dime novel, but now it sells for \$2 and is called literature.

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December
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ON EARTH PEACE
GOOD WILL TOWARD MEN

THE GLORIOUS SONG

IT came upon the midnight clear,
The glorious song of old,
From angels bending near the earth,
To touch their harps of gold:
"Peace on earth, good-will to men
From heaven's all-gracious King."
The world in solemn stillness lay
To hear the angels sing.

Still through the cloven skies they came,	And ye, beneath life's crushing load,
With peaceful wings unfurled;	Whose forms are bending low,
And still their heavenly music floats	Who toil along the climbing way —
O'er all the weary world;	With painful steps and slow,
Above its sad and lowly plains	Look now, for glad and golden hours
They bend on hovering wing;	Come swiftly on the wing;
And ever o'er its Babel sounds	Oh, rest beside the weary road,
The blessed angels sing.	And hear the angels sing.

SELECT READING

"LET US NOW GO EVEN UNTO BETHLEHEM"

By John L. Horst



IT was a winter's night in Palestine. All was quiet and still, except for the occasional bleating of a sheep, or the gentle murmur of the wind through the valleys of the hill country of Judea. A thousand stars blinked through the otherwise dark Syrian sky. It was not as cold as we are inclined to think, when comparing it with our western winters. Palestine is a semi-tropical country and the shepherds could comfortably spend the night on the fields watching their flocks.

In a field near the historic city of Bethlehem, made famous because of its association with Rachel, and Ruth and Boaz, shepherds were keeping watch. They must have taken turns, much as soldiers and sailors do, for Luke tells us (2:8 Margin) that they were "keeping the night watches" over their flock. Some of them were sleeping and others were keeping vigil. A humble occupation, we would think, but these lowly shepherds were destined to be honored far above the most princely monarch that graced a throne in that distant day. Beneath the humble garb of these sons of toil were hearts that were attuned to the Infinite, souls that were looking for the coming of the King as foretold in the writings of the prophets, minds that were capable of keen spiritual discernment, given to meditation on the deep things of God.

A sudden apparition broke in upon the meditations or slumbers of the pious shepherds. Of a sudden the angel of the Lord appeared to them in all the shining effulgence of the glory of God. The suddenness and the dazzling brightness filled the hearts of the shepherds with terror and "they were sore afraid." Well could they be frightened, for the appear-

ance of the angels of God has had similar effects upon others who were just as devout. When men are brought face to face with the glory of the Lord, they feel their sinfulness and unworthiness as at no other time. Even Isaiah felt this very keenly when He saw a vision of the Lord.

But the angel hastened to reassure them in the beautiful words which Luke has preserved for us: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling

shepherds seem to have had but one thought, and that was voiced in the words at the head of this article: "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us."

The Field of the Shepherds is still pointed out to the traveler in Palestine, although it is not certain that it is authentic. It lies below the city to the east. The shepherds climbed the slope and hastily came to the stable where the Heavenly Babe was lying. No details of the meeting are given, but we can be sure that they bowed before the new-born King in worship and adoration.

At this time of the year when our hearts are warm with the Christmas spirit let us, in spirit go with the shepherds to Bethlehem to see the Infant Savior.

Let us go to Bethlehem, first,

To See the New-born King. No one can worship until He has had a vision of the Christ. No one can see the sinfulness of his own heart until he has caught a glimpse of the spotless Lamb of God. No one can realize his own deep spiritual hunger and need until He has come face to face with the Savior. At this glad season of the year let us be sure that we get that vision. There are many outward things to distract, the tinsel and show, the

hollow artificiality, and many see only these, and never see the Christ. Let us be sure to go to Bethlehem in spirit and see Him in all His beauty.

Again, let us go to Bethlehem

To Worship. The Son of God is there. He has left His celestial home and has come to us as a Babe and is lying in a manger, the lowliest of the lowly. No condescension is so great as this. He has come because He loved us. He has come to dispel the darkness of sin and to bring the Light of Life. A great light has shined upon us. Let us kneel before Him. He is worthy of our deepest adoration, our sincerest worship. Others may spend the Christmas season in festive

(Concluded on page 367)



The City of David. A View of Modern Bethlehem

clothes, lying in a manger."

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

'Glory to God in the highest,
And on earth peace,
Good will toward men.'"

The heavenly melody died away, the angelic host disappeared, the wondrous light that had flooded the sky like a thousand auroras, faded away, and once more all was darkness and silence. The stars twinkled, the night wind sighed, and save for the devoted shepherds and the holy family, earth was unconscious that "the manger at Bethlehem cradled a king."

Wondering at the vision, but with a faith that was equal to the occasion, the

CHRISTIAN MONITOR

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Vol. XVII

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No. 12

FOR HE WAS A JEW

A Story That Brings Home Forcefully the Average Christian's Neglect of His Jewish Neighbors

By Marie Allen Kimball

It was cold, so cold that the frost-covered panes of the little cabin on Sugar Loaf shut out the sight of the curling smoke wreaths of the awakening town.

A small girl was trying with half-frozen fingers to kindle a fire in the rickety old stove while the twins, Isaac Abraham and Abraham Isaac, watched her from the corner. There were so few sticks of wood, and Rebecca knew there was so little meal for the mush, that she dreaded to touch them.

"Oh," she thought, with half a sob, "if father would only come today."

It was three weeks now since the Jew peddler had gone away across the "Divide." Three weeks, and he meant to stay only one. It seemed three months to the children left alone in the cabin.

In the warm weather they went with him and camped in a tent and had great times playing, but now the steep trails and coming snow had made him leave them in this strange town while he went to the farther camps for his Christmas trade.

"There, now, Abey and Ikey," Rebecca said, trying to make her voice cheery; "sit up and eat your mush, then we'll go out on the hill and get some wood, for like as not father will come today, and we want a nice fire for him."

"Where's yours?" asked Ikey, tasting the hot mush.

"Oh, I'm busy now," answered Rebecca, hastily, concealing that she was break-fastless and the last bit of food in the house gone.

She buttoned them into their thin little coats, and then the three black-eyed children trudged off over the snowy road, dragging a rough sled behind them. They were cutting the frozen boughs and loading them on when the sound of merry voices came on the clear, cold air.

A party of gay children laden with holly berries and greens came up laughing.

"Hello, Sheenies," called out a boy in a furry coat; "see our Christmas things. You can't have any Christmas 'cause you're Jews."

"Why?"—flashed out Rebecca, turning to face them.

"Cause," answered another, "your people killed Jesus."

"You're Sheenies! 'Sheenies!" taunted the first boy.

"They never, they never," cried out Rebecca, her black eyes flashing; "my people never killed anybody."

Instinctively the twins had come closer to her for protection.

"Ain't you ashamed, Rob?" said one of the girls; "let them alone; they can't help being Sheenies."

"No; you can't have any presents or tree or candies because they did. Sheeny! Sheeny! Sheeny!"

The girls drew them away, and when they had passed with their sweet load around the curve of the road, Rebecca bent again to cut the tough boughs with the old hatchet. Her eyes were full of tears, she was so cold and hungry, and those children were so cruel; they had everything—warm clothes, good breakfasts, and hot fires, while she and poor



JUST SHEPHERDS

By Margaret E. Sangster

They were just shepherds, watching through the night,

*Upon the summit of a drowsy hill;
The village lay beneath them, calm and still,
Wrapped in the silver of the pale moon light.
In all the sleeping world they seemed alone,
The only ones who had a watch to keep,
They were just shepherds—but they loved their sheep—
And so to them first came the angel's tone!*

*Below them in the village richer folk
Than they were sleeping, heedless of the glow
That filled the sky, not one of them could know
When the first glory in the East awoke.
Later the Wise Men glimpsed it from afar—
But to the shepherds, with their faces raised
Half rapturous, and not a little dazed,
First came the thrilling message of the Star!*
—The Christian Herald

little Abey and Ikey had nothing to eat any more.

"They never—they never—killed anybody," thought Rebecca, indignantly; "our father is good, and grandfather was, and the uncles—they wouldn't do such a thing, and those boys would never dare to say it if father was here." Oh, if he would only come! If he didn't, what should they do? She would have to go down and beg, and would the people in those houses call her "Sheeny" and drive her away? Must the little boys go hungry? Maybe father would never come; he might be lying hurt or dead down in some deep ravine with the snow over him.

"Don't cry, sister," said Abey, awkwardly trying to wipe away the falling drops, "when I'm big I'll whack them boys."

They drew the load of sticks home and fixed the fire, but it was yet so cold they had to huddle under the bedclothes, and the little girl told stories, made up games, and tried to quiet their clamorings for something to eat. Father would be sure to come and bring a chicken and some potatoes and a loaf of bread. They would all have supper together, up close to the fire, and as for now, they would just play it was a fasting-day.

At last the children went to sleep, but Rebecca lay there wide-eyed and troubled. Tomorrow she would have to beg; she couldn't let the twins starve. Oh, if it weren't Christmas time and they wouldn't think her people had done something dreadful to the man they called Jesus.

* * * *

The short winter light slanted fainter and fainter into the cabin window; down in the town it grew so dusky in the great hall that the sparkling chandelier was lighted. A party of ladies were just finishing their work.

"I wonder now if every poor child is provided for," said Miss Lucy Stone, anxiously. "I ordered a dozen extra things on purpose, so no one should be overlooked."

"There are the peddler's children," said the minister's wife. "I heard he left them here in the cabin on the hill while he went across the Ridge, but, like as not, they're gone now or won't come to-night."

"Well, I'll go up and see," said Miss Lucy. A protest arose. "Why, you're too tired; you don't need to do that. If

(Concluded on page 369)

MENNONISM

AN HISTORICAL SURVEY

By John Horsch

The Münster Kingdom

(Continued)

Melchior Hofmann as well as the Münsterites recognized the fact that they had more in common with the great Protestant state churches than with the Swiss Brethren. Hofmann referred to Luther and Zwingli as the originators of the movement with which he was identified and which he hoped to perfect. In his extant writings he never mentioned the great leaders of the Swiss Brethren, but says repeatedly that he did not approve an organization of a church without the consent of the civil authorities. The reason was that he looked upon Christianity as a great world movement. The idea of a church bearing the cross of persecution conflicted with his thought of an organization that was on good terms with the world, for the world was to be Christianized.

The Münsterites also "condemned all other Anabaptists." In the principal work on their faith and principles, *The Restitution*, written by Bernt Rothmann, it is stated that the beginning of the restitution of true Christianity was made by Erasmus, Luther, and Zwingli, "but by our brother John of Leyden the truth has been brought (fully) to light." Not a word about the Swiss Brethren. Evidently the Münsterites did not desire to be found in their company.

After the fall of the city of Münster there were two other sects that defended Münsterite principles and doctrines: the followers of Jan van Batenburg (Batenburgers) and the adherents of David Joris, of Delft. These two sects, together with the Münsterites, are spoken of by Menno Simons as "the corrupt sects." In Menno's opinion they erred farther from the truth than the Roman Catholics themselves. In fact, David Joris' teachings were of such character that it is difficult in all history to find a case that would match it in point of unsound enthusiasm. It is important to notice that both these sects defended the practice of infant baptism against the Mennonites. They accommodated themselves to all demands of the dominant state churches and professed the faith prescribed by the rulers of the states in which they lived. They, in principle, declined to bear persecution. They chided the Mennonites for their willingness to bear persecution rather than to depart from Scripture commands. They held that in outward things, such as the ordinances, it was right to follow the decrees of the world. Menno Simons, in passing, speaks of this attitude as "dissimulating with the world."

5. Obbe Philips and the Obbenites

Obbe Philips, a surgeon of Leeuwarden in Friesland, was one of a circle of Melchior-

ites at the time of the rise of the prophet Jan Matthys. In his *Confessions* he gives an interesting account of his experiences in that period. He relates how he was led to see the deception of the new prophecy and to renounce Melchioritism.

Obbe Philips tells us that two of Matthys' apostles, sent from Amsterdam, visited the circle of Melchiorites in Leeuwarden. These apostles related that "Jan Matthys had come to them with such signs, wonderworking and power of the Spirit that they could not sufficiently describe it." Philips continues: "They said again and again that we should have no doubt, for they were endued with power and miracle working none the less than the apostles on the day of Pentecost."

The message of these men was that the time of persecution was at an end and it was now safe to practice baptism. Obbe Philips says: "They also comforted us and said, we should not be in anxiety nor fear, as we had long been in fear on account of the great persecution; for henceforth no blood of Christians should be shed on earth, but within a short time God would destroy all who shed blood, all persecutors and godless from the earth."

Obbe Philips continues further:

"This statement (that God would destroy the wicked) I heard with misgiving and distrust, although I dared not contradict them, for at that time no one dared to contradict much, and whoever contradicted was denounced as one who resisted the Spirit and blasphemed. In this manner and by their threatenings of damnation they terrorized the hearts in such measure that no one had the courage to contradict them. And everyone feared that he would in some way transgress and speak against the mission and work of God. For we were all inexperienced, like children, and had no thought that we would be deceived by our own brethren who every day were with us in danger of death and persecution." Obbe Philips relates further that on the same day nearly all of the circle of Melchiorites in Leeuwarden were baptized. The two apostles resumed their journey on the same day, but eight days later another, Peter Woodsawer, came to them from Amsterdam with the same message.

Within a short time Obbe Philips learned by bitter experience that he and his friends had been sadly deceived. The prophecies of Jan Matthys proved false. Philips writes further: "No sooner had this Peter Woodsawer come outside of the city walls of Leeuwarden, when all prophecy and lofty assertion proved vain; for he was immediately sought and pursued by the authorities, at first in the city and then in the villages of the country and had a very narrow escape, for the authorities used all means to pursue him." Philips was absent from the city at the time of

Woodsawer's visit. He himself only narrowly escaped arrest and execution. We give Obbe Philips again the word to relate his very adventurous experiences upon his return to Leeuwarden. He writes:

"Meanwhile I returned upon a Sunday with my brother Hans Scherder to Leeuwarden, and when we came near the city gate, about noon, we noticed that the gate keeper was about to close the gate. But he saw us coming and called to us, saying, if we desire to enter, we must make haste. When we heard this, we were frightened and asked the reason why the gate was closed. He said, *'There are Anabaptists in the city; they are all to be caught!'* Then we were much more frightened and remembered the prophecies. Yet we still believed the prophecies, we recovered courage and went into the city about noon. Having arrived home I found my wife in anxiety and she told me that some had already been apprehended and others (including Peter Woodsawer who had again left the city) were very earnestly sought. She entreated me to go by all means away into another house until darkness would set in" (hoping for an opportunity to leave the city).

If at this time Obbe Philips still entertained the hope that the time of religious liberty was at hand, he was soon to be completely disillusioned. Some of the men who had been sent from Amsterdam decided, soon after leaving Leeuwarden, in order to show that they believed their own message, to preach in a public place. They were promptly arrested. Obbe says: "These men who had proclaimed that no blood should further be shed upon the earth were soon after this apprehended and taken to Haarlem. They were all put to death." Seven of them were executed and broken upon the wheel on March 26, 1534. After the terrible sentence had been carried out, Obbe himself with a few of his friends, went to the places of execution and witnessed their remains. In this manner the fact that they had been led into error was brought home forcibly to Obbe Philips and his friends.

Having now been disillusioned as to the end of persecution and the trustworthiness of contemporary prophecy, the natural thing to do for Obbe Philips and his friends would have been, according to Melchiorite principle, to cease keeping the Scriptural commands that were forbidden by the authorities, or, in other words, to "stand still" and conform to the state church in worship and practice, waiting for a more convenient season to be obedient to God's commands. Obbe tells us that he should probably have done this, had not the sad condition of many upright people, who desired to serve the Lord, gripped his heart. He says:

"Now every one may consider for himself how some of us felt when we remembered the haughty and beautiful words (of the messengers who had come to us) which I perchance had not read from a book nor heard in a round-about way, but

I heard these words from their own mouth. Our own experiences were the very contrary of their words. All that they said, was to come upon the world, upon the persecutors and godless, came upon us, and first of all upon the messengers themselves.—Alas who is able to tell our great grief. By the world we were terrorized and severely persecuted, and by our own brethren we were daily misled and deceived. Oh how many a time were some of us in sadness unto death. We knew not whither to turn and what to do. The whole world persecuted us to death for our faith with fire, water, sword and all bloody tyranny, the prophecies proved deceptive, the letter of Scripture was clear as to our duty, the false brethren whom we reproved and contradicted, vowed to take our lives and the love of many hearts moved us that often my soul was sorrowful unto death. And had it not been for the love of so many upright hearts who were daily seduced by the false brethren, I should certainly have left them and withdrawn from all who were acquainted with me. For among all the teachers there was for a time no one but Dirck Philips

to stand with me against the false brethren."

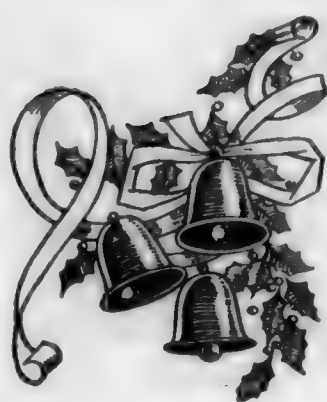
Obbe Philips, then, found himself confronted by the momentous question what was to be done under these disheartening experiences. He recognized not only that Jan Matthys was a false prophet and a rank enthusiast, but that the position of Hofmann and the Covenanters was likewise unscriptural and untenable. Should he go back into the national church (taking his abode in a place where he would be a stranger and no one would know of his baptism), or, having now received baptism in accordance with Scripture teaching (although in an irregular way) and having thus renounced the national church, should he abide by his convictions, whether to do so meant life or death for him? He decided to follow the light, as he had received it, and to do all he could to obtain a sounder scriptural basis for himself and his friends. There were, besides his brother Dirck, not a few others who had come to a realization of the errors to which they had yielded and were fully decided to be guided by God's word alone.

(To be concluded)

REDEEMING LOVE

By Edna B. Weber

The primary purpose of the birth of Christ was not to show the world a perfect youth, a perfect manhood at its prime, at the age of thirty-three. The object in the birth of Jesus was for a second Adam to come into the place of the first Adam, to overcome in the same sphere in which the first one fell. But again this in itself would only haunt the human race with His peerless glory and their shameful degradation. So in this Christmas message the writer has given the true object of the Cradle of Bethlehem—it was the way to the Cross for the possible salvation of the world. If we are correct it is not mentioned that Jesus ever visited Bethlehem in His earthly ministry. Let us take note of these facts in this age that stresses the example of the Nazarene and covers over the Sacrifice of the Cross.—Editor.



IN the beginning of the world's history, man, made in the image and likeness of God, was placed in the garden of Eden surrounded by the beauty and perfection of the Creator's handiwork.

Behind him there was no sinful heredity, within him there was no deceitful and wicked heart, upon him there were no marks of corruption, and around him there were no signs of death. He had true contentment, real happiness, and perfect fellowship with God.

The entrance of sin was a fearful catastrophe. It blasted the handiwork of the Creator, it produced a scandal on the name of God, and robbed Him of His glory. Sin enslaved man, put enmity into his heart, and brought a curse where formerly was a blessing. Into a scene of life and joy entered death and sorrow. Man became a wreck and a ruin and lost his fellowship with God. This is the explanation of suffering, sorrow and human depravity. The truth of this tragedy is verified in the heart of every descendant of Adam. "All have sinned and come short of the glory of God."

This lost world is God's object of re-

deeming love. His **Redemptive Purpose** was formed in eternity, "before the foundation of the world." It was revealed immediately after the fall of man. Our first parents left Paradise with the promise that "the seed of the woman shall bruise the head of the Serpent." This epitomizes the whole purpose of redemption and inspires in the heart of man for all time the hope of ultimate triumph over the enemy. Exodus tells us that the Israelites by faith ate the Passover. In Leviticus we read, "it is the blood that maketh an atonement for the soul." Job said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Isaiah said, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." In the fulness of time the promised Redeemer came, conceived of the Holy Ghost, and born of the Virgin Mary.

The initial step in God's redemptive work was the **Incarnation of the Deity**,—God drawing near to man. Christ was conceived of the very essence of God, "Very God of very God." There was a

supernatural element in His birth, since only a real Incarnation guarantees the sinless perfection of Christ. "In the beginning was the Word and the Word was with God, and the Word was God. The Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the Only Begotten of the Father) full of grace and truth." To Him belonged all the Shekinah glory symbolized in ancient Israel. "In Him dwelt all the fulness of the Godhead bodily." Christ was God with all the attributes of Divinity, and Man with all the attributes of humanity. He is the Divine Savior, the Son of God and the Son of Man. He is the embodiment of God's redemptive purpose.

The redeeming love of God was at the heart of the whole **ministry of Jesus**. His love was two-fold,—to glorify God and to save man. In the first place, His ministry was one of **sacrificial love**,—a continuous out-pouring of His life for others, in all phases of life and to all classes of people. Mothers brought their little children and received His blessing. Fishermen and publicans left their occupations to follow Him. Lawyers and rulers came to Him with their problems. Jesus touched the sick and they were healed. Lepers were cleansed, demons were cast out, the blind were made to see, and the dead were restored to their loved ones. He was moved with compassion for the tired, hungry multitudes. He saw the world with His eyes, He felt for it with His heart. "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." In the parable of the Prodigal Son, Jesus shows that sin wounds the Father's heart; He sorrows over man's lost estate, and His forgiving love goes out to the lost Child. "When He was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck and kissed him." The Son of Man is come to seek and to save that which was lost."

His ministry was also one of **Sinless Perfection**. He lived the redeeming life of the race. "He was tempted in all points like as we are, yet without sin." We see how Satan tried to crush His sacred life in the Garden of Gethsemane, but Jesus overcame every temptation, He glorified God in His spotlessly pure, and holy life. He said, "I am come to do thy will, O God." "I do always those things that please Him."

There is still a higher revelation of redeeming love. The spotless, Incarnate life alone could not bridge the gulf between a Holy God and a ruined race. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit, "For without the shedding of blood there is no remission of sins." The Lamb must be slain to take away the sin of the world.

The **drawing power of Jesus** for the whole world is the **Substitutionary Atonement**. "And I, if I be lifted up from

the earth will draw all men unto me." Christ is God's supreme sacrifice, His matchless gift of love. The Cross is the greatest expression of God's compassion for lost humanity. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "God commendeth His love towards us, in that while we were yet sinners, Christ died for us."

At Calvary we see our Savior in humiliation, in suffering and in death to save us from sin. He had gone through cruel, shameful, agonizing trials. He had been mocked, scourged and crowned with thorns. Out of the midst of this you can hear Him say, "Father forgive them for they know not what they do."

"See from His head, His hands, His feet,
Sorrow and love flow mingled down,
Did e'er such love and sorrow meet
Or thorns compose so rich a crown?"

Were this whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine
Demands my soul, my life, my all."

The death of Christ was the **Substitutionary Atonement** for sin. The doctrine of substitution runs all through the Old Testament ritual. No sooner had Adam sinned than God permitted innocent blood to be shed in behalf of the guilty. The Israelites were redeemed from Egypt by the power of the blood of the Paschal Lamb." He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way, and the Lord has laid on Him the iniquity of us all."

His suffering was **Voluntary** as well as **Vicarious**. "Therefore doth my Father love me, because I lay down my life. No man taketh it from me, but I lay it down of myself."

The **Atonement** is the **Ground of Reconciliation**. Through it, fallen man is won back to God. "God was in Christ reconciling the world unto Himself." Expiation destroys the enmity in the heart of man, and restores him to fellowship with God.

It is the **settling of the sin question**. The great fact of sin and all the crying needs of the human heart are met at the Cross. Sin's power was broken, and every penitent sinner who wills to be saved is given pardon, peace, and victory forever more. He is not merely pardoned, but he is lifted to a place of righteousness in Christ Jesus, and is given life everlasting. "For God so loved the world, that he gave His Only Begotten Son, that whosoever believeth in Him should not perish but have everlasting life. "The Cross is the heart and core of Christianity, the key-stone of all our faith. Without it there is no Gospel to preach, no pardon to offer.

Then we come to the crowning event, and the great Proof of Love's Redeeming Work—**The Resurrection**. This is the

grandest thing in God's universe. It is the best authenticated fact in human history. It proves convincingly that the cross was more than a martyr's death. It is the proof that Christ is the Son of God; and it demonstrated that the ransom He gave for sin was accepted by God. The risen Lord was victorious over sin, death, and the grave. "Now is Christ risen from the dead and become the first-fruits of them that slept."

Christ not only offered Himself once for all, but He **ascended into Glory**. He took His place in the Heavenly Sanctuary, thus obtaining for us eternal salvation. He has opened the way to God. "I am, He that liveth and was dead, and behold I am alive forever more!" "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

The **resurrection appearances** wrought a wonderful transformation in the disciples. They were convinced beyond the shadow of a doubt that He was their Risen Redeemer and Living Lord. Peter was changed from a faltering coward into a dauntless hero. It changed the whole course of Paul's life. From a bitter enemy and persecutor, he became the most potent human factor in the evangelization of the Gentile world. The resurrection was the very foundation upon which the Apostles built the Christian Church. The resurrection makes the Gos-

pel the power of God unto salvation to every one that believeth. It gives us an abiding peace, an abounding joy, a triumphant faith, a living hope and a burning love.

The Crucified, Risen and Ascended Redeemer has become the **Head of a New Creation**. Today He is operating in the unseen world of spiritual realities. He shares His resurrection life with us. He brings new life, a new relationship, and a new power to all who come to Him in faith. The Holy Spirit makes this experience real in us. His presence grows in preciousness, fuller in knowledge, richer in experience and deeper in love. With the promise of His presence and His power we are challenged to proclaim His message, and to help to bring His wondrous purpose of Redeeming Love to ultimate success.

"Love's redeeming work is done:
Fought the fight, the battle won:
Lo! our Sun's eclipse is o'er;
Lo! He sets in blood no more.

"Lives again our glorious King:
Where, O death, is now thy sting?
Once He died our souls to save;
Where's thy victory, boasting grave?"

"King of glory! Soul of bliss!
Everlasting life is this:
Thee to know, Thy power to prove;
Thus to live and thus to love."

Toronto, Ontario.

CHRISTINE'S CHRISTMAS GIFT

By Mary L. Kemfer

"Oh, mother," exclaimed Christine Carter in excited tones as she came rushing into her mother's sewing-room where Mrs. Carter was busily engaged stitching away on a tedious garment, "guess what Uncle Christopher sent me for a Christmas gift!"

"I'm sure I can't guess," said the mother, looking up from her work, "but, whatever it is, I know it's something nice, for your uncle always remembers his favorite niece and namesake with a handsome present."

"Look, mother!" and Christine held up before her mother's eyes a crisp, oblong slip of paper. "It's a check for fifty dollars, and he says," she went on breathlessly, "that he decided to let me use my own judgment this year to buy whatever I want to with the money. And now, mother, I can get myself that lovely fur set that I was admiring so much the other day down in Marshall's big store."

"Seems to me," suggested her mother, "you might use the money to a better purpose. You don't really need the furs."

"Well, maybe I don't just **NEED** them," Christine answered quickly, "but I've never had nice, pretty things like other girls, and, now that I have the money to pay for them, for once in my life I'm going to get myself something

that isn't just an absolute necessity!" And Christine hurriedly left the room.

With a little sigh, Mrs. Carter resumed her sewing.

Christine was the eldest in a family of five children, the youngest of whom was but four, while she herself was fourteen, and very well she knew the struggle her widowed mother was having to support her family and keep her children in school and decently clothed. She knew, too, that because she was now a high-school girl and of an age when she needed more clothes, her mother was sacrificing herself in order to keep her eldest daughter well clothed so that she might not appear shabbily dressed among her associates and schoolmates.

Nevertheless, that same afternoon Christine made her way to the big department store and, after some hesitation, she purchased the much-coveted fur set. And, just as she was turning a street corner on her way home, she bumped into her best friend and classmate, Anna Adams.

"What in the world, Christine?" exclaimed Anna in surprise. "One would think you were running for fire!"

Christine at once told her friend about the fifty dollars she had received for a Christmas gift, and then she unwrapped the fur set.

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CHRISTIAN MONITOR PULPIT

A CHRISTMAS SERMON

By David H. Mosemann

But when the fullness of the time was come, God sent forth his own Son.—Gal. 4:4.

Behold the crowning work of God's creation in Eden! Beautifully created in the likeness of God! And amidst the beauty of the Garden of God's own planting He communed with the creatures who bore His own image. What inexpressible delight was theirs when they heard His voice, and what ecstatic pleasure His presence afforded them!

O golden day! O day of God
When sinless souls the garden trod,
In bliss supreme; 'Neath sunny skies
In Eden fair, in Paradise.

That golden day soon passed and a dark one was ushered in. Has not sin made this a dark world? The serpent beguiled Eve through his subtlety and man fell from his high estate and became a fallen creature.

The fatal fall, the sin, the shame
The death, the doom, the sword of flame
The curse, the crime beyond disguise,
The earth no more is Paradise.

The beaded brow, the silvered hair,
The aching heart, the vacant chair,
The grassy graves, the broken ties
Are not the scenes of Paradise.

Angels fell and were driven out of heaven. Man fell and was driven out of Eden. Fallen and Helpless is man's state. Fallen man is like the Israelites in the wilderness, snake-bitten, helpless and dying. But the brazen serpent on the pole was God's remedy, and it did not fail those who accepted it. There was life in a look. So man, notwithstanding all his efforts at self-improvement, world-betterment and so-called progress is still a helpless sinner. Even before Creation God saw the lost condition of man and made provision for his salvation.

God gave the Promise of His Son when He said that the seed of woman should bruise the serpent's head. Gen. 3:15. Even in the beginning Christ was proclaimed in types and figures in great variety. The prophets testified of Him.

O wondrous words by prophets heard
Long years before His birth.
They saw Him coming from afar,
The Prince of Peace on earth.

"But when the fullness of the time was come, God sent forth His own Son. It is said variously that God gave His Son, God sent His Son, God delivered up His Son. Yet the Son offered Himself. "Lo I come to do Thy will, O God." The Son presented Himself and was perfectly one with the Father in His work on earth.

Jesus Christ was before the world was, Prov. 8:22-31. In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us. John 1:1,14. He is declared in Scripture to be the creator of all things, not only on earth but also in heaven; visible and invisible; thrones; dominions; principalities; and powers. Yea all things were created by Him and for Him. Col. 1:16.

When He came forth did He come as the mighty God? No, though all things were made by Him yet He was born as a lowly babe. Truly great is the mystery of God manifest in the flesh. He took not on Him even the nature of angels but the nature of fallen man, the seed of Abraham. The Wise Men coming a great way to worship the New-born King of the Jews found a helpless babe in a manger. Truly He is meek and lowly.

At the creation of the universe the Morning Stars sang together and the sons of God shouted for joy. When the First Begotten came into the world the angels worshipped Him. The message of the angel, "I bring you good tidings of great joy which shall be for all people?" was not given to the great men of the world but to humble shepherds.

"Thou shalt call his name Jesus." Oh, precious Name! Oh, glorious name! Oh, mighty Name for He shall save His people from their sin.

Jesus, I love Thy charming Name,
'Tis music to mine ear.
Fain would I sound it out so loud
That earth and heaven should hear.

"He shall bear their iniquities." Once He appeared in the world to put away sin by the sacrifice of Himself. Because of the future good of the redeemed with Him in Glory through His atoning work, He submitted Himself a willing sacrifice to bear the sins of Adam's fallen race. By His own blood He paid the full price of redemption. "Oh, Calvary, dark Calvary! 'Twas there my Savior died for me."

Having made one sacrifice for sin forever, He is now sat down at the right hand of the Father. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

Lancaster, Pa.

OF A MALIGNANT TONGUE

The tongue, says the Apostle James, is a devouring fire, a world of iniquity, an unruly evil, full of deadly poison. And behold what I would have applied to the tongue of the evil-speaker, had I undertaken to give you a just and natural idea of all the enormity of this vice: I would have said that the tongue of the slanderer is a devouring fire which tarnishes whatever it touches; which exercises its fury on the good grain, equally as on the chaff; on the profane, as on the sacred; which, wherever it passes, leaves only desolation and ruin; digs even into the bowels of the earth, and fixes itself on things the most hidden; turns into vile ashes what only a moment before had appeared to us so precious and brilliant; acts with more violence and danger than ever in the time when it was apparently smothered up and almost extinct; which blackens what it can not consume, and sometimes sparkles and delights before it destroys.

I would have told you that evil-speaking is an assemblage of iniquity; a secret pride, which discovers to us the mote in our brother's eye, but hides the beam which is in our own; a mean envy, which, hurt at the talents of prosperity of others, makes them the subject of its censures, and studies to dim the splendor of whatever outshines itself; a disguised hatred, which sheds in its speeches, the hidden venom of the heart; an unworthy duplicity, which praises to the face and tears to pieces behind the back; a shameful levity, which has no command over itself or its words, and often sacrifices both fortune and comfort to the imprudence of an amusing conversation; a deliberate barbarity, which goes to pierce your absent brother; a scandal, where you become a subject of shame and sin to those who listen to you; an injustice, where you ravish from your brother what is dearest to him. I should have said that slander is a restless evil, which disturbs society, spreads dissension through cities and countries, disunites the strictest friendships; is the source of hatred and revenge; fills, wherever it enters, with disturbances and confusion; and everywhere is an enemy to peace, comfort, and Christian good-breeding. Lastly, I should have added that it is an evil full of deadly poison; whatever flows from it is infected, and poisons whatever it approaches; that even its praises are empoisoned, its applauses malicious, its silence criminal; its gestures, motions, and looks have all their venom, and spread it each in their way.—Jean Baptiste Massillon, 1742.



EDITORIALS



DOES CHRISTMAS COME BUT ONCE A YEAR?

A common remark heard quite frequently is, "Christmas comes but once a year." This statement has a grain of truth in it, yet it does not give the real Christian conception of Christmas. Jesus Christ was supposedly born on the 25th of December, 1925 years ago. Informed students do not believe that the date as commonly accepted nor the season of the year are necessarily correct. There is much that is connected with a modern Christmas that is very unsatisfactory, to which the devoted Christian falls out of sympathy as his life matures, and his spirituality grows. It is not our intent to spoil Christmas for the child, but we believe that it is possible to drop some of the superstitious ideas connected with Christmas and still have a happy time around the family hearth. It is not necessary to lie about the supposed character, Santa Claus so as to thrill the child. The saner joys are usually the more permanent. The joys that are based on true facts last longer, and besides never have the sting of reaction, so evident to the child who has built his Christmas on fiction rather than fact, on folk-lore rather than truth. Just lately it was my lot to read the lies, folk-lore, and superstition connected with Christmas the world around, also the things connected with Easter and Christmas that savor of heathen practices.

It may not be possible, and it may not be necessary to change everything connected with Christmas, but we still believe that true Christians will search for the truth and will bring it to their children in a wholesome way.

In the first place it does not matter if we do not know the exact date on which Christ was born. In the second place Christmas does come but once a year, but it is a year with 365 days. In other words Christmas lasts throughout the year. The Christmas that comes but once a year is a farce. The joy that only comes on Christmas morn is not the heaven-sent joy of the shepherds of the eastern hills, in the dim far away of two thousand years. Then again Christmas is not presents, it is Christ. It is possible to help the child mind across from presents to the real gift, Christ, but it is also possible to cover up the tracks to Him by the excess present spirit of the age. It is possible to have a good Christmas with no imaginary person such as Santa Claus. The parent can give the child a surprise in the morning without lying. Can you imagine the shock which that mother received when her boy found out that he had been deceived by his mother as to Santa Claus? "If this Santa Claus business is a lie, I'm not going to believe in this Jesus Christ Business."

Then Christmas is not "eats" for a perishable body, but it is the coming of a person, whose personality,

whose spirit, whose given-up life at the Cross is food for the undying hunger of the soul.

Christmas is not a gala day in connection with the physical and passing joys, but is inward, is real, does not come once a year, but lasts throughout the year, and through endless ages of eternity.

Christmas is not what it too often seems to be, but is the coming of God Himself into His world in the Person of His Son, Jesus Christ, who to the philosopher, is the Wisdom of God; to the servant, Lord and Master; to the lawyer, the Counselor, Law-giver, Advocate; to the preacher, the Word of God; to the newspaper man, the Good Tidings of Great Joy; to the railroad man, the New and Living Way; to the astronomer, the Bright and Morning Star; to the artist, the Altogether Lovely; to the architect, the Chief Corner Stone; to the baker, the Bread of Life; to the philanthropist, the Unspeakable Gift; to the sculptor, the Living Stone; to the banker, the Hid Treasure; to the biologist, the Life; to the builder, the Good Foundation; to the carpenter, the Door; to the geologist, the Rock of Ages; to the doctor, the Great Physician; to the horticulturist, the True Vine; to the educator, the Great Teacher; to the toiler, Rest; to the theologian, the Truth and Light; to the student, the Incarnate Truth; to the statesman, the Desire of All Nations; to the florist, the Lily of the Valley, the Rose of Sharon; to the farmer, the Great Sower; to the judge, the Righteous Judge; to the jeweler, the Pearl of great Price; to the sinner, a Savior; to the Christian, his All and in All. If the coming of Christ to Bethlehem means all this and more to you, then Christmas will come once a year but it will be a day the length of a year, yea, continuing through the span of our life here, and also the unending delight of the soul when the years shall cease in the land where, "time shall be no longer." "Merry Christmas to all our readers."

THE SIX YEAR COMPLETE BIBLE COURSE

It is with a great deal of satisfaction that we are able to report a new feature in the Christian Monitor. Beginning with the January issue, if the Lord will, Brother S. F. Coffman, who has been an Instructor for many years in the Bible School (six weeks' term), under the auspices of the Ontario Mennonite Conference, held at Kitchener each year, will give us a Course which will in a period of six years cover the Bible with a general plan of study. Thus, in sixty issues, it is planned that the readers of the Monitor will be conducted in a tour through the Scriptures, in outline form, with the addition of interesting suggestions and comments.

This change has been made in the Bible Study Department for the purpose of meeting the change in society today which demands material that can be used

and mastered quickly. We are not saying that this is a wise course to follow on the part of the Lord's people; we are only recognizing a condition. There is far too much superficial study of the Scriptures. At this time we want to thank Bro. Coffman for his faithfulness in the laborious task to which he has given himself in the many years as Department Editor. Those of us who have followed his writings have noticed wholesome, sane, and spiritual comments all along the way. May the Lord bless him for his services, and continue to supply him the grace as he gives himself to the task of giving us a tour through the Word of God in a briefer style, for "a busy age."

To the old subscribers this will afford an opportunity of keeping in sixty issues a complete and brief Commentary and Outline Study of the Bible in a general style.

May we also request pastors, workers, and other lovers of the truth to call attention to some of these things as you have been doing in the past, so that we may increase the subscription list to 10,000. Thank you in advance for the lift. The Lord is depending on you. May we not fail Him or others in this service.

SOMETHING FOR THE ATLANTIC AND THE PACIFIC OCEAN

When a certain traveler caught the first glimpse of the Atlantic Ocean, he remarked after the shock of the first sight, "Well! this at least is one thing of which there is enough." The bulk of the globe is covered by water.

In a Church of rather an emotional character was found a man who was given to excess demonstration during the preaching of the Gospel, so we are told. The pastor took the brother to task, saying, "This loud demonstration must cease, besides I can hardly believe that it is all spontaneous, I want you to come over to my house, and take some lessons in self-control." Accordingly the pastor gave him the driest book he could possibly procure from his library, this book dealing with the deeper scientific subjects. Suddenly, though left by himself, the man started to shout at the top of his voice. In came the minister with disgust, inquiring as to what the man found in this worth shouting about, to which he remarked, "Why, pastor! this book says that the sea at points is from three to five miles deep, and the Bible says that God cast my sins to the depth of the sea. Hallelujah! They'll never find their way up any more. Praise the Lord!"

The following story is told of a man who throughout the period of a long life sought to get sight of the ocean. This finally was his happy privilege. Standing with a sense of awe at its greatness, nevertheless somewhat disappointed with his limited vision, in not being able to see more of it, he remarked, "Well, is this all there is to it?" The man standing by remarked, wisely, "Yes, that is all one can see of it at one time, there is so much of it, that you will never see it all in your lifetime." Thus it is with the Bible which we as Christians sometimes shamefully neglect. There is territory sufficient to explore in a long lifetime, and then to find

out that we had been cruising only in shallow water, with the deepest points remaining unfathomed. May the Pilot of the Book direct our life into the needed portions while we are sailing onward to that haven whence none return.

The Atlantic and the Pacific oceans contain incomprehensible quantities of water, and we are glad that the Lord uses these oceans as an illustration of the Atoning Work of the Lord Jesus Christ. Then also, as stated by the last quoted man, there is so much of the ocean as well as the Bible that one can hardly think of seeing any large part of it in a lifetime. This brings us to what we would like to see cast into both oceans.

We would like to stand on the Atlantic Beach and see all the liquor dumped into the sea, and then travel to the Pacific Coast and see all the tobacco in the world dumped into it. Rather hard on the fish for a while to have all this perverse stuff, with which weak humanity is enslaved, cast into their home quarters, at one time, but our advice to the fish would be to get into clearer and purer waters, and stay away until the pollution gets to the bottom of the sea. We might say, however, that some liquor might be reserved for medicinal purposes, and some tobacco for things plagued with lice. Otherwise let it all go. The world would be better off with this loss.

With the heathen going to Christless graves, with millions over the world going to bed hungry, and with thousands too poor and undernourished to make good in life, with many widows struggling, and thousands of worthy causes neglected, no Christian can afford to incur the Lord's displeasure and use the stuff. Let it go into the depths of the sea.

Preachers ought not take a vacation, we are told, "Because the Devil does not take any." But say, where in the Bible are we ever told to follow the Devil. There are some preachers who find it hard to do what the Master told His disciples to do, "Come apart in the desert and rest awhile." This rest which we do not take is our folly. The last month I had no sixty minutes in which I completely relaxed the body, except as one does relax when he sleeps. It might be that these write-ups would be twice as effective, if I had learned more completely to relax betimes. The old saying is alright, better wear out than rust out, till the undertaker covers the lid, and the fatherless children stand by, while another Preacher's wife starts a widow's career. But over and above the physical side, there is the spiritual, the most important. If some preachers were told to go and hear some other men of God for a week or two throughout the year, or to attend some Conference, or some Bible School we would have better Churches and fewer sleepers in our pews. Is it "Amen," brethren of the Ministry?

"When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

CHRISTIAN LIFE

THE BOOK OF THE LORD VII. The Prophets and Their Messages

By Geo. J. Lapp

Suffer a word to live pastors and workers throughout the length and breadth of the Church. We are noticing with a good deal of appreciation the large number of Bible Classes started throughout the Church. Undoubtedly by this time you have noticed the hard work which Bro. Lapp has put into his "Biblical Introductory Book Studies" called, "The Book of the Lord." Here is an opportunity without cost to cover the whole range of the Bible in this helpful method of Bible study. These classes could be formed to meet in the Church, the home of pastor or pupil, or from home to home. This would bring a good personal contact besides. The leader could arrange the program suitable to the occasion, interspersed with discussion, prayer, talks, singing, etc.—Editor.

Fulfilled prophecy has been rightly called one of the unparalleled miracles of Holy Writ. It furnishes us with one of the most definite proofs that the Book of the Lord is true. It is therefore not only very important that we know something of prophecy but that we catch the spirit of the messages and realize that what God spoke through the holy men of old much of it He actually fulfilled in history which has left its definite marks for us to discover and intelligently review.

Prof. J. N. T. Winther of the Lutheran Seminary of Kumamoto, Japan, in the Biblical Review (N. Y.) of April, 1923, gives us what he considers the most important reasons for the interest and value of prophecy, as follows:

1. The momentous events which are announced.
2. The wonderful revelations given of God, His nature, work, and ways.
3. The unsparing exposure of the human heart, its nature and inclinations.
4. The clear announcements made concerning the kingdom of God, its nature, purpose and destiny.
5. The innumerable moral precepts, warnings, advising, exhorting, and inciting men to seek and follow God.
6. The incomparable promises comforting, cheering, and strengthening God's people.

The writer takes leave to add another which is implied in the above but not definitely stated and that is the Messianic prophecies which so clearly portray the hope of and deliverance through Christ of the Israel of God.

To better understand the nature and importance of prophecy it is needful as Prof. Winther also points out to carefully study the position of the prophets and their relations to the people and to God. To do this fully it would necessitate the tedious task of studying each prophet and his message which is not permissible in this brief discussion. We can only note a few general points regarding them.

Words used for Prophet. The prophet was not designated by the same terms throughout the Old Testament. A few of the names are as follows:

1. **Nabi** (I Sam. 9:9) a word used in India at the present time and has practically the same meaning as in Hebrew. It denotes one who pours forth from his heart the message which God has given him.
2. **Roeh** (2 Chron. 16:7) one who comprehends and takes notice of God's dealings and announces them at the command of Jehovah to the people.
3. **Chozeh** (Isa. 30:10) one who possesses the power of discernment enabling him to distinguish events and understand God and His ways with the people. He is a God-seeing man and ever active in proclaiming His will to men.

There are other Hebrew words used more sparingly which mean messenger (Mal. 3:1), Servant (Isa. 20:3), Man of God (Neh. 12:24), Man of the Spirit (Hos. 9:7), Watchman (Ezek. 3:17). In the New Testament scriptures and also in the Septuagint (Greek Old Testament) we find the word **Prophetes** a term sought out to comprehend all that is implied in the above Hebrew words or designations according to the translation given.

A prophet then was a servant of the Most High delivering messages concerning the past, present, and future, and containing rich spiritual lessons for the hearers. He spoke as he was moved by the Holy Ghost (II Pet. 2:21). He was a man who in a very particular sense belonged to God and was set aside by Him as His own servant to be His representative among men. God enabled him to clearly see what was revealed to him that he might faithfully warn, console, encourage, exhort, praise, denounce or foretell as occasion demanded ever keeping his eye on Him who sent Him trusting to the protection of His guiding hand.

Words for Prophecy. **Propheteia** is the Greek word from which our English

word Prophecy is derived. It indicates a public declaration or witness of things past, present, or future given on the authority of divine command (I Cor. 12:10; I Tim. 4:14). There were different words used in the Old Testament to denote prophecy as follows:

1. **Nabua** (Dan. 9:24), a declaration come from God. The word **Nabu** is used in India, means the same and is derived from this Hebrew word.
2. **Maresh** (I Sam. 3:15), a revelation of what man of himself could not find out.
3. **Chazon** (Dan. 8:1,2), an intelligent delivery of divine revelation.
4. **Neum** (Isa. 14:22, Jer. 2:9), a "Thus saith the Lord" having to do more particularly with a pronouncement against sin and a warning to observe the statutes of the Lord. The same word is used in India but applies more directly to rule and regulation related to conduct or administration.
5. **Dabar** (I Sam. 15:10, Isa. 38:4), The word of the Lord as spoken through a servant or a seer.

Prophecy then included the following elements: (a) A public statement of God's thoughts, God Himself being the source. (b) A transmission of a message from the Throne with the prophet as the medium. (c) A reminder of things forgotten to bring the people back to a recognition of God's place in their lives and relationships. (d) An announcement concerning the future to stimulate true loyalty to the great Author of divine revelation. We also see in this the purpose of God in sending His messengers. It was that men might perceive "God's thoughts, His valuation of men, His plans, His requirements, and His desires." (Winther).

The Fulfillment of Prophecy. We take for granted without further question that the prophecies were given by those to whom they are credited in the Bible. There is no reason why we should not as we shall notice a little later.

Christ came to fulfill the Law and the Prophets (Matt. 5:17). Read the Gospels and epistles with this in view and note the many prophecies quoted by the writers to support this great truth. What a large number of Messianic prophecies one finds by so doing!

The Holy Spirit's advent was according to prophecy. Turn to Peter's sermon at Pentecost and note his reference to prophecy.

The prophecies concerning the Church and the ingathering of the Gentiles were

fulfilled. Read Romans 11 and note the prophecies referred to.

The prophecies concerning the dispersion of the Jews were fulfilled as history plainly shows.

The prophecies concerning the destruction of places, rulers, cities, etc., have been literally fulfilled as excavation work has plainly shown. It is indeed remarkable that monuments several thousand years old should be uncovered today and thus confirm the records of God's Word. It is certainly Providential for in their preservation God has left for us undoubted proofs of the Truth of the predictions which the prophets recorded. It is significant that we should have them now in this age of speculation and doubt. They also go to show that prophecy of Old Testament times was made at the times the evangelical Christian Church has always held and give us a clue to how many years or centuries predictions were made previous to their fulfillment. Our interest is accordingly increased in these wonderful writings and we come to see clearly the hand of the Lord in it all.

Language no Barrier. The language of the prophecies offers no barrier whatsoever to accepting the dates of the writings in question. One authority who is quoted very largely by higher critics of today wrote twenty-five years ago (I hope he is of the same opinion still) that, "It is possible that there was intercourse and contact between the Canaanites or Hebrews in Palestine and the Greeks of the Aegean (Sea) as far back as the age of Moses and if so that the languages of Greece and Canaan borrowed a few words from one another." (Prof. Sayce in Higher Criticism and Monuments, quoted by the Bible League Quarterly.) This is a higher criticism of the constructive sort and a kind which higher critics of today would reject with a sneer. A recent discovery in Egypt is also interesting. We quote Prof. Sir. Flinders Petrie, "I found at Seykh Fodl on the eastern desert a tomb of the old kingdom much defaced with Aramaic inscriptions....the first report of them is of great interest as pointing to a Jewish settlement as far up in the history of Egypt as the reign of Manassah. Tirhaka is mentioned showing that the family here went back to eighty years before the fall of Jerusalem. This proves that these people (Jews) and doubtless others were passing freely through the Greek camps of Tahphenes and must have been familiar with Greek words and thoughts in the times of the early prophets." (From Bible League Quarterly of 1st Quarter, 1924.)

Many more quotations could be given from the findings of successful, earnest, honest research workers to show that the Jewish people had incorporated into their common language, Syrian, Greek, Chaldean and other foreign terms such as were used in the books of the prophets as well as in the Pentateuch and other writings of the Old Testament. If any one should tell you that a book is of a later date

because of the introduction of foreign words or phrases into the Hebrew in which it was written pity his ignorance.

Details no Barrier. Some will also argue that certain details do not apply to the times in which the books were supposed to have been written proving that either they were as a whole written at a later date or were compilations of some redactor. Only recently the writer saw a lengthy discussion attempting to prove that the book of Jonah was written much later than supposed because the reference to the king of Ninevah in 3:6 did not apply to that time. The author evidently did not know that every petty potentate of that time was a king and that even though there might have been an emperor over a great realm with Nineveh as the capital yet in the subdivisions of that empire each political head was also regarded as a king. This also held good in New Testament times when Herod was called a king yet was an appointed ruler according to the command of the Roman Emperor. How little some would-be scholars take into account when they want to prove their pet points. Also read Gen. 14:5-8 and note the many petty kings that are mentioned. The tablets which were unearthed at Tel-el-Amarna in Egypt—hence called the Tel-el-Amarna tablets—record letters to the king of Egypt from tributary kings of Canaan written in the Babylonian language long before the conquest of the Israelites. If such was the case before and after the time of Jonah it is certainly strange that it was not at his time. Details need not cause doubts to arise in our minds.

General Objections. Now just a word regarding a few general objections regarding such books as Jonah, Daniel, Ezekiel and others. The miracle in the book of Jonah has been a stumbling block to those who have never even questioned the supernatural in the floating of the axe, or the feeding of manna, or the abundance of the quails or the water gushing from the rock during times of the wanderings of the children of Israel. They forget the cruse of oil, or the feeding by ravens and many other miracles recorded and also lose sight of the importance attached to the experience of Jonah by Jesus Himself (Matt. 12:40) who used it to illustrate His own burial and resurrection. According to 2 Kings 14:25 we find Jonah living at a time when such miracles were not uncommon. Nor is it out of the ordinary for large fish today to swallow men. One large one in the south seas swallowed a man. It was quickly harpooned and cut open and the sailor was rescued alive. Sharks have stomachs from eight to fifteen feet long. Large sperm-whales can swallow quantities much larger than men. The miracle was not so much in the swallowing but in the delivering up its victim on the seashore just at the place God ordered. But as other miracles have well proved that nothing is impossible with Him why doubt this one which has in store such important lessons. The ex-

perience also illustrates God's gracious deliverance of the Ninevites from impending destruction after having been swallowed up in their iniquity. They repented as Jonah had and God stayed His judgment.

One critic furnished considerable amusement by contending that the Book of Daniel was written at a later date and by another Daniel. Granting that there has been more than one man by the name of Daniel, the question still remains, Does his contention hold? Verily not! To say that the Book was written about 167 B. C. when the setting applies to a time as far back as 600 is absurd. The book would cease to be prophecy and the wonderful Old Testament Apocalypse would have been thrown out of the Canon by the Jewish rabbis long before the Christian era. Daniel's miraculous deliverances and his predictions of the coming and eternal reign of Messiah have proved to be true from the experience of the Church of Christ.

Ezekiel and the other major prophets including Isaiah, Jeremiah and the minor prophets as well as the many prophecies in the historical and poetical books have been mercilessly attacked. Criticism of a constructive nature has done much to establish the faith of Christendom in the truth of the writings but the modernists who have tried to shape everything to their unproved theories have done great harm to the Cause.

Prophecy and the Future. Before closing this discussion we would dwell upon another very important point and that is the relation of prophecy to the future; that which is as yet unfulfilled and is hidden in the bosom of the Father. They not only throw light on the early conception of the immortality of the soul but the judgment and the future of the righteous and the unrighteous. They tell us of angels, of the Devil and his hordes of demons, of the resurrection and the ultimate reign of the King of kings.

Read Daniel 12:2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt" and Ps. 45:6, "Thy throne, O God, is forever and ever" and compare the large number of related texts found in all the prophecies and one is impressed by the clear conception the earlier as well as the later writers had concerning the future. They were unmistakable revelations of God to His Servants. One of the most severely attacked passages in this relation is the verse from the Psalms as quoted above. The attempt of the critics is to eliminate the exclamation, "O God" by trying to substitute an assumed translation from the original of some such words as, "will exist" or some other made-up combination. The maneuver is made to prove what is called Elohist redaction.

We cannot place too much importance upon the study of prophecy especially for
(Concluded on page 377)

• MISSIONS •

MISSION BRIEF'S FROM MEMORY'S CASKET

By J. S. Shoemaker

Indeed Bro. J. S. Shoemaker is a "Father in Israel." This is a term of affection as well as recognition of a man's character and ability. At the eventide of his life he will not be tempted to vanity, but by the grace of God will appreciate expressions of appreciation from his fellow laborers who are younger in the service. May the Lord keep our brother with us very late in his life; if it pleases the Lord may he be granted many years beyond the threescore and ten. This article from his pen will be appreciated by the readers of the Monitor, I am sure.—Editor.)

1. Missionary Agencies

The one great world-wide, all pervading, divinely instituted missionary agency is the Christian Church, which our Lord Jesus Christ organized and commissioned with authority to carry the Gospel of grace and salvation to all the nations of the earth.

* * *

It is generally understood that the various Mission Organizations of the Church are local and general missionary agencies, the same being instruments in the Lord's hand in ministering to the physical and spiritual needs of individuals in both home and foreign lands.

* * *

Every congregation of Christian Believers should be an active Missionary Society, whose highest aim and purpose should be to promulgate the messages of grace and salvation to all within its reach.

* * *

Every Sunday school should be a missionary agency, thru the instrumentality of which, the children and young people will be taught and trained for the mission activities of the Church both at home and abroad.

* * *

All who have been made partakers of the divine life thru faith in Christ's atoning blood, and were led by His saving grace to behold the glorious light of His countenance, should unhesitatingly become "workers together with Him" in seeking to win and save the lost.

* * *

Jesus Christ the only begotten Son of God was one great foreign missionary who left the shining courts of glory and came to this sin cursed earth "to seek and save the lost" and thus impart eternal life to all who by faith accept His offers of grace and salvation.

* * *

All true Christians are divinely called to be missionaries, that is, to faithfully perform their mission as servants of the Lord Jesus Christ, in using their talents and efforts in extending His cause and kingdom as opportunity affords.

All who are members of God's family are called to serve in ministering to the needs of others, whether young or old; male or female; learned or unlearned; rich or poor; white or black; talented or untalented, yea, every Christian is chosen to labor for Him.

* * *

Pennies, nickles, dimes and dollars, if given liberally and with the right motive, become mighty agencies in extending the Mission activities of the Church, the same being used of the Lord to feed both body and soul of the starving multitudes.

* * *

2. Qualifications For Service

The most essential qualification for Christian service is to be regenerated and filled with the Holy Spirit. The Master's command to prospective workers, is "tarry ye in the city of Jerusalem (at home) until ye be endued with power from on high" (Luke 24:49).

* * *

The parting words of our Lord, spoken to His chosen ambassadors, were fraught with sublime significance, when He said: "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8).

* * *

Having a knowledge of God's Word is very essential in doing effective work in winning souls for our Lord and Master. Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (II Tim. 2:15).

* * *

Aptness to teach is a necessary qualification on the part of the individual who would successfully serve in the capacity of a religious teacher, spiritual instructor, or in the Gospel ministry. It is blessed to know God's Word, but more blessed to be able to ably and effectively impart it to others.

* * *

The Christian who providentially lacks

tact and aptness to teach, is nevertheless divinely called to engage in some other line of Christian work, which may be more or less neglected by those who are more gifted or talented as speakers and teachers. Paul hath declared that "There are diversities of gifts, but the same Spirit, and there are diversities of operations, but it is the same God that worketh all in all" (I Cor. 12:4,6).

* * *

Solomon said: "Wisdom is the principle thing; therefore get wisdom, and with all thy getting get understanding." The wisdom here referred to begins with "the fear of God," and is not the wisdom of the world which consists of a knowledge of the sciences (sometimes falsely so called) which in the sight of God is considered foolishness.

* * *

The wisdom that is an essential possession of every Christian worker is "the wisdom that is from above, (which) is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (Jas.3:17).

* * *

Advanced intellectual training may be helpful in doing more effective work along missionary lines, providing the same is consecrated to the Lord and His service, but it is not an absolute necessity in qualifying an individual for the Lord's service. When Jesus gave the great commission to evangelize the world, He did not choose scholars, but humble, consecrated men attached to Himself by the bonds of love, coupled with the living faith, and endued with power from on high.

* * *

No Christian should hesitate to faithfully perform his or her mission in seeking to win souls for Christ, even though they may very keenly feel their nothingness, inability and weakness while engaged in work of that nature, because the Holy Spirit said thru His servant Paul: "God hath chosen the foolish things of the world to confound the (worldly) wise, and God hath chosen the weak things of the world to confound the things which are mighty" (I Cor. 1:27).

* * *

3. Means Of Inspiring A Mission Spirit

Being made partaker of the spirit of divine love thru faith in Christ's promises of grace and salvation, and having been made to rejoice in the same, the believer becomes desirous to help extend Christ's cause and kingdom, and is constrained to

ask the question as did Saul of Tarsus, "Lord what wilt thou have me to do?"

* * *

Our Lord very tactfully inspires a greater missionary spirit in the hearts of those disciples who were with Him at the Well of Jacob in Samaria, when He said: "Lift up your eyes and look on the fields; for they are white already to harvest." By getting a vision of conditions both in home and foreign lands, is indeed a mighty impulse, or mission propelling power.

* * *

On a certain occasion when the fainting multitudes were thronging our Lord and Master He was filled with compassion for them, because He was conscious of their physical and spiritual needs, and was very desirous that the same should be speedily and fully supplied, hence He lovingly entreated the disciples to "pray.... the Lord of the harvest, that He would send forth laborers into His harvest." In talking mission problems and the world's needs over with the Lord has the effect of filling the heart of the believer with the missionary spirit and inspires a willingness to do what one's hands find to do along mission lines.

* * *

The reading of missionary literature in the form of books, periodicals and tracts; thus acquiring a knowledge of the needs of the various fields and countries, has a very illuminating effect in giving the reader a true vision of the great harvest of souls which need to be gathered into the fold of the Good Shepherd.

* * *

Our Lord and Master is certainly desirous to divinely inspire every worker whether at home or abroad to teach and labor with the zeal of a friend, with the loving energy of a father, with the devoted affection of a mother, and with the sacrificial spirit of the Lord Jesus.

* * *

The Loving Master said: "Lo I am with you always" which means at all times, and all the way from earth to glory. Those who realize His abiding presence will be constrained thru love to live and labor accordingly, and their labors for Christ will be felt, and made effective for good in the hearts and lives of those with whom they come in touch from day to day along life's pilgrimage.

Dakota, Ill.

FOR CHRIST AND THE CHURCH

By Joseph D. Graber

We are living in a period of time when there is placed a large premium on special training. Technical knowledge and college degrees often command a higher price in the world's open market of values than do native ability and strong moral character. The reason for this might lie in the fact that formal training is such a convenient standard of measurement. It presents an absolute rule that can be laid upon every man and the reading taken with the utmost ease and facility. Measuring men with this rule is simply a science, a profession, in which anyone may become versed with practice. But, evaluating men in the light of the contribution they are able to make to society; judging their indigeneous powers, either apart from or

and every experiment he is forced to make endangers his standing, his reputation, if not his very life and liberty.

The rule of thumb method in engineering pursuits has given way to the powerful tools of the Calculus and scientifically made instruments. Of licenses, permits and examinations there is no end, and the citizen desiring to enter a profession finds his way beset with requirements that he often deems grievous to meet.

And, in the stage of complexity in which the present social order finds itself it must of necessity be so. The entire fabric of our present colossal civilization is made up of scientific knowledge and skill, and much of our recent phenomenal progress has been the result of the working of

mighty minds. In fact so large a place has scientific knowledge come to fill in our present economy that this age has been rightly called the Age of Science.

In past years, before this time of scientific accuracy and expertism, any man with an original turn of mind could make his mark in the world, but if he would fill any place in the present day march of human progress he must be scientifically trained and technically expert.

Now, in view of this state of affairs, let us turn our attention to the Christian Church. Whether she has desired it or not, she has been forced

THE MISSIONARY OPPORTUNITY OF CHRISTMAS

In a far away land there was great rejoicing. Throughout the realm the message was passed: "The birthday of the king draweth near. On the king's birthday he himself will visit the land. Let the hearts of all the people be glad. Make ready for the coming of the king."

Immediately every one in the realm began to prepare for the king's coming. All of his loyal subjects thought first of presents for their king. Then so great was the rejoicing that every man began to make presents to his fellowman and every woman to her neighbor. Fathers and mothers prepared gifts for their children and children made gifts to their parents.

Feasts of rejoicing were prepared and neighbors invited neighbors to join them in their feasts. The shops were filled with eager purchasers searching for gifts. So busy were the people with their preparations that they worked far into the night. So intent did they become on their gifts one to another, and on their celebrations, and on their feasts, that the king was forgotten.

When he came on his birthday he found his people feasting and making merry and giving many presents one to another and some among them said, "Would that the king had chosen some other time, for we are all busy now with many things that call us."

Among all the people of the land there was none who remembered the birthday of the king.—Selected.

in connection with their training, is an art, and requires an artist's skill.

But, although formal training and a man's ability to make a contribution to society may not always be found in direct proportion in every individual, there is yet an inter-relation between the two which the world has long ago discovered. Men have learned that training is a socialization of talents and that it places more and more of man's powers at the disposal of his fellowmen. However much criticism may be brought against the adage that "Education is power" it yet contains a great truth, and, as noted before because of the ease of applying the rule, the world is calling for trained men.

The time has passed when a physician may work his way up in his profession by experimenting on his patients; he must be thoroughly trained, almost super-trained,

by this material progress into circumstances both new and strange. She herself has grown from a small band of disciple fishermen on a sea of Galilee, from an early Church of a few thousand members in Jerusalem to a present world-wide organization in the midst of problems and difficulties undreamed of in those early days, yet vaguely shadowed forth in the apocalyptic messages of Christ and the prophets. Although the greatest need of the Church today, as always, is for men with strong spiritual qualifications, the time has come when the Church needs men who have additional qualifications along the line of special training and personal abilities in order that she might hold her own in the face of the storms of modern progress.

The forces of evil have not been slow in utilizing these men of powerful training and talent. In fact, scholasticism has almost become an antonym for orthodoxy,

and, in taking in inventory of modern thought, we find many of the most powerful minds engaged in a fierce onslaught against the historic and Scriptural tenets of Christianity. The goddess of Reason set up and worshiped during the terrible times of the French Revolution has never been broken down, and clouds of incense are perpetually rising from the roof of her temple as the sacrifices of thousands of her devotees are being consumed. "Mind worship," says Bryan, "is the outstanding sin of the age." To many education and religion are non-miscible elements and since they have chosen education they find no room in their system for the Christian Religion.

On this circumstance arises the first need of the Church for trained men and women. Christianity is not a mere tradition shrouded in the mists of superstition and in clouds of burning incense, but a rational system that is not afraid to face honest inquiry and thorough research. When the forces of evil are employing the choicest talent and trained ability in a desperate effort to thwart the righteous cause it is time for the Church to concern Herself in meeting this deluge of iniquity.

In the earlier centuries of the Christian era the Church was favored with a great deal of trained leadership and power. First among these might be mentioned the Apostle Paul; then that host of early Church Fathers; after these the great leaders of the Reformation, and thousands of names whose power and influence have been felt down through the centuries. In fact, in early times the Church was so bound up with the affairs of every-day life that in all matters, and especially in education the Church received first emphasis, and hers was the privilege of plucking the first and the finest bouquet from the garden of flowering genius. "For Christ and the Church" was the motto that might have been appropriately written over the doors of every University and educational institution of the middle ages.

But to-day the tables are turned, and instead of receiving the choicest from the ranks of men she must be content with what is left after other interests have made their selection. Friends, we are forced to ask the question, Is it fair? is it right? Has the Church no claim on those whom she nurtures, and dare young people, receiving their birthright from the hands of the Church, give it over to the enemies of the Church, or even refuse to give it back to her, without doing violence to the eternal principle of Justice? Friends, the Church has first claim on its native resources and she merits the full realization of these claims. The steady stream of able men and women who have been wending their way out of the Church during the past century and have been spending their powers on non-Christian and anti-

Christian projects is nothing short of a tragedy. I say again, has Christ no claim on our lives? Dare we take from Him and from his Church our rich moral and spiritual heritage; dare we live under the benign influence of a Christian society, yea even accept from His lavish hand that matchless gift of eternal life which He purchased with His life blood, and say we have no obligations to Him and that His Church has no claim upon our lives? Shame, I say be on that unworthy son who would thus mock the yearnings of divine love and grace!

Fellow Christian, the Church has no apologies to make for calling you into her service. The lure of worldly success may charm your ambition, and the possibilities for achievement in non-Christian enterprises may blind your better vision until you fail to see what the Church has to offer. She presents a field of limitless opportunity and she offers positions large enough to unfold the petals of the most promising bud of genius. During the earlier period of our lives she furnishes us the advantages of a local institution



with its myriads of duties and activities which enable us in finding ourselves and in directing our interests toward our particular life's task. But her scope does not end

here. She has larger and broader institutions; her interests are national and international; she extends from dominion to dominion, and her program is the evangelization of the whole earth.

The Church is not calling you to a sacrifice. She is calling you to enlist in the army of the greatest Leader of men the world has ever known, and to a task, the greatness of which, only eternity will disclose. We are marching under the banner of a Man who could go on the hillsides and converse with the humble shepherds; a Man who was known and loved by the common people; a Man upon whose word evil spirits were cast out, the blind saw, the lame leaped, and the dead were raised back to life. And, not only a Man, but the veritable Son of God who carried His cross up the steep of Calvary and died an ignominious death at the hands of wicked men. That Christ who broke the bonds of death asunder in the face of the most powerful authority on earth, and who is even now sitting at the right hand of God—He it is who is calling you and me to service in His Church, that cause which is eternally secure.

The forces of evil will march against her and may at times beat down her battlements, but her cause will triumph in the end for our great Leader has promised that the gates of hell shall not prevail against her.

Friends, the Church has a great task, and the souls of the entire world have been given into her care. Her mission of evangelizing the world is far from complete, and millions are dying because they know not the Christ who has saved us. May we together reconsecrate our lives "for Christ and the Church" in order that she may be able to fulfill her mission of saving souls and establishing the Kingdom of God on the earth. Manson, Iowa.

THE STATUS OF PAGAN CHILDREN

By Ivan Groh

Children in all times and of all races have called forth from their parents tender feelings. Scarcely any savage mother, and but few savage fathers, can quench those emotions called love, when they see their helpless infants. These seeds of love have been placed within the breast of every human being, but it is only among Christian peoples that children have been regarded as worthy of this love. Non-Christians have, almost universally, considered their children as in every way inferior to the adult, but Christians find in the child an example of such things as purity, faith, and love. The difference between these two views is great, and the consequent difference in treatment is correspondingly great. Let us carry this comparison a little further to see what

Christian children owe to the Christian religion and to Christ. The following picture of the darker side of heathen child life may help us to appreciate the blessings and opportunities that have come to us as a result of Christ and His love.

Many pagan tribes consider it a mere trifle to kill a small child and they do it apparently as easily as one of us might a litter of blind kittens. The Papuans of British New Guinea regard children as a nuisance and they find many ways of getting rid of them. Among many savage tribes it is the custom to bury children alive when their parents (people of importance) die, so that the child may wait on his elders in the other world. Several Australian tribes immediately kill twins, and among West Victorian tribes it is

lawful and customary to destroy the weaker twin child. In parts of Africa the mother of twins is often sacrificed with them. Australian aborigines, like the ancient Spartans, customarily destroy all malformed children.

Female children have suffered most. For centuries in India, female children have been doomed to a very unwelcome reception, and the father had the power to save or destroy them as he saw fit. The sad fate of the child widows in India is well known to all of us. Conditions in ancient China were not dissimilar to those of India, and quite recently an investigation in certain villages showed that an average of forty per cent of girl babies were exposed or otherwise destroyed. Cannibalism has been reported by many missionaries. This practice is most common in cases of extreme famine, and the little girls are eaten first.

This pagan view of children is seen in its most degraded form in human sacrifices which were so common in connection with pagan worship. Why should people do it? Is it because they wanted to dispose of their children, and, to ease their consciences, they offered them to their gods, somewhat as people tithe their crooked earnings? We can not be sure, but it is certain that many a lazy priest, and religious fanatic has saved himself the trouble and expense of raising his children. This, however, can not be the whole explanation, for there is in all men a feeling that the justice, or perhaps whims, of the gods demands sacrifices. Instead of a banquet to celebrate a great event they sacrificed a number of children. At the coronation of their princes the Peruvians sacrificed two hundred children. In India such sacrifices were common in some sections up to the beginning of the eighteenth century, and the sacrifice of children to the sacred Ganges persisted up to the beginning of the present century.

One of the perpetual difficulties of the Old Testament is the fact that the patriarchs and other Hebrew leaders witnessed so much human sacrifice and did so little to condemn it. But we make a mistake if we conclude that the Hebrew religion sanctioned such practices. On the contrary God commanded that a spotless lamb, more sinless and more perfect than any human being, be offered as a sacrifice, so that man, who deserved death, might go free. Indeed, we have in this substitute for human sacrifice the beginning of the emancipation of children and of all mankind. This emancipation was found by systematically offering as a substitute, a lamb which was a type of that spotlessness that is acceptable to Jehovah. The deep rooted feeling of the need of sacrifices was thus satisfied, and the Hebrews were the first to find a satisfying and acceptable substitute for human blood!

Isaiah saw in the spotless lamb a type of an innocent One who would not only blot out all sacrifices but heal the wounds of sin, and lift the gloom of wickedness

and spiritual death from the hearts of a sin-sick people. It was the same prophet who said "a little child shall lead them." A few centuries later wise men came from the East to see that Child, and another prophet said "behold the Lamb of God which taketh away the sin of the world."

Since Jesus Christ became that Lamb of God, Christian people have offered no human sacrifices. The spiritual life is released from the death grip of sin. This is what Christianity has meant to mankind. Christ has literally, by His death, saved thousands of children from pagan sacrificial altars.

Toronto, Ont.

JESUS WANTS YOU

By Z. I. Dahvice

(From the pen of Sister Z. I. Dahvice of Grand Rapids, Michigan, we have received a series of well written and interesting true stories of Christianity and its triumphs. May the Lord bless the writer and readers of the same.—Editor.)

On a certain morning a missionary took his stand at an open space and preached Jesus and Him crucified to a group of Javans of the higher and the lower classes. After he had read the 53rd chapter of Isaiah, he explained to his attentive audience about whom the prophet was speaking, what Jesus had done for poor, lost sinners, and what it had cost Him to bring about the salvation of mankind. When he was in the middle of the lesson a wealthy Javan, passing by on horseback and seeing a group of hearers, halted and listened. The preacher proceeded to talk about the Savior's suffering and death. The Javan slowly descended and joined the audience.

The messenger of glad tidings continued to explain what the suffering and dying Christ had wrought and obtained for those who believed in Him as their Savior; and he was going to expound the great truth of His resurrection and its significance for Christianity, when a man stepped up to him and politely asked whether he would be allowed to ask a question. It was the rich Javan, who had made his way through the little group of hearers. The missionary nodded his assent. Then the Javan asked, "Has Jesus done this also for me?"

"Yes," God's messenger answered, "also for you."

"Then I give Jesus my blanket."

"That is not what he wants," replied the preacher.

"Then I will give him my saddle and bridle."

"It is not what he wants," replied the missionary.

The Javan, apparently deeply disappointed, went slowly back to where his horse waited him. The preacher went on to speak about the Savior's resurrection and glorification, how He loves sinners just

as He did when on earth, and is with His friends and disciples all their days unto the end of their lives.

Another interruption, for the Javan had again come forward, and with a voice deeply moved he said, "I will give Jesus my horse."

"My friend," the preacher said, "Jesus does not want to possess these things. He is now crowned with the crown of glory, and to Him is given all authority in heaven and on earth." Again the Javan went back to where his splendid horse gave signs of great impatience.

The preacher of the Gospel, concluding his sermon, offered in the name of God full salvation to 'whosoever will', exhorting and inviting his hearers 'to take the water of life freely.' There was a stir in the audience. Hastily and agitated, the tears streaming down his brown cheeks the stalwart son of Asia came running toward the preacher with outstretched arms, and standing before the missionary cried out, "Here is the poor Javan; Will Jesus have him?"

"Yes, he will" shouted the preacher, with great rejoicing; "yes, He will gladly, gladly He will take you. It is yourself He wants—your heart, your lips, your work, your all."

Then and there that Javan gave himself to Jesus, followed by many in the group of hearers. It was the day of their new birth, the day of their entering into the Kingdom of God, the best they knew.

LET US NOW GO EVEN UNTO BETHLEHEM

(Concluded from page 354)

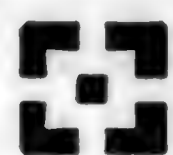
gaiety, seeking thus to satisfy the hunger of the soul. But let us sound the clarion call,

"Come and worship; come and worship; Worship Christ the new-born King." Lastly, let us go to Bethlehem

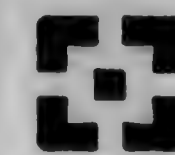
To Catch a Vision for Service. When the shepherds returned "they made known abroad" the things that they had seen and heard. Let us do likewise. Have we caught the vision of the Christ who came to save the world from sin? Then let us tell it to others. Our hearts have been filled to overflowing. We have been to Bethlehem and have seen the King. We have bowed before Him in humble devotion. The light of His glory has flooded our very beings. We cannot remain silent. We must spread the tidings round. The King has come. "Joy to the world!"
Scottdale, Pa.

It is good to be children sometimes, and never better than at Christmas when its mighty Founder was a child Himself.—Dickens.

I will honor Christmas in my heart, and try to keep it all the year.—Charles Dickens.



BIBLE STUDY



EPISTLE TO THE HEBREWS

VII. The Authority of Jesus Christ

The Priesthood of Jesus Christ

The house over which Moses was faithful was the Tabernacle, and the household of Israel, who belonged to the tabernacle as instituted among them at Mount Sinai. Moses was both the ruler and the super-high priest of the people. Aaron was later inducted into the priesthood and became the high priest of the family of Aaron, whose sons succeeded him in this office. The tribe of Levi, to which Moses and Aaron belonged became, by the choice of God, the priestly family which served in the tabernacle in ministering under the High Priest and his sons.

The priesthood of Moses and Aaron was the anti-type of Jesus Christ. He came as a Son over His own house, whose house are we. He came as the High Priest of the greater tabernacle in heaven which God pitched and not man. He came as the Apostle and High Priest of our profession—3:1, and having the authority of the Son in His own house, to whom all men must give reverence and whom all must honor, if they shall enter into His rest. As a High Priest Jesus has the power as well as the authority of God to forgive the sins of those who come to Him and to give them an entrance into the peace and rest and glory of the eternal house of God in the heavens.

The Nature of the Priesthood of Christ

was rightly questioned by both Jewish and Gentile believers. Every priesthood had its origin and its method of perpetuation. The office of priest was a holy one with the Jews. No one who served at the altar could mingle with men while he served.—Lev. 8:31-36. No one could approach the altar except those who were consecrated for such service from the tribe of Levi. But there had been other priests before the days of the Levitical priesthood. Melchizedek, the king of Salem, was such a priest of the Most High God. To him Abraham payed tithes, and he blessed Abraham. The blessing of the Most High God was thus bestowed upon Abraham through the ministry of the Priest, Melchizedek. Another priest was found in the land of Midian in the person of Jethro, with whom Moses and the elders of Israel ate bread and wine after they arrived at the foot of Mount Sinai. In the case of

Abraham, Melchizedek was the greater since he was able to bless the father of Israel. In the case of Moses, Jethro was able to bring a blessing to Israel until after God had appointed the new priesthood of the tribe of Levi, and then Jethro was invited to join the host of Israel that he might partake of the blessing of the new and greater priesthood. The Priesthood of Jesus Christ superseding that of Aaron makes Him the greater and Israel must, therefore come under the new ministration in order to receive the blessing of God.

The rights of the priesthood must also be taken into consideration, as was the case with all orders of priests. Melchizedek had his right from the Most High God, and he received tithes and bestowed blessings upon men. Midian served God and worshiped in His presence with bread and wine. Moses and Aaron ministered before God with the full ordinances of the tabernacle, the pattern of things in heaven. Melchizedek bore the name and blessing of God; Jethro the symbols of sacrifice; Aaron the glory of God's presence in the tabernacle; but Jesus brought to men the personal presence of God and the power of life eternal. By the latter manifestations Jesus proved His succession to the Priesthood of God in the world.

The Apostle contrasts the priesthood of men with that of Jesus in the fifth chapter of Hebrews. Priesthood has its origin with God for the benefit of men—v 1. Such priests are taken from among men, and are ordained for men. But, they must have a divine appointment because they minister in things pertaining to God. Their particular ministry is that of offering gifts and sacrifices for sins. It is apparent that such a ministry in order to be effective must have the sanction of God against whom men have sinned, else the gifts and sacrifices would have no value. God must set His own estimate upon transgressions and must establish the means of approach to Himself as well as the nature of the offerings that will atone for transgressions. The priests must have appointment from Him.

Aaron was a priest appointed by God. The history of his appointment and initiation to the priesthood is beautifully set forth in Exodus and in Leviticus. He was such a man as Paul describes in

Heb. 5:2-4. He was required to offer a sacrifice for himself and his sons before it was possible to offer for the sins of the people. The day of Atonement witnessed his bringing the bullock for a sin offering for himself and his sons, while he brought only a kid of the goats to offer for the sins of the people. The significance is not in the greater sins of Aaron and his sons, rather, the contrast lay in the representation of the better sacrifice that would eventually be given for the sins of all the people, when the great High Priest of God should come and make Himself an offering for sin. But Aaron was appointed of God from among men and offered for the sins of the people with a deep appreciation of their sins, because he was one from among men.

Jesus was a special priest, whose coming was foretold in the Scriptures, and which Scriptures were fulfilled by Himself. Three times God gave public testimony with His voice from heaven that Jesus was His Son. His voice was heard by the people in the days of the Lord as it was also heard in the days of Moses. The Apostles gave testimony that they heard the voice. The people heard the voice and said, "It thundered," while others said, "An angel spoke to Him." At Sinai the people entreated that the Lord should not speak to them again, but that Moses should speak to them. Jesus had sufficient testimony from heaven, in the presence of the people to establish His right to the new priesthood which God instituted through Him.

The right to minister to the Father in heaven for the people was also His because He was in a position to minister for the people with compassion. This is one of the qualifications of His ministry which should not be forgotten when men come to God for the help of the Great High Priest. He was initiated by the Word of God, but He was fitted for His ministry by a life of suffering, experiencing the sorrows and trials of those for whom He should minister in the things of God, for the forgiveness of sins.—Heb. 5:5-10.

Understanding the Priesthood of Jesus is one of the things necessary on the part of all believers in order to enjoy fully the blessings of salvation. The Jews in the days of the Lord and of the Apostle fully understood the traditions of the elders and the intimate relationships of priest and people, but it was not possible for them to see in Jesus Christ all that the Scriptures had set forth concerning Him and His priestly ministry. They should have been instructors of

the world in the things pertaining to the priesthood of Jesus, but, they were babes who needed the instruction of men like Paul in order to establish them in the faith of Christ. Today, the mystery of the priesthood of Jesus is something which many enjoy, but which few are able to appreciate in the fullest meaning of His ministry. May God give us wisdom above our own to understand and enjoy the full ministry of our Great High Priest, Jesus Christ—Heb. 5:11-14.

The Workers' Column

The Purpose of Christian Service.

Colossians 1.

December 13.

- I. To reveal Christ, in His fulness and glory, to men.
 1. Through the Gospel concerning Him—1:1-18.
 - a. A Gospel for all the world—vv 1-6.
 - b. A Gospel full of blessing to all who believe—vv 7, 8.
 2. Through the nature of the life of the believers.
 - a. A life and walk in honor to Christ—vv 9-11.
 - b. A life of thanks in honor to God—vv 12-18.
- II. To reconcile men to God by Christ.
 1. By preaching peace with God through Christ—vv 19-21.
 2. By preaching a possible and acceptable holiness before God—v 22.
 3. By giving to men a hope that will be realized at the end of life—v 23.
- III. To render a service to God that compensates for suffering.
 1. A ministry which God gives—v 22, 25.
 2. It gives joy in suffering—vv 23, 24.
 3. It gives a worthy cause for suffering as well as for ministering for the sake of the Church, the body of Christ—vv 24, 25.
- IV. To reveal the secrets of God for which men have in all ages sought and have not found outside of Christ—vv 25-27.
- V. To help men to eternal life and glory—vv 27, 28.
- VI. To declare a wisdom that will be approved of God—v 28.
- VII. To engage in an effective service and labor, by the power of God—v 29.

Relationships of Peace.—Ephesians 6.

December 20.

- I. That of husband and wife should be love, true and unselfish—Eph. 5:22-33.
- II. The Christian attitude of children to parents should be Obedience—6:1-3.
 1. The duty—a command of God—v 2.
 2. The blessing—long life—v 3.
- III. The helpful attitude of parents.
 1. Not provoke children to wrath—v 4.
 2. Nurture and bring them up in the admonition of the Lord—v 4.
- IV. Peaceable relationship of servant and master.
 1. Servants to masters—vv 5-8.
 - a. To obey with fear and trembling—v 5.
 - b. To yield obedience with singleness of heart—v 5.

- c. It should be obedience as unto Christ—vv 5, 6.
 - (1) As doing the will of God from the heart.
 - (2) With good will as unto the Lord.
 - (3) Not as pleasing men—v 7.
- d. It should be with the thought of receiving a reward from God—v 8.
2. Masters to servants—v 9.
 - a. Observe the same spirit to the servant as the servant observes toward the master—Christian duty as unto God—v 9.
 - b. Avoid the use of threatening—v 9.
 - c. Remember that God is Master—v 9.
 - d. God will reward the master as also the servant for faithfulness in his relationship.

Note.—The spirit of force and contention is absent altogether in the Christian treatment of servants and in the spirit of master to servant.

- V. The armor of Christian service,—the power of God—vv 10-17.
 1. Its field of service,—withstanding the devil—v 11.
 2. The nature of the service,—wrestling against spiritual powers—v 12.
 3. The success of the conflict.—Having done all, to stand—v 13, Marg.
 - VI. The Spiritual equipment for conflict and victory—Girdle of truth, breastplate of righteousness, shod with the preparation of the Gospel of peace, shield of faith, helmet of salvation and sword of the Spirit—vv 14-17.
 - VII. The accompaniment of Christian equipment for conflict,—prayer and supplication in the Spirit—v 18.
- This is the nature of the life, conflict and victory of those who follow Christ, the Prince of Peace.

God Working Through All Ages.

Romans 11:33-36.

December 27.

- I. The Depth of the riches of God's attributes.
 1. His wisdom,—revealed by His unsearchable judgments—v 33.
 2. His knowledge,—shown by His ways which are past finding out—v 33.
 3. No one has known the mind of God—v 34.
 4. No one has been His counsellor—v 34.
 5. None has given to God, for a recompense; that is, God has borrowed from none—v 35.
- II. The greatness of God's work.
 1. All things are of God,—He is their origin—v 36.
 2. All things are through Him—His is the means of their existence—v 36.
 3. All things are to Him,—the end and purpose of all things—v 36.
- III. God's great work in redemption.
 1. His great wisdom in bringing salvation to all men by faith—Rom. 10:6-12.
 2. His great knowledge in foreseeing and providing for the conditions of Jewish and Gentile people—10:13-21.
 3. His wisdom and knowledge in providing salvation for the Gentiles without rejecting the Jews—Rom. 11:1-11.
 4. His wisdom in restoring the Jews without discarding the Gentiles—11:12-32.
 5. The wonder of God's wisdom,—Concluding all under sin in order to make possible salvation for all—11:32.
- IV. How men may acknowledge the wisdom and knowledge of God.

1. By the acknowledgement of His mercy—Rom. 12:1.
2. By giving themselves to God as an offering—12:2.
3. By proving His wisdom and knowledge in the transformation of their minds and lives according to His will—12:2 and ff.

FOR HE WAS A JEW

(Concluded from page 355)

they come, we'll find out their names and give them some of these things."

Miss Lucy was buttoning her ulster. "I guess I'd better go; like as not they will come if I ask them. Christmas comes but once a year."

"Just like her!" exclaimed the ladies as the little woman went out of the door.

It was a steep climb over the crusty snow up Sugar Loaf Hill. The cabin looked so dark and cold that Miss Lucy told herself she had her trouble for nothing. Coming nearer, she heard a sound of sobbing, and she hurried quickly and opened the door. Three little black heads bobbed up eagerly from the bedclothes.

"Oh," cried Rebecca, "I thought it was father."

"And we're so hungry!" wailed the twins.

It did not take Miss Lucy long to learn the story. She was bundling them into wraps while the tears stood in her kind eyes.

"You poor little things! You're coming right home with me and have a good hot supper, and then you're going to the Church and have lots of pretty things."

"The boys said we couldn't," spoke Rebecca, "because we were Sheenies, and—and our people killed—Him."

"Dear, dear!" said Miss Lucy, "how naughty! He loved little children and said let them come unto Him. Why, child, He was a poor Jew Himself."

"Oh, I'm so glad!" said Rebecca, the smiles breaking over her troubled face.

As they went down the snowy hill Miss Lucy told them the beautiful story of the Christ-child, how His dear, loving heart is wide enough to shelter and care for every little child.

Such a happy evening as it was, for to crown it all father came home. He had been sick and snowbound, and greatly troubled over his children.

Little Rebecca, warmed and fed, went to sleep that night thinking of the Christmas story, and saying over and over in a comforting manner, "For He was a Jew."—Sunday School Advocate.

THE CHRIST-CHILD

The Christ-child unto the stable came
 'Twixt the midnight and the morn;
 His mother laid him softly down
 By the beasts of hoof and horn.
 The friendly kine a-near him stood
 In the frost of the early day,
 And, little Brother of all the poor,
 He slept in the fragrant hay.

—Margaret E. Sangster.

EDUCATIONAL

THE LITTLE BROWN CHURCH IN THE VALE

By J. D. Hartzler

Many are the voices that have sung "The Little Brown Church in the Vale" with great pleasure. It is a beautiful, simple poem, easily understood by children as well as older people and set to music of an easy flowing melody, which catches the attention of the average person, if musically inclined or not.

The Brown Church in the Vale is no myth, nor is it an imaginary place. It really exists in the northern part of the state of Iowa, in Chickasaw County. The church was built in hard times and by people that had a great amount of courage.

"The First Congregational Church of Bradford," as it was chartered, was organized on the fourth day of November in 1855 with Rev. O. Littlefield as pastor, and the following five members, Sanford Billings, Orin Humanston, Lucy Humanston, Sarah Littlefield and Mrs. Edward Hall. The congregation had worshiped in a school house, a log cabin, an old forsaken store without doors or windows and other places which were available. It was in the year 1859 that Rev. J. K. Nutting took charge of the small flock. It was this same year the minister persuaded the congregation to build a church house. It is remarkable how the sympathies of people are a-

roused for others in dire straits, who are all the while making desperate efforts to help themselves, as will be noticed in this instance. A Mr. Bird gave the grounds for a building site. Mr. Watsin who had much timber furnished the heavy lumber for the church, and Elmore and Walter Smith, owners of the sawmill on the "Little Cedar," running through the town of Bradford, sawed the timber free of charge. The other lumber such as the soft woods and the finishing lumber was hauled in wagons from McGregor at the Iowa-Wisconsin line, a distance of eighty miles. The Church bell was given by Mr. Cole and his wife. Mr. Cole had

become very rich in the manufacture of paper collars and later became financially wrecked when they went out of style. Dr. John Todd's Sunday School at Pittsfield, Mass., furnished much of the money for the finishing lumber, when they heard what great sacrifices the people had already made in the building of their house of worship. The members did most of the work such as felling the trees, hauling the lumber, quarrying the rock for the foundation and of putting up the structure.

Before the church was dedicated (which was in Dec., 1864) Wm. S. Pitts from Fredericksburg, Iowa, came to teach an

and has since gone into all parts of the world. How natural that this song should be associated with this church that was painted brown for want of money to buy a white paint which was more costly.

About the year 1900 an organization was formed that was called "The Society for the Preservation of the Little Brown Church." It was the purpose of this organization to repair and to keep in repair the church building as well as the grounds. A meeting not soon to be forgotten was held on June 15, 1916, when Wm. S. Pitts came from Brooklyn, N. Y., and J. K. Nutting from Crystal Springs, Florida, and met at the Little Brown Church, their meeting being planned for and their traveling expenses paid by their old time friends who were interested in a reunion of this nature. Dr. Pitts was

87 years of age and Mr. Nutting 84. Mr. Nutting died one year later in Crystal Springs, Florida, Sept. 17, 1917, and Dr. Pitts died two years later at Brooklyn, N. Y., at the home of his son on Sept. 25, 1918. His funeral and burial was held at Fredericksburg, Iowa on Sunday, Sept. 29, 1918. "The Little Brown Church in the Vale" was sung at his funeral.

The town of Bradford was once a thriving place, but when the railroad was built thru Nashua a distance of two miles west of Bradford, it gradually went down. Only a few small houses are left and these are the homes of poor people who live there

because rent is cheap. At present it is quite out of existence, (there is, however, another Bradford in the state of Iowa) not even a Post Office being there, yet multitudes of people visit the church every year. Last year (1924), over 18,000 registered and possibly many did not register. In 1923 there were 182 weddings held in the church. In 1924 there were 175, but the month of December being very cold, there was not the usual number of weddings that month. They are usually willing to pay the Association the marriage fee, as that is one source whereby they obtain money to keep up the building and yard.



"The Little Brown Church in the Vale"

old fashioned singing class in Bradford the winter of 1863-64. He had been there previous in the year 1857, at that time coming from his home in Wisconsin making the last eighty miles by stage. After returning to his home the first time he composed both words and music of "The Little Brown Church in the Vale." The winter of 1863-64 he brought this with him in manuscript form. One evening the singing class was held in the church. The church not being finished had no seats of any kind, yet they quickly provided some for the evening. Mr. Pitts sang the song at this session. Soon after this the song was published in Chicago

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Garden City, Mo.

PRESENT DAY EDUCATIONAL PRIVILEGES

By Mabel Groh

Education is the systematic cultivation and development of the natural powers. It begins in the nursery and continues while life lasts. Every experience, from the tumble of the infant to the trial and problem which confronts the hoary head, is educative. "Never too old to learn," contains more truth than we may think. There is a mistaken idea that a person's education depends on the amount of knowledge he gains in some institution of learning. Intellectual knowledge is necessary to education but intellectual knowledge is not necessarily education. A person may be a walking Encyclopedia and yet be so unfitted for the problems of life that he would die of starvation if left to his own resources. He has been making his brain a storehouse of facts, instead of seeking to apply these facts to life's problems and experiences.

Our Fathers were Educated

In our present day of Educational institutions we are apt to look back fifty or one hundred years and sympathize with our forefathers because they were comparatively unlettered and unschooled, but I believe that in spite of their lack of schooling and book knowledge, many of them were more truly educated than scores of present day B.A.'s, B.D.'s, or D.D.'s, because they applied their knowledge to the problems of life in a way that enabled them to meet whatever situation confronted them. Education which fails in this is not true education.

But because our forefathers succeeded in life without schooling is no argument against schooling. The conditions which face the young men and women, the boys and girls of the present are radically different from the conditions which faced our great-grandfathers, or even our fathers in the days of their boyhood. In the business world, in the social world, in the work of the Church, and even in the trades, education or schooling is becoming more and more necessary to success.

The men of the past, realizing their own great disadvantages, have made possible for the present generation, educational privileges which only the more wealthy could enjoy in the past. In the lower schools education is absolutely free and compulsory for rich and poor alike, and even the Colleges and Universities are not beyond the reach of the poor who are zealous in their search for knowledge. Cases of illiteracy are comparatively rare in Christian lands to-day, while in heathen or Roman Catholic countries only a very small percent are able to read or write. No

sane person will argue that such a condition is desirable and yet there are very many good people who look upon education as a very dangerous thing, and we have to confess that there appears to be some ground for their contention. When the boys and girls come home from college, mentally equipped for a noble career, but miss the true goal of life because they have made shipwreck of faith, it is time to stop and consider whether education is after all a privilege to be so eagerly grasped.

What Does Education Mean?

But let us look again at the definition of education. It is the "harmonious development of all our faculties." Man has a threefold nature; physical, intellectual, and spiritual. True education is a harmonious development of ALL our faculties. What provision does the average school make for the spiritual development of its pupils? Little or none. Is it any cause for surprise, that when the mind is trained to the neglect of the spiritual nature, that man should become puffed up and vain? The Scriptures tell us that "knowledge puffeth up," and "Because that, when they knew God they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." It is a sad, sad fact that the above statements are true not only of the majority of Colleges and Universities but of many denominational schools and Theological Seminaries. Instead of accepting the statement of the Word of God that man fell from his original state into a condition of spiritual death, and that God so loved,—that he gave His Son that in Him we might be restored to life, they teach that man by his own effort, by culture and development, has come up from a lower state and has thus come to a knowledge of God. The Bible teaches that God in the person of His Son came down to lift man up. Much of the modern education teaches that man has pulled himself up.

Such education may very properly be termed "headucation" but true education is still possible in the midst of these conditions for the boy or girl who has been born and taught of God and carries his own spiritual atmosphere with him. A sceptic is just as capable as a Christian to teach the letters of mathematics, chemistry, language, geography and kindred subjects, but it is only the Spirit of God that can teach true knowledge about God and spiritual things. "For what man knoweth the things of man save the spirit of man which

is in him? even so the things of God knoweth no man, but the Spirit of God. The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:11, 14).

Worthwhile Educational Considerations

There are men and women like D. L. Moody, and Holy Ann, in the religious field, and others in every walk of life who, without educational privileges, reach a higher plane of efficiency in their various callings than many who have had every privilege, but these exceptions do not alter the fact that education enlarges the capacity and the vision.

God created man an intelligent being with the power of acquiring a vast amount of knowledge and it is right that we should develop our God-given talents to the highest degree possible. Ignorance is not a virtue. The wise man says: "Wisdom is the principal thing, therefore get wisdom; and with all thy getting, get understanding." Perhaps Christ chose unlettered fishermen to be the first heralds of His Gospel in order that none might despair of being used; but for the great work of organization and the development of the great doctrines of the Christian Church, Christ saw fit to use the educated, cultured and logical apostle Paul. The man chosen to lead the Israelites out of Egypt was, "learned in all the wisdom of the Egyptians," but to that, God saw necessary to add forty years of a very difficult training. All the treasures of wisdom and knowledge are hid in Christ, and the day is coming when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. In that day human wisdom will be brought to naught and only the wisdom and knowledge which is founded on God's truth will abide.

As young people, let us take advantage of every opportunity for education, but let us remember that education which questions God and His Word must be very carefully and prayerfully sifted by the Word. Do not let us be deceived by blind leaders. Education sought simply that we may be educated, is a false ideal. Education should be sought as a preparation for greater usefulness. Which of the following is true of us?

To desire to know, to know, is curiosity.
To desire to know to be known, is vanity.
To desire to know to edify yourself is prudence.

To desire to know to edify others is charity.

To desire to know to glorify God is religion.

To desire to know to sell your knowledge is covetousness.

Why Missionaries Educate Natives

Missionaries in all lands are brought face to face with whole tribes and races of people who know nothing of the first principles of education, and they find that they cannot do much for the spiritual good

of the people, without also providing for their intellectual and physical development.

That is why missionaries give so much time and thought to educational work, but they realize that it is only a means to an end, not an end in itself. Governments become interested when they see the benefits and soon take over the work of the schools, but to safeguard the young against the many errors and dangers which exist, the Church in heathen and Christian lands continues to provide schools which are subject to the various denominations conducting them. Some of these have remained true to their purpose, while others have sadly failed and are the more dangerous because they give forth their falsehood under the cloak of religion.

I trust we have seen that if our young people are to occupy positions of the greatest usefulness in the Church and the world, they must take advantage of the educational privileges which are so freely and abundantly provided to-day; but let the home and the Church be fully awake to the dangers that exist.

By firmly establishing the truth of God's Word in the hearts and minds of the children and young people, they will be clad in an armour which will protect them from the fiery darts of the wicked one. Eph. 6:13, 16, 17. Many a spiritual shipwreck could be avoided if parents and pastors fully realized their responsibility for the spiritual education of the boys and girls. It is reasonable to expect a systematic and harmonious development of body, mind, and spirit, when perhaps the Sunday school hour is the only time of the whole week that is devoted to definite teaching of God and his Word, while hour upon hour is devoted to the development of body and mind?

I believe that every Christian, who is planning for a course in any of the higher schools, ought to set apart a definite portion of time for direct and systematic Bible Study. David said, Thy Word have I hid in my heart that I might not sin against Thee." We must have the Word as a pendulum or we will surely be led astray. Preston, Ontario.

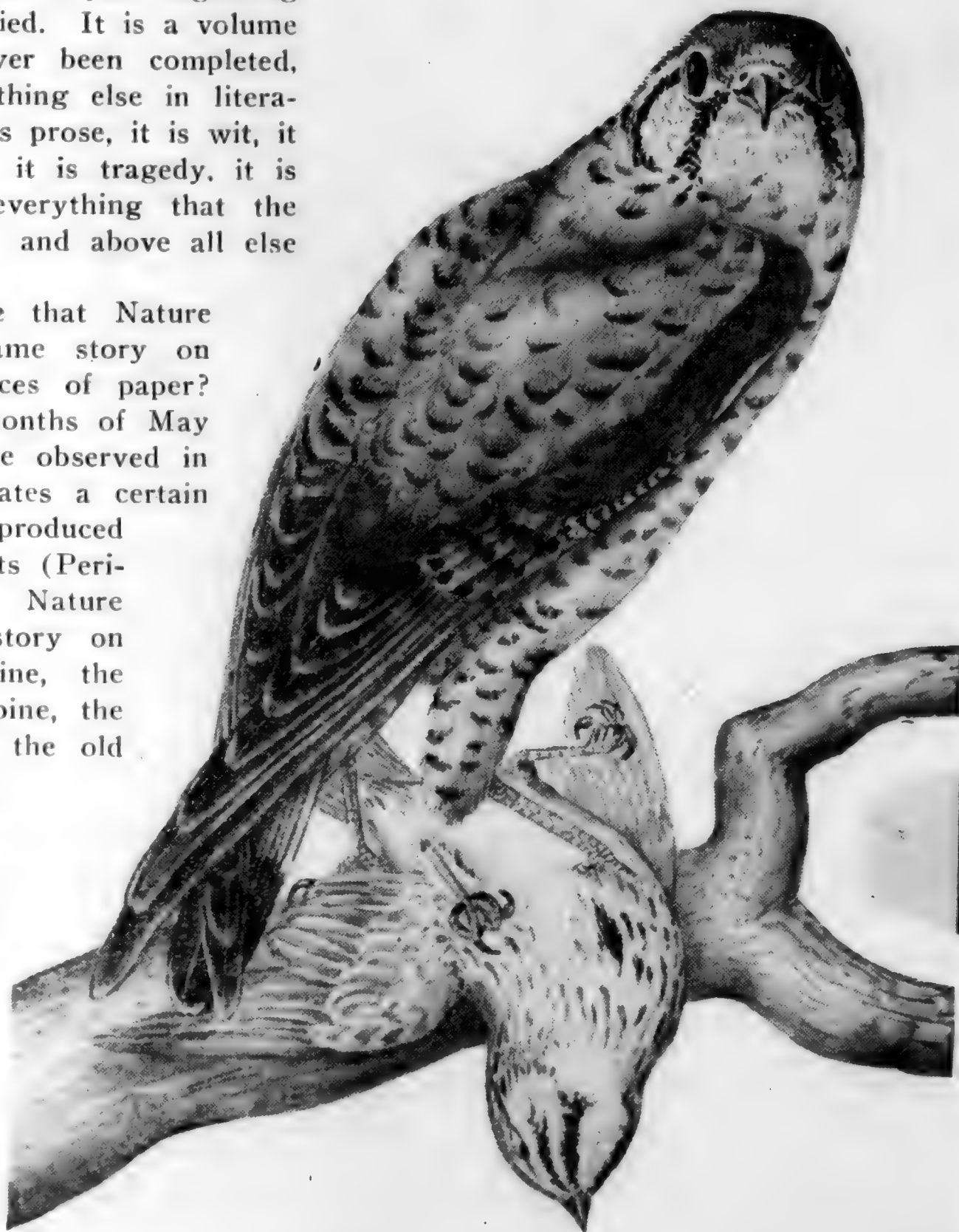
NATURE IS A BOOK

In Its Pages Tragedy and Comedy Combine

Rober Sparks Walker

Nature is a book that is just beginning to be intelligently studied. It is a volume that thus far has never been completed, yet it antedates everything else in literature. It is poetry, it is prose, it is wit, it is humor, it is drama, it is tragedy, it is song—in fact, it is everything that the word literature implies, and above all else it is truth!

Did you ever notice that Nature often scribbles the same story on one, two or more pieces of paper? For example, in the months of May and June there may be observed in the Eastern United States a certain fungus gall which is produced by one of the pine rusts (*Peridermium cerebrum*). Nature writes this beautiful story on the Virginia scrub pine, the jack pine, the spruce pine, the short-leaved pine, and the old field pine. On these trees the reading appears in spheroid galls, and in the month of May, the golden yellow colors of the galls are marvellous illustrations. Their surfaces are convoluted like the human brain. The galls appear on the twigs, branches and trunks of trees. When they set up on young pines, the trees usually die in early life, but when writ-



Courtesy Dearborn Independent.

One of Nature's Most Deplorable Tragedies. A Sparrow Hawk and a Song Sparrow
The falcon destroys many field mice.

ten on older trees the story is void of tragedy. The romance enters into the tale when the millions of tiny orange-yellow spores ride the wind-waves and settle on the leaves of the red, white, and black oaks, giving rise to the rust on these trees.

Shortly after Nature has continued her story on the oak, it is written in little pustules on the surface of the leaves. In about a month the writing on the oak leaves changes to red-brown horns or short fungus filaments. The climax of this charming story is fraught with tragedy, and the romance comes when the spores germinate like seed and bear very small sporidia that swing on the passing winds and return to the parental roof of the pine, setting up new infestations which in time make new galls. Now, should the oak trees be destroyed, that would mean the tragic extermination of this fungus, for it is essential that Nature have these two kinds of paper on which to write the complete story of this pine gall.

Some of the chapters in Nature's book that bear the suggestion of fiction may be found in her story of the bagworm. When this creature is young it walks around on its head devouring the foliage of trees, especially of cedars and arborvitae. In this shape, it resembles a tiny ice cream cone. As it eats, it grows larger, and its body swings down and soon it looks about, apparently realizing the need of some sort of garment to protect its naked skin. If Nature did not do the thinking for the bagworm, and it could reason for itself, at this stage in its life, such reasoning might be thus: "See, how the robins and vireos and other birds are catching and eating my neighbors. I'll just spin for myself a pair of overalls, for no bird has yet been born who will deliberately swallow a tough garment, as tasteless as it is, in order to get a caterpillar for a morsel." So the bagworm begins to spin a garment around its bare body. Soon thereafter it has finished a neat pair of overalls, which it fits on itself, holding them on by two hooks on the lower end of its body. This garment is usually tougher than the woolen clothes made by man. The front end of the trousers are open, where it exposes its head and feet that it may walk and eat with ease. Birds might drag its bare body out of the tough covering, but with a quick jerk it brings its head safely into the bag and pulls the flap over. As it grows, it might further reason: "Squirrels have strong forelegs, and with their sharp claws they can rip my trousers off. It's up to me to fool them and other animals." So the worm begins to slash off bits of small twigs and leaves from the tree on which it is feeding and these are glued over the outside of its bag. Finished, it is such a perfect camouflage that the worm eludes the keen eyes of the insect eaters. Fiction told in facts!

Where is the person who has not also read a story just as interesting that is written in tiny pebbles of the fresh water?

In the clear springs the caddis worm has built of small stones a complete cocoon so perfectly that no stone mason of the human family can excel it in the art of making rubble walls!

Nature also writes a story that carries a flavor of fiction in the life of the chameleon whose colors so quickly simulate the background where it crawls that the harmony of colors saves its life from destruction.

The reader of Nature's book is compelled to dim his eyes and to muffle his eardrums if he wishes to avoid witnessing the many tragedies. The remarkable thing about it is the ability of ninety-nine out of every hundred persons unconsciously to muffle the eardrums and lightly dim their sight. A great deal of it is due to the majority of the tragedies occurring in the families of creatures too small to attract anything but passing notice, and not often this. Such a practice in regard to the tragic tales that lie in the background of every page of Nature's book enables one to see and appreciate the beauty. I am not sure but that such a practice in studying our fellowman would also bring as pleasant results!

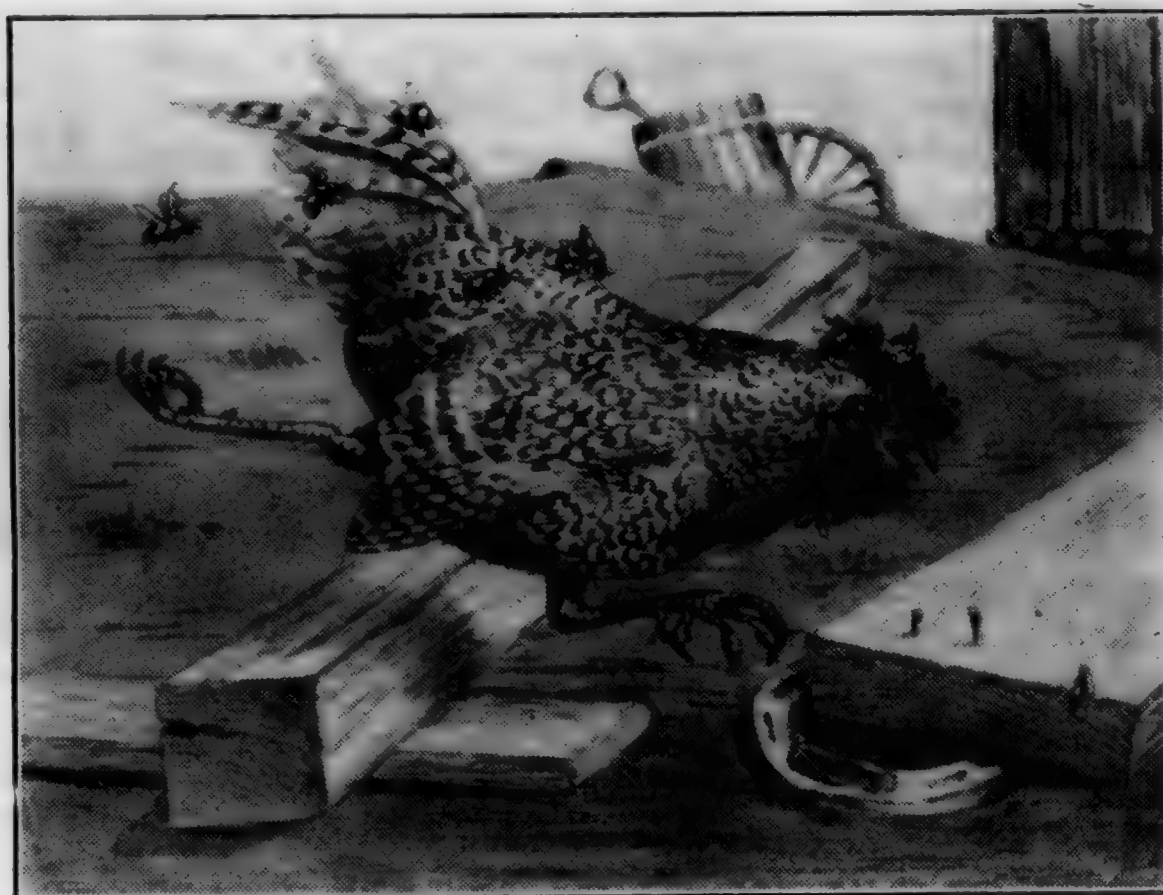
One day while in a wooded country, I observed a beautiful white bird flying through the air. Its long, expanded wings made it look as if it had a spread of wings of more than six feet. How the savage nature sprang up within me, and how I yearned to have that bird, dead or alive! But in a moment its swift flight had been lost to view. A few more minutes and the sound of a gunshot reached my ears. Thirty minutes later an old woodsman was seen approaching along a woodland path, carrying the same white heron which had only a few minutes before passed over! What a sweet poem was instantly tragedy!

Many chapters in Nature's book teem with humor, and the humorous veins may often be read in her selections of both prose and poetry. When members of the human family think of humor in Nature they almost invariably think of apes and monkeys, but humor is written across other pages.

I was spending the summer in the country with my uncle. In his corner near the small door lay a half-gallon tin can. A queen bumblebee had chosen this can for raising her young. A slight disturbance of the can was answered by humming threats that left the impression that the can contained thousands of bees! My aunt had a hundred or more grown and half-grown chickens; also a large Plymouth Rock rooster, the captain of the flock. These fowls frequented the space around the front crib door to receive their allotment of shelled corn. While the fowls were busily engaged in picking corn on the ground, the can containing the bumble-

bees was upset. The enraged bees emerged and swore vengeance on the fowls. As they soared round and round, every now and then an angry bee encircled the head of a chicken, with a threat to alight on its red comb. This wholesale soaring and buzzing puzzled the chickens completely; it was beyond their comprehension. Nature seemed to refuse to do their thinking for them in this instance.

At frequent intervals the fowls' attention was drawn from the corn on the ground, and as a bumblebee encircled the head of one of them, the chicken made an attempt to keep its eye on the whirling culprit, moving its head round and round and pecking violently at the infuriated insect. The fowl's failure to hit the target had a tendency further to irritate the bee, whereupon it lit astride the chicken's red comb and began to sting. At this stage of the performance, the chicken would duck its head and then



Courtesy Dearborn Independent.

One of Nature's Comedies—Bumblebees Giving Chanticleer the Worst of It

with the claws of first one foot and then the other, make vigorous but vain attempts to rid its head of the pain-producing insect. Failing in this, in a half-squatting posture, the fowl made a mad race for an old building under which it sought safety. Picture to yourself a hundred such spectacles as this one, and you may form a partial conception of the depth of the comedy!

To reach the old building under which the chickens and hens sought refuge, they had to pass the spot where I stood, or was hiding. As each one went by, traveling at the most rapid fowl pace I have ever witnessed, I observed from one to three bumblebees riding on her comb, and two bumblebees seated on the tips of the tail feathers, holding on with a tight grip, bobbing up and down like a float on a fishing line in a swift stream.

One by one the bumblebees drove every fowl away, except the large rooster. He had pecked a thousand times and had missed his target equally as many times. With his head he had drawn circles in

the air for so long a time that surely he must have felt as void of equilibrium as a drunken man. Circles would have danced before a human being for weeks, had he gone through the same performance. This old veteran had been the head of the flock for many months, had protected them, and the flock had confidence in his courage. How could he afford to allow himself the humiliation of being defeated by such a small creature as a bumblebee? Whether he had any thoughts like these, I do not know, but he put up a good fight long after all the rest of the flock had deserted the ground. Finally he gave up and took to his feet, moving as swiftly as any member of his family which had preceded him. As he passed by me, I observed three bumblebees crouched on his comb; one was swinging to a wattle loosely, jostling about as if it were about to lose its hold; two bumblebees were riding on his back where decent folk should ride; and three were holding on with might and main to his tail feathers! He, too, sought safety under the old building, but just what each one did on reaching the spot I do not know. It was an hour before they emerged!

At the zoo in Atlanta, Georgia, in Grant Park, one day, I spent an hour watching the human-like behavior of certain monkeys and apes. If these animals could speak they would doubtless change the name of the day to Peanut Day. They were kept quite busy receiving the gifts of roasted peanuts, and arms were stretched through the bars constantly, begging for more. I had been talking to a respectable looking ape when a woman quietly approached, holding some peanuts in one hand. Placing his body tightly against

the cage, this ape reached out for the tempting bit of food. As he was in the act of removing it from her hand, she quickly withdrew the left hand which contained the peanuts, and threw the right hand in its place. Around her wrist was twined a good-sized snake whose tongue was splitting the air. When the ape saw the serpent so near his paw, he fell back into the cage turning a complete somersault backward! The poor creature nervously arighted his body, ran up a small dead tree in its cage and then ran out to the end of the highest branch. From his distant position he stretched his body, and wrenched his neck painfully in an effort to get a glimpse of the woman's hand which she was concealing behind her. The frightened ape never came down as long as the woman remained in sight. The instinctive fear of snakes, even with apes and monkeys, adds a humorous page to this book of Nature.

It would doubtless have been just as easy for Nature to have made green apples palatable, but her plans for the suc-

cess of her species would have been threatened with extinction. If green apples were as tasty and appetizing as ripe ones, how many of such fruits would reach maturity? A fruit grower tells me that he has found one apple which is sufficiently appetizing while green to make it tempting to be devoured. The flickers and some other birds discover the fruit is tasty which leaves him few apples of that variety for maturing. Nature could not guarantee the perpetuation of her species of fruits if she did not act cautiously. But when the boy is tempted to eat green apples, Nature gives him such a severe lesson in "stomach ache" that as he rolls and tumbles and groans, when he utters, "Never again," Nature wins her objective—a promise never to molest her fruit until she has matured both seeds and pulp!

The birds watch for the coloring up of small fruits, especially cherries and grapes and berries. Some of the birds, however, do not seem to be able to tell when white grapes are ripe. One of my friends grows white grapes, and he is a great lover of birds. He specializes in white grapes because he declares that his bird friends sit by for weeks patiently waiting for his white grapes to ripen, and in

the meanwhile he harvests his crop!

The poetry of Nature! How many styles of composition, how sweet the rhythm, how accurate are her measures! There are poetic expressions all about us. In the heavens, in the atmosphere, in the sunshine, in the breeze, in the brook, in the song birds, in the movements of the insects, in the tree tops, in the meadows, in the blossoming flowers, and sometimes we read a sweet couplet scattered here and there throughout her prose writings.

If it were possible for a man to live a thousand years, though he were genius enough to remember everything he reads in Nature's book, at the conclusion of his reading, he would still find her interesting pages leading him on with just as fresh and crisp stories as those he had passed over. We can no more hope to complete this book than we can hope to memorize the contents of any large volume written by man. There are no more reasons for a nature lover trying to see and identify every bird, every plant, every tree, every insect, every leaf, every stone, every star or every animal than there is for him to make an effort to read every book and pamphlet that has been produced since the invention of the printing press! —Dearborn Independent.

of pleasure reading comes by his supply easily.

A second result which literature can accomplish is an enlarged vocabulary. Have you ever heard a child use big words and compose eloquent sentences? This is always because of the living associates with whom he talks, or because of the associates of his books. Unconsciously he uses the expressions of his book friends, even as he does of his living friends. If you find yourself talking and writing with a meager supply of words, take to books, for Bacon says truly that they will make a full man.

Accomplishes Moral Instruction

Again literature should accomplish moral instruction. How little do parents and teachers realize the potency of literature to accomplish this. The sermon and the precept given by the preacher, teacher, or parent may be intellectually accepted by the child, but stubbornly rejected by the will and heart, because the child feels innately that something is being forced upon him. Often against his own better knowledge he rejects such precepts, because he wants the right to choose for himself. At the same time the child may be living out in reality the deeds and acts of his hero in a story book while the parents ponder deeply, wondering whose example the child is following, or wondering for which of their previous sins they are reaping a harvest in the child's conduct. If the hero of the book is a true hero, then the child's conduct will quite likely be on the same pattern. Choose the child's books for him, and the heroes of these same books will in a large measure accomplish his moral instruction.

Then, literature should give lofty ideals to the older students. This is closely akin to the moral conduct which literature may accomplish, except perhaps that ideals may include virtues more abstract, and harder to be reached. For years a person may follow after an ideal, bending all of his energies to attain unto it while he may imitate and impersonate the moral or immoral acts of his hero almost immediately. From real literature there should be not only immediate and temporary responses, but also extended and lasting results which take the form of ideals.

Enlarges Our Experience

Neither can the experience which literature gives be overlooked. Our savage ancestors were benefited only by their own individual experiences, and those of a few of their neighbors. Now we may be benefited by the experiences of all ages, not only external experiences, but also those of the inner life as we see them in the characters of our books. Because the experiences are not related to him personally, or painfully, the reader is more able to judge of their cause, effect and value in an unbiased manner. If he is wise he will profit by these experiences at some time in his life, and will be affected unconsciously, either adversely or beneficially, in spite of himself. Who is there who has read even just

LITERATURE AND LIFE

By Esther Brunk

It is a recognized fact that there is a very large gap between our schools and real life. Many young persons with minds full of theories have found themselves strangely at sea in their endeavors to apply these same theories to the actual problems of the world outside of the school halls. The practical minded student, or the person who has had some experience, usually looks at each subject of the curriculum in order to see its relation to life. Often he protests vigorously because required courses do not seem to promise any fruits for his future years of life. He protests, but no one explains anything beyond the fact that the course is required and that it may cultivate his mind. Many have left college halls because they have felt subconsciously that real work in the real world would give them more of the kind of mind cultivation which they were seeking. And it is true that life itself is the greatest school, though theoretical book studies must not be minimized. But, if upon examination we find that a subject will not increase our individual living capacity, what can justify our endurance of it?

Let us look thus critically at Literature. Why is it considered such an essential course, and why is it so much enjoyed by so many? Is it because it is a "snap" course? Or, is it because it has some relation to life which all innately appreciate? What, in fact is Literature?

What Is Literature?

Colby says, "Literature is not only a

more comprehensive relation of human experience than man has made in any other one form,—it is further a revelation and embodiment of life at once concrete and artistic." According to this, literature is a study of life and the people who live it and make it. Bates says, "Literature may be broadly defined as the adequate expression of genuine and typical emotion. Life is but a succession of emotions." So then literature includes a study of the emotional springs which cause the stream of life to move on. The most interesting and valuable study of man is the study of living people. We must understand and know ourselves in order to live peacefully; we must understand others in some measure in order to live fully and harmoniously.

Channel of Knowledge

Literature has now been defined, but what functions do we expect it to perform in the school? What visible results do we expect it to produce upon its pupils?

First, it should be the channel which conveys much incidental knowledge of men, manners, customs, books, and the physical world. Have you ever noticed a child, wise and knowing above his mates? Have you ever been surprised at the amount of knowledge displayed by one young in years? If you have been observant, you have asked concerning the causes of this fact and perhaps in nine cases out of ten have found that the child was a devourer of books. The child who gets knowledge incidentally while spending hours

one piece of fiction of wholesome, or unwholesome nature, who cannot say he has been influenced in his own life by the experiences and characters of the book? He may have avoided a certain experience, or sought for it; or he may have used the wisdom derived from various book experiences in deciding what to do in a personal crisis. Have you observed young persons who seem to have native wisdom in the everyday affairs of life? Quite often it is the result of careful and thoughtful reading, and the comparison of book life with real life. However a person may devour book after book in a hasty, thoughtless manner and be remarkable for his lack of wisdom. He may fail to absorb any book experiences into his own personal store of actual life experiences.

Helps Us To Understand People

Literature gives us a broad understanding of human nature. Of course, the actual mixing with people gives the best understanding of character, yet the value of literature in portraying the character of all classes of people whom we may, or may not meet in actual life cannot be overestimated. What gift could be greater than the ability to understand each other? How many bitternesses might be avoided if people only understood each other a little better. He who desires to understand and deal with people should meet them, study them, and become acquainted with them in books, as well as in life.

And in the realms of literature we learn to better understand ourselves. How often has a reader read his own subconscious thoughts in another's life. What a relief to see one's own feelings in words! How often have readers seen themselves analyzed in the person of a book character! They are wise indeed who understand themselves, and perhaps there is nothing better for this than a study of literature.

Gives Us Tact

Hand in hand with understanding goes tact, for he who understands people will necessarily use tact in dealing with them. Let us then read literature and study the human people of those pages with a purpose. Unconsciously we will absorb the intuitional tact exhibited by some, and learn to recognize quickly untactful characters. Not all widely read folks possess tact, yet I believe most tactful people have been students of human nature in literature.

Gives Us Social Ease

There are even social qualities which may be gained from literature. A person who may have had limited advantages socially may find himself taking on easily the habits and manners of his book associates. He may become a good mixer of original qualities, and folks may wonder that the son or daughter of rustic parents should be so much at ease. They may fail to see the characters with whom the person has been associating in the book world. How often have such individuals even been sur-

prised at their ability when they have found themselves spontaneously rising to handle a social situation in a masterful fashion or speaking words which have surprised themselves, words of wit, thought, and eloquence. If they were honest and thoughtful they might have traced the origin of their social power to their book associations. All of us who have read literature to any extent are compelled to acknowledge again and again that we are a part of all whom we have met in books as well as of those whom we have met in the real world.

Gives Us Sympathy

Then there is sympathy! When father and mother fail to discern our purposes, when our closest friends fail to understand, what a comfort it is to receive the sympathy of a book friend who has been through a similar experience. With our book friends we are not misunderstood, or considered queer. They appreciate too, the things which make life full for us. They show us their inner life while sometimes our real living friends may show us only the wall around themselves, and refuse to allow us to break it down. And after we have received sympathy from books we find ourselves bestowing sympathy upon our fellowmen, a sympathy born of the experiences of life and literature.

Outlet For Emotions

Literature also gives us an outlet for our emotions. When we are restless and filled with vague longings for something more than we have, or when we become dissatisfied with our own slow-moving little world, then we take a work of fiction and live for awhile in another world. Let out your emotions with the emotions of the people in this piece of fiction. Strive with them, hope with them, weep with them, and laugh with them. When you have finished you will find that your own pent up emotions have been released, and that perhaps you have been fired with an ambition to create the ideal in your own world. Perhaps you will be enabled to see life in your own world which you were unable to see before. You may be able to see and find outlets for your emotions.

What About The Novel Craze?

We might here bring up the question of the novel craze which some young people take on. What shall be done to avoid this? The child's reading should be carefully selected by parents and teachers taking care to avoid fiction beyond the years of the child. Many a child has developed prematurely in emotions, because allowed to devour love stories freely at ten and twelve years of age. Parents have wondered why children cease to be children so young, and seek the experiences of adults while still in tender years. They fail to realize that they are seeking after the experiences of their heroes and heroines. They do not realize that they are projecting themselves ahead of their years. After the child is old enough for every class of fiction, I believe the novel craze will spend itself and do no harm so long

as the fiction is of a wholesome nature. If the parents are wise the youth will have so many other duties that he will not be able to spend all of his time in reading, and, even if a youth in a luxurious home, he will find that some day he is tired of living only in books, and will begin to seek to live in the real world. When he does awaken to the fact that life is waiting for him, the wisdom imbibed from his books will be a great asset.

Momentous Conclusions

If all of these things are true concerning the relation of literature and life, then let us in our schools and homes pay more and more attention to the books the children read. Let us select them with the responsibility of souls resting upon us. Let us take care that our own reading is the kind which will make our lives richer, and fuller, and sweeter. Let us live more largely than we have before in the world of books, that we may learn to live in a bigger and broader way in the real world, for let no one think that the reading of literature is an end in itself. It is only a means to an end, and that end is life which is worthy of being called life.—Goshen College Record.

CHRISTMAS

One solemn night, with all the world
asleep,
A Child was born to be a light of men,
In the Near East He came, where East
and West
Might clasp their hands and honor Him
as Lord;
Not in the midnight gloom of China or
Thibet,
Nor in the untried wildness of the West-
ern world,
But in the center where the two could
blend,
Where Magi from the Orient their spices
brought,
And Shepherds, type of western tribes,
did kneel.

Christmas once more! we pause to hail
the day,
When Heav'n and earth in solemn won-
der met.
The stormy winds of war have rocked
the earth,
And gaunt and black, the plague and
famine sore,
Rule in the East not far from where He
came.
Now hath the West the glad news of His
life,

And of the love He came on men to
shower;
This Christmas tide may a new Star ap-
pear,
This time in Western skies to beam afar
And cast on Eastern lands its royal rays,
To lead the Magi and the nomad tribes
To Christ the Lord, the Savior of man-
kind....

Ye people of the West, your heritage,
Better than all your gold, if ye but knew,
Is in the note those angels sang of old,
To herald One who came at Bethlehem.
The Christ hath given you His wondrous
news,—

Then shed your light back on the East-
ern world,
That others too may hear of Christ the
King,
And worship, like the Magi long ago.
—Zion's Tidings.

THE SUNDAY SCHOOL

MY AIM AS A SUNDAY SCHOOL PUPIL

By Elgin L. Fretz

The Christian religion is a religion of unselfishness and selflessness. With such a founder as Christ it could not be otherwise. In Him we see all that is adorable, all that is high and good and noble in thought and word and in deed. The estimable virtue of unselfishness, is one of the most beautiful characteristics of our Lord, the most unselfish, selfless man who ever lived.

In addition to being unselfish our Lord's life was a purposeful one. It was not an aimless, inefficient, unstable life but centered around one great Purpose, one stupendous Aim. The salvation of the world was the aim toward which all the divine and human energies of Christ were directed. This purpose included the salvation of those who had died looking forward to His day. It embraced those with whom He lived and it reached out to those yet unborn. Past, Present and Future were included in the Purpose of Christ. That man or woman, or boy or girl whose life is purposeless and whose aims begin and end with self or at best the family of which one happens to be a member is far from fulfilling God's ideal of human life. His ideal of human life is that expressed in the humanity of His own Son.

Charity out of a pure heart figures largely in the ideal life and there can be no brotherly love in that person whose life begins and ends with I—whose vision extends no farther than he can see. Such a person is selfish with all the attendant evils. Intolerance, narrowness, bigotry, unreceptiveness, all these evils are found in the "centered in self."

But evil is too strong an expression for these faults! Not a particle. All goodness, all righteousness is progressive and inclusive. Religion is not religion which does not possess these qualities, and selfishness excludes the very thought of progress or inclusiveness or true religion. Selfishness is intolerant. It would restrain everybody and everything in all respects so that it could pursue its course unchecked. Tearing, rending, destroying other things and people so that the individual in whom this evil spirit dwells is engaged in constant struggling for self advantage. Riches and power oftentimes are gained by selfishness, but at what cost! Matt. 16:26.

A selfish person never does a charitable deed. He weighs every possibility whereby good may come to him from his so-

called deeds of charity and usually is so afraid that no good will come to him that he refrains altogether from the smallest deeds of kindness. Was Christ like this? Most emphatically He was not: The Gospel according to Matthew is a beautiful record of the Master going about doing good (Matt. 4:23, 24). By Him the blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised, and the poor had the Gospel preached to them. No selfishness here, but pure abounding love out of the pure heart of Jesus, flowing in infinite tenderness towards poor, suffering humanity, and healing such as had faith to be healed. And all the time the great Purpose of Christ was kept in mind. He preached the Gospel of the kingdom and healed **body, soul and spirit** through faith. Not for Himself. Not for His personal honor that men might see His marvellous deeds and perhaps give Him an exalted position in the affairs of the nation, but that men might be brought to God through faith in Him as the Son of God. Whose were the works Jesus did? That is the Unselfish Christ working for the glory of God and for the healing of a sinful world.

Christ was an unselfish, purposeful worker yet it became expedient that He go away, and He is now with the Father. But He is still at His healing, regenerating work through the agency of the Holy Spirit, which has been sent to guide men into all truth. This Spirit performs exactly the same work in the hearts and minds and spirits of men as Jesus in the flesh performed. All professing Christians, pupils or teachers or the unconverted in the Sunday school can be healed and like the paralytic fully healed if they resign themselves to the care of God through the Spirit and allow Him to work His good pleasure with them.

If one is permitting the Lord to guide his life the chief motive will be to please the Lord Jesus by endeavoring to impart all the spiritual good it is possible to bestow to others not only in the brief period occupied by class work but at all possible times. Christ went about doing good all the time. Sabbath days, week days, morning, noon and night, virtue was continually flowing out from Him and lifting sufferers from the darkness of despair into the new light of faith and hope, having their physical and spiritual

vigor renewed. This should be one purpose of all Christians—to do good to others, that they might be brought to Christ.

But before Jesus began traveling from place to place in Galilee and all through Palestine performing His deeds of kindness; He received training that fitted Him to more fully (we are thinking of the human Christ now) convey spiritual blessings. He was not obliged to study algebra or geometry or zoology. It was not required of Him that He should study the Science of Education or School Management according to the latest revised textbooks compiled by a Judean Ministry of Education. But His textbook was the Law of God and He was deeply versed in this divine legality. It was this that helped to make His teaching so effective and His life so fruitful of good. For from this Word He obtained knowledge of what God desired of Him and He declared God and His Word to men.

We can receive the same training—in the same school—from the same Teacher. It is expected of us that we do obtain it and obtaining it to abide in the laws of Almighty God even as Christ did. God commanded Joshua to continually study His Words. "This book of the law shall not depart out of thy mouth but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein." Christ frequently admonished His disciples to pay attention to the Words of God. Paul exhorted Timothy to give attention to reading. "Meditate upon those things," he wrote, "give thyself wholly to them." "Continue in them." Then the spirit of unselfishness being uppermost in Paul's mind he gives a reason for this diligent application to studies "for in doing this thou shalt both save thyself and them that hear thee."

These purposes might profitably be pursued by all Christians and will be followed if the name Christian is rightly interpreted. (1) **To be absolutely without thought for self.** (2) **To allow ourselves to be guided to this end by the study of God's Word** which vividly portrays the beauty of the complete abandonment of self in the person of Christ (and in the lives of the men and women of faith of whom record is given in its pages). Men and women who like the twelve forsook all and followed the Light of the World, caring for naught else but that He might be glorified through their lives. If this is the main purpose of our lives, unselfishness and all other virtuous

aspirations will follow. For in following the example of Christ is included every virtuous thought and word and deed it is possible for the mind and hearts of men to conceive.

It is told of General Gordon that in all his great career his chief desire was, the glorification of God. To express it in his own prayer, "May I be ground to dust if He will but glorify Himself in me." If that is the prayer of every Christian, church, Sunday school and all branches of Christian work, they will be served by men and women actuated by the most

noble, most holy motives it is possible to find in the human heart. Greater honor and glory of our Lord and Savior Jesus Christ will be His. May this be our aim and let us unite our prayers that it may be the aim of every individual in the Christian Church, and then our way shall be prosperous and we shall have good success for the promise is that if we do the will of God on earth we shall inherit eternal life and it is His will that all men follow His beloved Son "in whom He is well pleased."

Vineland, Ont.

A SUNDAY SCHOOL TEACHER'S AIM

By Mrs. Milton Warner

Sister Warner is not among the older teachers of the Church; she is in middle life. We asked her for this message. Writing for magazines is not her business, but she has given us what is the motive power in the background of her life in serving in the capacity of a teacher of the youth of the next generation. Some of the past generation of teachers and preachers may not have studied as much in the Homiletical, Pedagogical, and Psychological lines, but it ill behooves this generation to question their native ability, and above all their spiritual enablement by the Spirit of God. May the Lord bless exceedingly our elderly leaders of the past generation, and may He keep us of this generation in the safe path of his own eternal truth.—Editor.

Jesus Said—"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

A Sunday school teacher has a great responsibility and in order to fill the place and carry on the work of winning souls, we must be filled with the love of Christ or our efforts will be in vain. The aim of every Sunday school teacher should be to teach the Word of God and to bring the children into the fold so that when they are grown they will be workers for Christ and His kingdom.

As we look at the child of today we behold the man of tomorrow. The hope of the future Church depends on the rising generation. The teacher has a wonderful opportunity while the child is young and tender in years and their hearts are free from sin and receptive to the truth. The child is led step by step from the story of the Child, Jesus, to the story of the cross and the plan of salvation, which will have an influence over them through life. If we do not have the love of Christ in our hearts, how can we impart it to others so that it will have

any impression?

John 21:15-17. Jesus said: "Simon, son of Jonas, lovest thou me more than these?" He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." And the second and third time Jesus asked Peter the same question, with the answer, "feed my sheep." When we realize the power of God's Word to keep boys and girls, men and women in the hour of temptation and trial, we see how important it is that we come before the class with a prepared lesson, that we give them truths that will have a lasting impression and be the means of winning them to Christ "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

If we aim to be successful we must spend much time in prayer and study that God's blessing may rest upon our efforts, for in Him we must place

our trust, we lean upon His strong arm for support for He supplies all our need according to His riches in glory through Christ Jesus. We need the Holy Spirit's guidance. He has promised



WHO KNOWS?

*Who knows what the Lord sees in that heart,
That you passed so haughtily, coldly by?
Who knows what grief is his silent part—
Your unkindness ignored, with head held high?*

*If you had the suffering that he bears—
If you had the burden he has on life's road—
You would let him know you are one who cares
And lift from a brother a part of the load.*

*We all might carry more kindness along
To give here and there as we notice a need;
It might give a heartache a glimpse of song,
And who knows how the Lord loves hearts that bleed.*

—Ursula Miller.

to teach you all things and bring all things to your remembrance. So if we study and do our part the Lord will do His and if we fail to do ours then others suffer. Let our profiting appear to all.

Paul's advice to Timothy as a co-worker can be applied to the teacher, II Tim. 4:12, 16, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." "Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee." These are a few Scripture texts which are very applicable to the teacher.

In Matt. 28:20 we have Jesus' words, "Teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." Col. 1:28, "Teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

Col. 3:16, "Let the word of Christ dwell in you richly in all wisdom," is indeed a great asset in every life. Both child and adult should have this love of Christ implanted in the heart. Then life is not empty as one often hears people say, for the work of the Sunday school is a preparation for life as well as for eternity.

Selkirk, Ont.

THE BOOK OF THE LORD

(Concluded from page 363)

the messages they contain. Many of them in the providence of God have been fulfilled. We have no reason to think the remaining ones will not. The Bright and Morning Star has arisen. The Sun of Righteousness has come with healing in His wings. The Gentiles have become partakers of the divine heritage. Our redemption is nigh and ere long we shall be received on High with Him and shall know every secret which has been hidden with Him through the ages and which have only in part been revealed from the beginning of man's sojourn in this world.

Ghatula Via Sihawa, C. P. India.

CHRISTMAS EVERYWHERE

"Everywhere, everywhere Christmas tonight!

Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine.

Christmas where snow peaks stand solemn and white,
Christmas where cornfields stand sunny and bright,
Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,

For the Christ-child who comes is the Master of all;
No place too great, no cottage too small."—Selected.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The Program Committee who plans for the meetings in your congregation week after week has a very important task. The success of the meeting does not wholly depend upon them, but there is a measure of responsibility for the success of the meetings which should not be tossed aside. Granted that the Topics are already selected and that Outlines and Suggestions have been prepared, the Program Committee may not lightly put off its duty with a few moments of arranging. There should be a careful study of the problems of the congregation. The burden of the minister's heart who shepherds the flock should be sympathetically considered. The response of the young people to the work of the Lord and the Church should be taken into consideration. Prayerful attention to the needs of the weak and the wayward should be given. Plans for the timid and backward should be sympathetically made and helpful programs should be arranged to meet the problems and needs of the whole congregation.

The topics are selected indeed. But has the Program Committee entered into the thoughts and suggestions of the Topic Committee sufficiently to understand the burden of its message to our Young People? Do you know the young people personally? Have you been in their homes? Have you talked with their parents? What are the particular problems of the different individuals and have you found a place to bring light upon those particular problems somewhere along the line in the list of Topics for the year? Speakers and essayists are placed on the program. Do you select them with a view to the edification of all? Since it is the Young People's opportunity, do you always select just the most fluent speakers or do you seek to develop the talents of those not so fluent? Do you have a task for all suited to their progress and ability by which they can add to the interest and edification of the meeting? If you are doing your utmost as a Committee I know that you will adapt the Outlines and Suggestions rather than follow them mechanically whether they are adapted to the special needs or not.

As we come to the last month of the year we can well take a retrospect of the work accomplished and the blessings experienced. The Topics for the month lend us some assistance in this. Motives for Christian Service is a conclusion of our Mission Topics for the year. Yet it is a theme that is appropriate at all times. It is especially helpful at this time of year-endings and new-year beginnings. For while a year is ending a new year's beginning is close at hand. The Christmas topic should be the theme the whole year through. Then the last topic of the year is to consider how God's hand has been in the shaping of our lives. May we close the activities of the year with a devout worship to the Everlasting Father and God who has so blessed us and crowned the year with His goodness.

At the close of this year's work we would invite again a word from our readers and Young People's workers. Send the editor your suggestions and impressions, or any reports that you feel would be encouraging or helpful to him and to others through him. Will you also remember his work and the work of our young people in prayer to God? May God bless you all.

MOTIVES FOR CHRISTIAN SERVICE —II Cor. 5:9-20.

Topic for December 13

MOTTO

"Unto Him who died, and rose again."

MEDITATIONS ON THE TOPIC

1. **Why Are We Serving?** Love is the strongest motor. But there are other motors that will move men and women out into the field of action and keep them going as long as their motor has ground for action. But many motives that are leading workers out into mission fields and into Christian offices are not Christian motives at all. It behooves us to look into these various motives and discern whether they are in our hearts, and in the hearts of would be workers for Christ.

We said, "Love is the strongest motor." Perhaps we should have said, "The love of Christ is the strongest motor." There is scarcely any motive at all that cannot be traced to love for something.

It is love of money, or fame, or pleasure, or for adventure, or for discovery, or even for lustful or malicious things that characterize the lives of many of the workers in the world and among so-called Christian servants.

If our life is properly founded upon Christ and our heart is pure in our love for Him, we can so harmonize our every action upon this one motor that our whole service may be traced to this one great motive. Love for Christ means love for His commandments. Love for Christ means love for souls. It means willingness to deny ourselves to do His will. It means a desire to bring glory to His name and prosperity to His cause. It means that we have our heart in all that is pleasing to Him. It means that this world has lost its attraction in the one grand attraction which He has in our hearts. We have set our affections on things above, and not on things on the earth. We are looking to Him for all things. We are going forth at His call and by His grace and help.

II. **The Text.**—II Cor. 5:9-20.—This passage sets forth the central motives of

Christian service. The love of Christ constraining, knowing the terror of the Lord of Judgment and need of souls, we give ourselves unreservedly to our ambassadorship in Christ's stead that men might be reconciled to God in the time of grace and mercy.

OUTLINE STUDY

I. Motives Not to Be Tolerated in Contrast With Right Ones.

1. Not unto self.—II Cor. 5:15.—But unto our Redeemer.
2. Not our own.—Phil. 2:21.—But what is for Christ.
3. Not for merchandise.—II Pet. 2:3.—But for souls' good.—II Cor. 12:14-19.
4. Not for fleshly glory.—Gal. 6:12-17.—But the glory of the Cross.
5. Not of envy and strife.—Phil. 1:14-18.—But of good will.
6. Not deceitful workers.—II Cor. 11:13-15.—But jealous for God.—II Cor. 11:2, 3.
7. Not to propagate worldly philosophy.—Col. 2:8.—But with Christ's Spirit in the heart working to establish men in Him.—Col. 1:27-2:3.
8. Not to improve men's earthly state.—I Thes. 1:5-10; II Thes. 1:3-10.—But to look for the glory in Christ.
9. Not for temporal interests.—II Cor. 4:16-5:4.—But the eternal.
10. Not to save from present suffering.—Matt. 10:28.—But to deliver from the suffering of hell.
11. Not for the hope of this life.—I Cor. 15:19-23.—But for the hope of being Christ's at His coming.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "To or Unto the Lord."
2. Working to Serve Jesus.

For Young People

1. Love for Christ the Gripping Motive of Christian Service.
2. False Motives for Christian Service.

For Older People

1. Labor Is not in vain in the Lord.
2. Vain Ends for Which Missions May be Launched.

PERSONAL THOUGHT

Have I found life in Christ? With that life and love shed abroad in my heart by the Holy Spirit, I may go forth in the service of Christ to declare His goodness to others.

SEED THOUGHTS

Men are in danger of eternal death. Without a knowledge of Christ as a Savior they are lost. There is, then, but one supreme duty for the disciples of Christ, to go to every man with the message of salvation and to beseech them in "Christ's name to be reconciled to God."—A. D. Mason.

It must still, therefore, be a strong motive of the Christian Missionary, whether at home or abroad, to exalt Je-

sus, to show the loveliness of His character, the greatness of His mercy, the terribleness of His wrath, and the dignity and honor of His crown and throne.—A. D. Mason.

If you cannot be great, be willing to serve God in that which is small. If you cannot do great things for Him, cheerfully do little ones. If you cannot be Aaron to serve at the altar, or Moses to guide the tribes, consent to be a "little maid" to Naaman the Syrian, for the honor of God's prophets, or a little child for Christ's sake, to be set by him in the midst of the people, as an illustration of the sweetness of humility.—S. F. Smith.

Shall I grudge to spend my life for Him who did not grudge to shed His life blood for me?—Beveridge.

THE PRINCE OF PEACE.—Isa. 9:6; Jno. 14:27.

Topic for December 20

MOTTO

"His name shall be called....the Prince of Peace."

MEDITATIONS ON THE TOPIC

I. The Prince and His Peace.—The term **prince** bears the idea of a chief. There are many peace workers in the world. Men like Roosevelt, by being the instrument of diplomacy in forming a great treaty that settles a difficulty, are called great peacemakers. Statesmen of various nations have at one time and another been instrumental in settling great troubles and bringing peace for a number of years and have been hailed as benefactors. Even men of war who by their power and skill, having brought the battle to a successful end and subdued all opposition, are hailed as great peacemakers. In Jesus Christ we have a Prince which surpasses all the chief men of earth in His achievements. Instead of bringing down men who have opposed Him by force and power and the operation of judgment, He laid Himself under the lash and received punishment in their stead that by the power of love and mercy, He might conquer their hearts and draw them to Himself, forgive and made advocates of His kingdom and its righteousness.

This marvelous redemption not only brings pardon and escape from wrath, but brings such a condition of peace within the heart that those who have received Christ become peacemakers like Him. So He reigns in the hearts of His followers by a reign of peace and extends that peace through them to all with whom they come in contact. Thus by the law of kindness and nonresistance and returning good for evil, the followers of the great prince of Peace set forth the blessings of peace in all the world. "Of the increase of His government and peace there shall be no end."

II. The Text.—Isa. 9:6.—This passage names the child born to us as the Prince of Peace. It shows His character and nature to be more than mere humanity. He is not only a "child born," but the "Mighty God" and "Everlasting Father." **Jno. 14:27.**—Here we have the Prince leaving the legacy of peace with His disciples as their heritage after He leaves them in the world. Who will take up the claim so graciously left to us?

OUTLINE STUDY

I. The Character of the Prince of Peace.

1. His name.—Isa. 9:6.
2. It is Christ Jesus.—Lk. 2:11-14.
3. He is the Son of God.—Lk. 1:35.

YOUNG PEOPLE'S MEETING TOPICS FOR 1926

January

3. Upward and Forward.—Phil. 3.
10. The Golden Rule (Junior).—Matt. 7:12; Rom. 13:8-10.
17. Missions in the Early Church.—The Field. Acts 1:8; 2:5-11.
24. Christ in the Everyday Life.—Titus 2.
31. Respect and Reverence in the House of God.—Psalm 84.

February

7. Daily Devotional Bible Study.—Psa. 119:97-104.
14. Jesus Tells What He Came to Do (Junior).—Luke 4:18-22; 7:19-23; 19:10.
21. Salvation—Faith.—Rom. 3:21-28; Eph. 2:1-10.
28. Scriptural Principles Affecting the Use of Tobacco.—Col. 3:17; 11 Cor. 7:1; Gal. 5:16-24.

March

7. Intercessory Prayer.—John 17.
14. Jesus Makes a Home Happy. (Junior). Mark 5:21-23, 35-43.
21. Missions in the Early Church.—The Message.—Acts 3:12-26; 10:34-48.
28. The Christian in School.—Col. 1:9-18; 3:1-17.

April

4. What Does the Resurrection of Christ Mean to Me?—I Cor. 15.
11. Jesus Teaches How to Pray. (Junior).—Luke 11:1-13.
18. The Value of Our Church Periodicals.—Heb. 6:7-12; Rom. 12:3-8.
25. The Harvest of Our Lives—What Shall It Be?—Gal. 6:7-10.

May

2. Christian Traits Worth Striving For.—Phil. 4:4-8; Matt. 18:1-6.
9. How Jesus Used the Bible. (Junior).—Matt. 4:1-11; 22:34-40.
16. Missions in the Early Church.—Resources.—Acts 1:8; 4:31-37; 6:1-3; 13:1-3.
23. The Spirit-Filled Life (Whit Sunday).—Eph. 5:1-21; Acts 4:23-31.
30. Meeting the Tide of Lawlessness.—II Thess. 2:1-17; II Tim. 3.

June

6. Speech that Tells for Christ.—Col. 4:2-6; Matt. 12:31-37; Acts 2:1-13.
13. Jesus Teaches About True Greatness. (Junior).—Mark 10:35-45.

20. Salvation—Repentance.—Acts 3:19; Lu. 24:46-48.

27. Topic Supplied by the Local Committee.

July

4. Christian Duties Toward the Government. Rom. 13:1-7; I Tim. 2:1-6.
11. Jesus Entrusts His Work to His Disciples. (Junior).—Matt. 28:16-20.
18. Missions in the Early Church.—The Methods.—Acts 8:4-40; 17:1-34.
25. Vices and Virtues—A Study in Proverbs.—Proverbs.

August

1. Bible Principles of Giving.—I Cor. 16:1-4; Lev. 27:30.
8. Jesus Forgives Peter. (Junior).—Jhp. 21:15-23; Mark 14:66-72.
15. Salvation.—Adoption.—II Cor. 6:18; Gal. 4:4, 5; Rom. 8:14-17.
22. What Constitutes New Testament Worship?—Jno. 4:20; Heb. 13:10-16.
29. Our Responsibility Toward Our Church Schools.—II Tim. 2.

September

5. "That Blessed Hope."—Titus 2:11-14.
12. Jesus Wins an Enemy. (Junior).—Acts 9:1-23; I Cor. 15:7-10.
19. Missions in the Early Church.—Problems.—Acts 15.

October

26. The Christian Woman's Sphere.—I Cor. 11:1-16; I Cor. 14:34-40.
3. Study in James.—I.
10. Study in James.—II.
17. Study in James.—III.
24. Study in James.—IV.
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November

7. The Source of the Victorious Life.—Gal. 2:20; Rom. 8:32-39.
14. Jesus Teaches How God Forgives. (Junior).—Luke 15.
21. God's Bounties—Sharing them with Others.—Deut. 28:1-9; Matt. 25:34-40.
28. Missions in the Early Church.—My Response.—II Thess. 3.

December

5. Fruits of the Victorious Life.—Gal. 5:22, 23.
12. How to Obey Jesus Our Teacher (Junior).—Mark 1:16-20; Jno. 15:12-17.
19. The City of Jesus Christ.—Jno. 1:1-18.
26. Christ Our Savior.—Luke 2:10-14, 25-32.

II. The Work of Peace He Accomplishes.

1. Pays the price of human redemption. Isa. 53:5, 6; Col. 1:20-22; Eph. 2:14-17.
2. Making possible a spiritual experience of peace in men's hearts.—
 - a. A satisfied conscience.—Phil. 4:6, 7.
 - b. A ruling principle.—Col. 3:15.
 - c. The fruit of the Holy Spirit.—Gal. 5:22.
3. Creating such a nature in men that they are peaceable toward each other.
 - a. Loving fellow Christians.—I Jno. 3:14; 5:1, 2.
 - b. Peace makers.—Matt. 5:9; Jas. 3:17, 18.
 - c. Overcoming enemies by peace and love.—Rom. 12:17-21; Matt. 5:44-48.
 - d. Changing instruments and dispositions of destruction and hatred into instruments of peace and good will.—Isa. 2:4; 11:4-9; Micah 4:3.

2. Jesus the Greatest Peacemaker. For Young People

1. The Advent of the Prince of Peace.
2. The Work of the Prince of Peace in the world.
3. How His Work is Promoted Today.

For Older People

1. The Weapons of the Prince of Peace.

PERSONAL THOUGHT

I have a mighty Prince on the side of peace. Why should I fear to step out boldly for the cause of my Prince when He has promised to be with me even to the end of the world.

SEED THOUGHTS

Joy to the world, the Lord is come!
Let earth receive her king;
Let every heart prepare Him room,
And heaven and nature sing.

Joy to the earth, the Savior reigns!
Let men their songs employ;
While fields and floods, rocks, hills, and plains,
Repeat the sounding joy.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Peace."

He rules the world with truth and grace;
And makes the nations prove
The glories of His righteousness,
And wonders of His love.

—Isaac Watts.

Around the Prince of Peace we must rally. In pursuit of it we must gather our forces and set our hearts to the "regions beyond" and proclaim the Gospel which is the power of God to every one that believeth.—A. J. Steiner.

O Beloved reader, Our weapons are not swords and spears, but patience, silence and hope, and the Word of God. With these we must maintain our cause and defend it.—Menno Simons.

WHAT HATH GOD WROUGHT?

Num. 23:23; Rom. 8:23; Isa. 44:21-28.

Topic for December 27

MOTTO

"Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

MEDITATIONS ON THE TOPIC

I. **Looking Backward upon the Marvellous Work of God.**—One of the best ways to estimate the character of any one is to look upon what they have done. Men build monuments to the memory of their friends. Many things are done to make memorials of the deeds of great and noble people. But the best monument and memorial any one can have is the work which they have done that will stand for permanent benefit and blessing in days to come.

How fitting at the close of the year that we worship God by considering what He has wrought, not only during the year that is past, but for all time past. God's works shall praise Him. They show forth the honor of His name and declare His great goodness and power. Among the monuments of the ages is Israel. Among the monuments of the present age is His Church. Among the monuments of the present to each one personally the mercies and kindness we have received from His bountiful and loving hand. Daily and hourly, yea, every moment, His providences are about us. He has crowned the year with His goodness. "Sunshine and rain, harvest and grain," testify to the grace and faithfulness of God. Spiritual joys and blessings likewise are witnessed in our hearts and we know that God has remembered our souls and made provision for our happiness in time and eternity.

Let us look at the monuments of God and make them more prominent before men by talking about them in a way that the human family may be made to exclaim in the words of the text, "What hath God wrought?"

II. **The Text.**—Num. 23:23.—The prophecy revealed to Balaam concerning Israel was to the effect that no one can change the blessing upon a people, whom God blesses, by resort to enchantments. They will stand as the monuments of His works of mercy and power.

Rom. 8:28.—This emphasizes the same truth that God makes all things work together for the good of His people who love and serve Him.

Isa. 44:21-28.—Here we see how the counsels of God have been determined and that He will make them stand and no man can overthrow the things which God hath undertaken for His people.

OUTLINE STUDY

I. In the Ages Past.

1. He wrought a plan through His chosen people Israel.—Deut. 32:8-12; Gal. 3:8.
2. He overruled that men might seek and find Him.—Acts 17:24-30.

II. In the Present Age.

1. He sent His Son.—Heb. 1:1, 2; Jno. 3:16.
2. He established the Church.—Matt. 16:18; Eph. 5:23-27.
3. He is working through His Gospel.—Matt. 28:19, 20; 1 Pet. 1:12, 13.
4. He is planning for the future.—Tit. 2:11-14; II Thes. 1:7-10.

III. In Our Life Time.

1. He blesses us temporally.—Matt. 5:45.
2. As saints He makes all things work for our good.—Rom. 8:28.
3. As saints he has blessed us with all spiritual blessings.—Eph. 1:3-14.

IV. During the Past Year.

1. He has been faithful to all His promises.—Heb. 10:23; I Cor. 1:9.
2. His temporal blessings have not failed.—Gen 8:21, 22; Acts 14:17.
3. His spiritual blessings are constant to those who respond to the conditions of blessing.—Jno. 1:12, 13; Acts 5:32; Heb. 13:5, 6.
4. His hand of providence can be traced by all who know Him and see Him.—Matt. 5:8; I Cor. 2:9-16.
5. What can we witness for Him of His work in our lives, in our homes, in our communities, in our Churches, in our mission fields, in the entire world?

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Hand of the Lord."
2. What God Has Done for Us the Past Year.

For All.

1. Take the Last Point in the Outline and Develop it Personally.

PERSONAL THOUGHT

Do I see the hand of God in all the affairs of life? Am I living in that place of blessing in which all things do work together for my good?

SEED THOUGHTS

Resignation and faith behold God in the smallest hair that falls; and the happiest life is that of him who has bound together all the affairs of life, great and small, and entrusted them to God.—J. W. Alexander.

To doubt the providence of God is presently to wax impatient with His commands.—Edward Garret.

Before Jehovah's awful throne,
Ye nations bow with sacred joy:
Know that the Lord is God alone:
He can create, and He destroy.

His sovereign power without our aid,
Made us of clay and formed us men;
And when like wandering sheep we strayed,
He bro't us to His fold again.

We are His people, we His care,
Our souls, and all our mortal frame;
What lasting honors shall we rear,
Almighty Maker, to Thy name?

We'll crowd Thy gates with thankful songs,
High as the heavens our voices raise;

And earth with her ten thousand tongues,
Shall fill Thy courts with sounding praise.

Wide as the world is Thy command,
Vast as eternity Thy love;
Firm as a rock Thy truth must stand,
When rolling years shall cease to move.—Watts.

UPWARD AND FORWARD.—Phil. 3.

Topic for January 3

MOTTO

"Seek those things which are above."

MEDITATIONS ON THE TOPIC

I. **An Every-day Purpose.**—Our topic is a New Year topic. It is a good thought for the new year because it is a good purpose for every day of the year. In that sense every day ought to be a New Year's day for living, because it really is the beginning of a new year from that day to a day twelve months hence. Then if we live right every day we shall enjoy the blessings all the time, while if we just have a once a year, or once a week, kind of righteousness, it resolves itself into hypocrisy.

The two words of our topic are "upward" and "forward." We need both these in our life in order to secure success. Every enterprise we begin should have the upward motive. It should be that which will forward us toward our heavenly goal.

Those who have the upward view of things will have every department of life harmonized with this view point. Our work and all that labor is connected with, property, money, buying, selling, food, clothing, will all be done to the glory of God. Whatever is not to God's glory and does not harmonize with the will and plan of God will be turned away.

Then having chosen our program of life with heavenly motives we will go forward in that program steadfastly to the end of our days. Nothing shall turn us back. Hardship, trial, persecution, hindrances, weakness, stumblings, will all be continually overcome through the grace of God. The changing scenes of time and sense will not have sufficient excuse to change our program or course of action. We will go on to our goal.

II. **The Text.**—Phil. 3.—In this chapter we find set forth the heavenly goal of all believers. Paul had many earthly advantages that were given up and gladly counted as worthless for the sake of the great end in Christ Jesus. All energies were bent toward that end. All affections were set in that direction. Everything that forwarded the soul to that end were gladly embraced.

PERSONAL THOUGHT

The calling of God in Christ Jesus is the highest calling to which I have ever been called. All else I count but "as dung," that I may reach that and stand with Him in the fullness of glory.

SEED THOUGHTS

"I'm pressing on the upward way,
New heights I'm gaining every day;
Still praying as I'm onward bound,
'Lord plant my feet on higher ground!'"

—J. Oatman Jr.

"As for you whose hearts God has weaned from all things here below, I hope you will value this heavenly life, and take one walk every day in the new Jerusalem. God is your love and your desire. You would fain be more acquainted with your Savior; and I know it

is your grief that your hearts are not nearer to Him, and that you do not more feelingly love Him and delight in Him. O try this life of meditation on your heavenly rest. Let the world see by your heavenly lives, that religion is something more than opinions and disputes, or a task of outward duties."

—Richard Baxter.

"One day at a time! That's all it can be: No faster than that is the hardest of fate;

And days have their limits, however we Begin them too early and stretch them late.

"One day at a time! A burden too great To be borne for two can be borne for one;

Who knows what will enter tomorrow's gate?

While yet we are speaking all may be done."—Sel.

CHRISTINE'S CHRISTMAS GIFT

(Continued from page 358)

"They're perfectly beautiful, Christine," said Anna, "but, you don't mean to tell me you spent all of fifty dollars for a fur set for yourself!"

"No," said Christine, "the clerk let me have them for forty, and with the remaining ten dollars I plan to buy a few gifts for mother and the kiddies, and something for our Christmas dinner."

"Well," said Anna thoughtfully, "you are a fortunate girl to receive such a wonderful gift; but seems to me, if it had been myself who was the fortunate one, I'd have divided it more equally among my family instead of spending the bulk of it just to gratify a personal vanity!"

And before Christine could make reply, Anna had passed on.

For a moment Christine stood staring in wide-eyed astonishment at the retreating figure of her friend, wondering just what she meant by such a statement. As she walked slowly homeward, the full meaning of Anna's words flashed to her mind, and in her girlish heart she resented them. "How dared she say such things to me!" she said to herself.

For some reason Christine didn't find as much pleasure as she had anticipated in the possession of the handsome fur set, and when she reached home she decided not to show them to her mother—anyway, not just yet—so she slipped up to her little bedroom and hid the package in her trunk.

That night, try as she would, Christine could not forget the remark of her friend Anna. Over and over the words kept repeating themselves in her mind. For hours she lay awake trying to woo sleep to her heavy eyes, and a mental picture of her mother's tired, care-worn face and shabby clothes seemed to reproach her. Finally she dropped off to sleep, but not until she had made a firm resolve within her young heart.

Next morning Christine was up with the first streaks of dawn, and, dressing hastily, she slipped quietly out the side

Our Illustration Corner

By J. D. M'ninger

"Without a parable spake he not unto them."—Matt. 13:34. "To make all men see."—Eph. 3:9.

MOTIVES FOR CHRISTIAN SERVICE

December 13th.

The Slavery of Love.

In "Sermons on Books of the Bible," W. W. Hamilton tells how a young girl, on board a great ocean liner, seeing how attentive a gentleman passenger was to his sick wife remarked, "What a shame for a big strong man to be such a slave to an invalid wife!" He overheard her words, and later came back to where the young girl was, and said that he wanted to tell her of his slavery.

He said, "It began thirty years ago when she, then but a young bride, nursed me through yellow fever. Everybody else forsook me, but she for three weeks stayed by me, and in that time had hardly one hour of sound sleep, falling ill herself after saving my life. Then again at a later date a scoundrel attempted to put the blame of his villainy upon me. She believed me innocent, while others were led to believe his falsehood. Money and position were taken from me, and it was twenty-five years before the truth came out, and I began to regain what I had lost, but she stayed by me and encouraged and helped me to get upon my feet again. Five years ago she became an invalid, and the physicians tell me she can never be well again. Yes, I am her slave, willingly and gladly, and mine is a happy slavery for it is the slavery of love."

THE PRINCE OF PEACE

December 20th.

His Birthday

"Unto us a child is born," Isa. 9:9. A gentleman visiting a friend for the first time had not long been seated when the little daughter brought out her birthday text-book. Turning over the leaves from January 1, he read the names of her many friends. When he came to December 25 he found one line carefully written, "Dear Jesus Christ." "But, Mary," said the gentleman, "this is only for the names of your friends." Looking up into his face, her face flushing with joy, "Why, Jesus," she quietly replied, "is my very best and dearest Friend, and that is the nicest birthday of all the year."

The Day of the Prince of Peace

Before daylight on the morning of Monday, November 11, 1918, when the whole world had begun to vent its feel-

door and hurried down the street, the precious package concealed beneath the folds of her loose coat.

The stores had not yet opened, and Christine waited outside with the crowd of early morning shoppers, for it was the day before Christmas, and seemingly ev-

ings in an explosion of noise because the armistice had been signed and the war was over, a nine year old boy, wide awake, asked mother what it all meant. "Does it mean that Christ has come?" he asked. The answer had to be given that that was not what had happened. The boy evidently was turning the whole matter over in his mind, for some hours later he said to his mother, "When Christ does come, will there be as much excitement as there is now?" Will they make as much noise?" "I don't know, Henry," replied the mother. "Well, they ought to," said the little fellow; "that's the most important thing."

The boy had the right of it. The coming of the Prince of Peace is the most important thing. The signing of the armistice was a marvelous blessing, a God-given blessing. Christian people cried out to God, in the name of Jesus the Prince of Peace, that God would bring war to an end, and would give victory to the forces fighting for ethical righteousness against the monstrous unrighteousness that was threatening to engulf the world.

God heard and answered. And tears of joy started in the eyes of uncounted multitudes, in many a nation that Monday morning when hearts were thrilled by the news of peace. Boys were safe now, husbands and fathers would come back to their lonesome home circles. If that armistice could mean so much, then what joy and gladness should come into the hearts of men over the coming to earth of the Prince of Peace.

WHAT GOD HATH WROUGHT

December 27th.

The Radio to Heaven

When the first telephone was completed across the United States there were some prominent men of the eastern cities invited to be present. One among them said, "I will not believe that a conversation can be carried on that distance unless I can talk to my friend and recognize his voice."

Arrangements were made and the doubter was called to the phone and talked to his friend three thousand miles away, and actually recognized his voice, and in the amazement said, "It is the most wonderful thing I ever heard of." John Wanamaker of Philadelphia was present. He reached in his pocket and took his Bible and read Psalm 34:6 "THIS POOR MAN CRIED AND THE LORD HEARD HIM."

everybody was trying to get there before the rush. No sooner had the doors of Marshall's store opened than Christine went in search of the clerk from whom she had purchased the furs, and in a confidential way explained matters to her.

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CHRISTINE'S CHRISTMAS GIFT

(Continued from page 381)

Of course, the clerk willingly consented to exchange the goods for other articles.

"Select for me," said Christine confidently, "a nice, warm coat—something that you would choose for your own mother—or for a woman of middle age."

Having decided on the coat, she next purchased an overcoat for Bennie, next in age to herself, a warm wool dress for sister Alice, a pair of shoes and a sweater for little Jimmie—and, last of all, she purchased a full set of warm garments, including cap, leggings, and a bright sweater, for Baby Bess.

She then went to the grocery and with the remaining five dollars purchased a nice plump chicken, cranberries, and other fruits and vegetables for the Christmas dinner. These she ordered sent to the house.

With the heavy package under her arms Christine hurried homeward, and when she reached the house of her friend, Anna Adams, who lived only a few doors from her own home, she paused a moment, then went up the steps and gave the doorbell a vigorous pull.

Anna came to the door.

"I've exchanged the furs, Anna," Christine began. Then she told her in detail all about her purchases. "And, Anna,"

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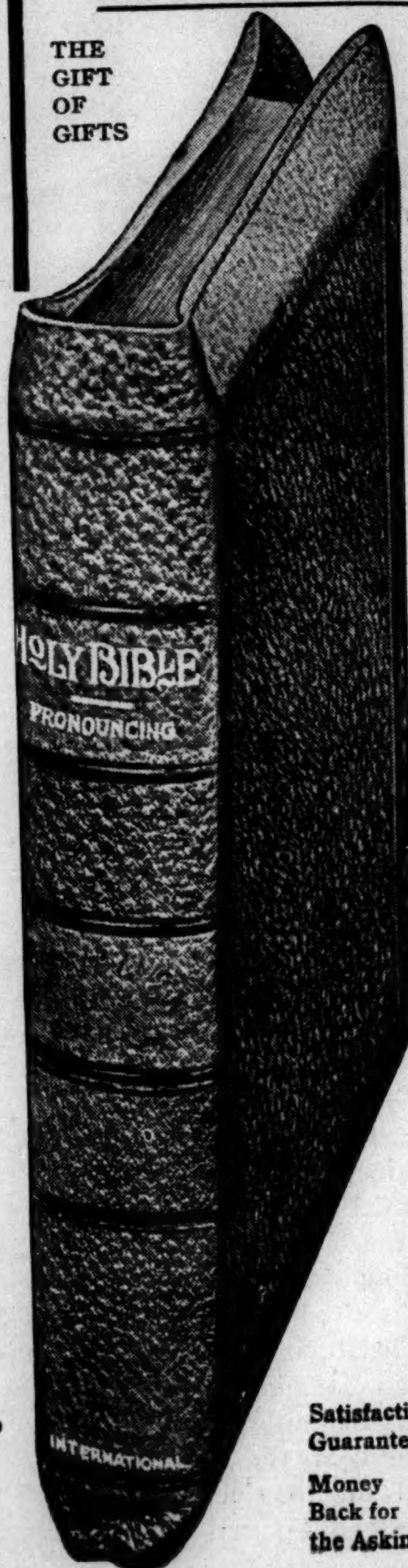
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Specimen of Type

and of Ar'pad? where are the gods of Sēph-ar-vā'im, Hē'nā, and I'vah? have they delivered Sā-mā'ri-ā out of mine hand?

35 Who are they among all the gods of the countries, that have delivered

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MENNONITE PUBLISHING HOUSE

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she said, "I've decided to leave the package with you until night, for I want it to be a complete surprise to my folks."

"Oh, Christine, you're a dear," said Anna, giving her a friendly squeeze. "I was dreadfully worried, because I thought perhaps I had offended you; but, you see, I know the circumstances in your home, and I just couldn't help saying what I did."

"I was angry at first," Christine admitted, "but, somehow, I just couldn't forget your words. And, Anna, I'm so glad you helped me see myself before it was too late, for I know now that I never could have been really happy wearing that fur set; my conscience would

have pricked me every time I saw my mother in her shabby old coat."

That evening Christine got her mother's consent to spend a few hours at Anna's home.

"Don't trouble to wait for me, mother," said Christine. "It may be late when I get back. I'll take the back door key along with me."

Mrs. Carter knew she could trust Christine, and so she retired early, having finished up her Christmas sewing after a hard week's labor of long, late hours. She heard the voice of Anna bidding Christine good-night at the door just before she dropped off to sleep.

When Christine had assured herself that

all the members of the house were fast asleep, she slipped out to the kitchen pantry, where she had placed the package, and quickly began arranging the various packages about the table, placing them according to name on the chairs of the different members of the family, and to each package was attached a small Christmas card bearing the name of the individual for whom it was intended, and the words, "Merry Christmas."

Christmas morning, Christine was the last to come down-stairs, and when she entered the dining-room she was greeted by such a hubbub of excitement as she had never heard in that house before.

"Santa Claus was here, sister!" cried little Jimmy joyously.

"I guess sister Christine's the Santa Claus," laughed Bennie.

"Sissa Crissie Santa Taus," lisped Baby Bess, clasping her chubby arms about Christine.

The next moment the group of children had formed a circle about their eldest sister and were whirling her across the room.

Just then the door opened and a sweet, girlish voice called, "Merry Christmas!" and an instant later Anna Adams had joined the merry group.

Christine noticed a suspicion of moisture in her mother's eyes as the woman's thin hand fondly stroked the soft fur collar of the warm, handsome coat in her lap, but Christine knew they were tears of happiness.

"What about your Christmas gift, Christine?" Mrs. Carter asked presently.

"I think, mother," Christine said sweetly, "I am enjoying my Christmas gift most of all." And the happy light in the girl's face was evidence that she was realizing for the first time in her young life the full meaning of the words, "It is more blessed to give than to receive."—Selected.

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